

10,3,24

LIBRARY OF THE THEOLOGICAL SEMINARY
PRINCETON, N. J.

PRESENTED BY

Mrs. Daniel B. Banta.

Division.....RJ4564

Section.....G-79

1873

Daniel B. Banta
Princeton Seminary
New Jersey

Sept. 7 1844
Jesse Lee

D. B. RANTA .



A

GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, N. J.

THIRD EDITION,

NEW YORK :
JOHN WILEY & SON,
15 ASTOR PLACE.
1873.

ENTERED, according to Act of Congress, in the year of 1861, by
JOHN WILEY,
in the Clerk's Office of the District Court for the Southern District of New York.

POOLE & MACLAUCHLAN,
PRINTERS AND BOOKBINDERS,
205-213 *East Twelfth St.*,
NEW YORK.

P R E F A C E.

THIS work was begun at the instance of my friend, preceptor, and colleague, DR. J. ADDISON ALEXANDER. The aid of his counsels and suggestions was freely promised in the undertaking; and he was to give to it the sanction of his name before the public. It appears shorn of these advantages. A few consultations respecting the general plan of the book and the method to be observed in its preparation, were all that could be had before this greatest of American orientalists and scholars was taken from us. Deprived thus early of his invaluable assistance, I have yet found a melancholy satisfaction in the prosecution of a task begun under such auspices, and which seemed still to link me to one with whom I count it one of the greatest blessings of my life to have been associated.

The grammatical system of Gesenius has, from causes which can readily be explained, had a predominance in this country to which it is not justly entitled. The grammar of Prof. Stuart, for a long time the text-book in most common use, was substantially a reproduction of that of Gesenius. Nordheimer was an adherent of the same system in its essential features, though he illustrated it with wonderful clearness and philosophical tact. And finally, the smaller grammar of Gesenius became current in the excellent translation of Prof. Conant. Now, while Gesenius is unquestionably the prince of Hebrew lexicographers, Ewald is as certainly entitled to

the precedence among grammarians; and the latter cannot be ignored by him who would appreciate correctly the existing state of oriental learning.

The present work is mainly based upon the three leading grammars of Gesenius, Ewald, and Nordheimer, and the attempt has been made to combine whatever is valuable in each. For the sake of a more complete survey of the history of opinion, the grammars of R. Chayug, R. Kimchi, Reuchlin, Buxtorf, Schultens, Simonis, Robertson, Lee, Stier, Hupfeld, Freytag, Nägelsbach, and Stuart, besides others of less consequence from Jewish or Christian sources, have also been consulted to a greater or less extent. The author has not, however, contented himself with an indolent compilation; but, while availing himself freely of the labours of his predecessors, he has sought to maintain an independent position by investigating the whole subject freshly and thoroughly for himself. His design in the following pages has been to reflect the phenomena of the language precisely as they are exhibited in the Hebrew Bible; and it is believed that this is more exactly accomplished than it has been in any preceding grammar. The rule was adopted at the outset, and rigorously adhered to, that no supposititious forms should be admitted, that no example should be alleged which is not found in actual use, that no statement should be made and no rule given the evidence of which had not personally been subjected to careful scrutiny. Thus, for example, before treating of any class of verbs, perfect or imperfect, every verb of that description in the language was separately traced through all its forms as shown by a concordance; the facts were thus absolutely ascertained in the first instance before a single paradigm was prepared or a word of explanation written.

Some may be disposed, at first, to look suspiciously upon the triple division of the Hebrew vowels, adopted

from Ewald, as an innovation: further reflection, however, will show that it is the only division consistent with accuracy, and it is really more ancient than the one which commonly prevails.

The importance of the accent, especially to the proper understanding of the vowels of a word and the laws of vowel-changes, is such that the example of Ewald has been followed in constantly marking its position by an appropriate sign. He uses a Methegh for this purpose, which is objectionable on account of the liability to error and confusion when the same sign is used for distinct purposes. The use of any one of the many Hebrew accents would also be liable to objection, since they not only indicate the tone syllable, but have besides a conjunctive or disjunctive force, which it would be out of place to suggest. Accordingly, a special symbol has been employed, analogous to that which is in use in our own and other languages, thus *קָטָל* *kātal'*.

The remarks upon the consecution of poetic accents were in type before the appearance of the able discussion of that subject by Baer, in an appendix to the Commentary of Delitzsch upon the Psalms. The rules of Baer, however, depend for their justification upon the assumption of the accurate accentuation of his own recent edition of the Hebrew Psalter, which departs in numerous instances from the current editions as they do in fact from one another. Inasmuch as this is a question which can only be settled by manuscripts that are not accessible in this country, it seems best to wait until it has been tested and pronounced upon by those who are capable of doing so. What has here been written on that subject, has accordingly been suffered to remain, imperfect and unsatisfactory as it is.

The laws which regulate the formation of nouns have been derived from Ewald, with a few modifications chiefly tending to simplify them.

The declensions of nouns, as made out by Gesenius, have the merit of affording a convenient and tolerably complete classification of their forms and of the changes to which each is liable. Nordheimer abandoned them for a method of his own, in which he aimed at greater simplicity, but in reality rendered the subject more perplexed. The system of Ewald is complicated with the derivation and formation of nouns, from which their subsequent modifications are quite distinct. The fact is, however, that there are no declensions, properly speaking, in Hebrew; and the attempt to foist upon the language what is alien to its nature, embarrasses the subject instead of relieving it. A few general rules respecting the vowel-changes, which are liable to occur in different kinds of syllables, solve the whole mystery, and are all that the case requires or even admits.

In the syntax the aim has been to develop not so much what is common to the Hebrew with other languages, as what is characteristic and distinctive of the former, those points being particularly dwelt upon which are of chief importance to the interpreter.

In the entire work special reference has been had to the wants of theological students. The author has endeavoured to make it at once elementary and thorough, so that it might both serve as a manual for beginners and yet possess all that completeness which is demanded by riper scholars. The parts of most immediate importance to those commencing the study of the language are distinguished by being printed in large type.

CONTENTS.

PART I.—ORTHOGRAPHY.

Divisions of Grammar, §1.

ORTHOGRAPHIC SYMBOLS.

THE LETTERS.—Alphabet, §2; Sounds, §3; Double forms, §4; Names, §5; Order, §6; Classification, §7; Words never divided, §8; Abbreviations and Signs of Number, §9.

THE VOWELS.—Masoretic Points, §10; Vowel Letters, §11; Signs for the Vowels, §12; Mutual Relation of this twofold Notation, §§13, 14; Pure and Diphthongal Vowels, §15.

Sh'va, silent and vocal, simple and compound, §16.

Patah Furtive, §17.

Syllables, §18.

Ambiguous Signs.—Hhirik, Shurek, and Kibbutz, §19. 1; Kamets and Kamets-Hhatuph, §19. 2; Silent and Vocal Sh'va, §20.

POINTS AFFECTING CONSONANTS:—Daghesh-lene, §§21, 22.

Daghesh-forte, §23; different kinds, §24; omission of, §25.

Mappik, §26.

Raphe, §27.

POINTS ATTACHED TO WORDS.—Accents, their design, §28; forms and classes, §29; like forms distinguished, §30; poetic accents, §31; position as determined by the character of the syllables, §32. 1; in uninflected words, §32. 2. 3; with affixes, suffixes and prefixes, §33; use in distinguishing words, §34; shifted in special cases, §35.

Consecution of the Accents in Prose.—Clauses and their subdivisions, §36; tabular view, §37; explanation of the table, §38; adaptation of the trains of accents to sentences, §39.

Poetic Consecution.—Clauses and their subdivisions, § 40; tabular view and explanation, § 41; adaptation of the trains of accents to sentences, § 42.

* Makkeph, § 43.

Methegh, its form and position, § 44; special rules, § 45; K'ri and K'thibh, meaning of the terms, § 46; constant K'ris not noted in the margin, § 47; their design and value, § 48.

Accuracy of the points, § 49.

ORTHOGRAPHIC CHANGES.

Significant mutations belong to the domain of the lexicon, §§ 50, 51; euphonic mutations to the domain of grammar, § 52.

Mutations of Consonants at the beginning of syllables, § 53; at the close of syllables, § 54; at the end of words, § 55; special rules, § 56.

Changes of Consonants to Vowels in reduplicated syllables and letters and in quiescents, § 57.

Mutations of Vowels, significant and euphonic, § 58; due to syllabic changes, § 59; to contiguous gutturals, § 60; to concurrent consonants, § 61; concurring vowels, § 62; proximity of vowels, § 63; the accent, § 64; pause accents, § 65; shortening or lengthening of words, § 66.

PART II.—ETYMOLOGY.

Roots of Words.—Design of Etymology, three stages in the growth of words, § 67; pronominal and verbal roots, § 68; formation and inflection of words by external and internal changes, § 69; parts of speech, § 70.

Pronouns personal, § 71; pronominal suffixes, § 72; demonstrative, § 73; relative, § 74; interrogative and indefinite, § 75.

Verbs, the species and their signification, §§ 76–80.

Perfect Verbs, § 81; formation of the species, §§ 82, 83; their inflection, §§ 84, 85. 1; paradigm of בָּנִי , § 85. 2.

Remarks on the Perfect Verbs.—Kal preterite, § 86; Infinitive, § 87; Future, § 88; Imperative, § 89; Participles, § 90; Niphal, § 91; Piel, § 92; Pual, § 93; Hiphil, § 94; Hophal, § 95; Hithpacl, § 96.

Paragogic and Apocopated Future, § 97; and Imperative, § 98.

Vav Conversive with the Future, § 99; with the Preterite, § 100.

Verbs with suffixes, §§ 101, 102; paradigm, § 103; Remarks on the Perfect Verbs with suffixes, Preterite, § 104; Future, § 105; Infinitive and Imperative, § 106.

Imperfect Verbs, classified, § 107.

Pe Guttural Verbs, their peculiarities, §§ 108, 109; paradigm, § 110; Remarks, §§ 111–115.

- Ayin Guttural Verbs, their peculiarities, § 116; paradigm, § 117; Remarks, §§ 118-122.
- Lamedh Guttural Verbs, their peculiarities, § 123; paradigm, § 124; Remarks, §§ 125-128.
- Pe Nun Verbs, their peculiarities, § 129; paradigm, § 130; Remarks, §§ 131, 132.
- Ayin Doubled Verbs, their peculiarities, §§ 133-137; paradigm, § 138; Remarks, §§ 139-142.
- Pe Yodh Verbs, their peculiarities, §§ 143-145; paradigm, § 146; Remarks, §§ 147-151.
- Ayin Vav and Ayin Yodh Verbs, their peculiarities, §§ 152-154; paradigm, § 155; Remarks, §§ 156-161.
- Lamedh Aleph Verbs, their peculiarities, § 162; paradigm, § 163; Remarks, §§ 164-167.
- Lamedh He Verbs, their peculiarities, §§ 168, 169; paradigm, § 170; shortened future and imperative, § 171; Remarks, §§ 172-177.
- Doubly Imperfect Verbs, § 178.
- Defective Verbs, § 179.
- Quadriliteral Verbs, § 180.
- NOUNS, their formation, § 181; Class I. §§ 182-186; Class II. §§ 187, 188; Class III. §§ 189-192; Class IV. §§ 193, 194; Multiliterals, § 195.
- Gender and Number.*—Feminine endings, § 196; anomalies in the use of, § 197; employment in the formation of words, § 198; plural endings, § 199; anomalies, § 200; nouns confined to one number, § 201; Dual ending, § 202; usage of the dual, § 203; changes consequent upon affixing the endings for gender and number, §§ 206-211.
- The Construct State, its meaning and formation, §§ 212-216.
- Declension of Nouns, paradigm, § 217.
- Paragogic Vowels added to Nouns, §§ 218, 219.
- Nouns with suffixes, §§ 220, 221; paradigm, § 222.
- NUMERALS.—Cardinal numbers, §§ 223-226; Ordinals, etc., § 227.
- PREFIXED PARTICLES, § 228; the Article, § 229; the Interrogative, § 230; Inseparable prepositions, §§ 231-233; Vav Conjunctive, § 234.
- SEPARATE PARTICLES.—Adverbs, § 235; with suffixes, § 236; Prepositions, § 237; with suffixes, § 238; Conjunctions, § 239; Interjections, § 240.

PART III.—SYNTAX.

- Office of Syntax, § 241. 1; Elements of the sentence, § 241. 2.
- THE SUBJECT, a noun or pronoun, § 242; when omitted, § 243; its extension, § 244.
- The Article, when used, § 245; nouns definite without it, § 246; omitted in poetry, § 247; indefinite nouns, § 248.
- Adjectives and Demonstratives qualifying a noun, § 249.

Numerals.—Cardinal numbers, §§ 250, 251 ; Ordinals, etc., § 252.

Apposition, § 253.

The Construct state and Suffixes, §§ 254–256 ; resolved by the preposition $\frac{1}{2}$ § 257.

THE PREDICATE, Copula, § 258 ; Nouns, adjectives, and demonstratives, § 259. Comparison of adjectives, § 260.

Verbs.—Hebrew conception of time, § 261 ; the primary tenses : use of the preterite, § 262 ; the future, § 263 ; paragoge and apocopated future, § 264 ; the secondary tenses, § 265 ; participles, § 266 ; Infinitive, §§ 267–269.

Object of Verbs.—The direct object of transitive verbs, § 270 ; transitive construction of intransitive verbs, § 271 ; indirect object of verbs, § 272 ; verbs with more than one object, § 273.

Adverbs and adverbial expressions, § 274.

Neglect of agreement, § 275 ; compound subject, § 276 ; nouns in the construct, § 277 ; dual nouns, § 278 ; changes of person, § 279.

Repetition of nouns, § 280 ; pronouns, § 281 ; verbs, § 282.

INTERROGATIVE SENTENCES, §§ 283, 284.

COMPOUND SENTENCES.—Relative pronoun, § 285 ; poetic use of the demonstrative, § 286 ; conjunctions, § 287.

GRAMMATICAL ANALYSIS,	.	.	.	.	.	page 317
INDEX I. Subjects,	.	.	.	.	.	" 323
INDEX II. Texts of Scripture,	.	.	.	.	.	" 331
INDEX III. Hebrew Words,	.	.	.	.	.	" 343
INDEX IV. Hebrew Grammatical Terms,	.	.	.	.	.	" 399

PART FIRST.

ORTHOGRAPHY.

§1. LANGUAGE is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. First, Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

THE LETTERS.

§2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and important as well as the only pure monument of it. The first step

towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (אֲתֵיכֶם) and points (נְקֻדָּה). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The following alphabetical table exhibits their forms, English equivalents, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.

Order.	Forms and Equivalents.		Names.	Rabbinical Alphabet.	Numerical values.
1	א	—	אֵלֶּפֶת Áleph	א	1
2	ב	Bh, B	בֵּית Bēth	ב	2
3	ג	Gh, G	גִּימֶל Gī'-mel	ג	3
4	ד	Dh, D	דָּלֶת Dā'-leth	ד	4
5	ה	H	הֵא Hē	ה	5
6	ו	V	וָו Vāv	ו	6
7	ז	Z	זַיִן Záyin	ז	7
8	ח	Hh	חֵית Hhēth	ח	8
9	ט	T	טֵית Tēth	ט	9
10	י	Y	יֹד Yōdh	י	10
11	כ	Kh, K	כַּף Kaph	כ	20
12	ל	L	לָמֶד Lā'-medh	ל	30
13	מ	M	מֶם Mēm	מ	40
14	נ	N	נוּן Nūn	נ	50
15	ס	S	סָמֶךְ Sā'-mekh	ס	60
16	ע	—	עֵין Áyin	ע	70
17	פ	Ph, P	פֶּא Pē	פ	80
18	צ	Ts	צָדִי Tsā'-dhē	צ	90
19	ק	K	קוֹף Kōph	ק	100
20	ר	R	רֶשֶׁשׁ Rēsh	ר	200
21	ש	Sh, S	שִׁין Shīn	ש	300
22	ת	Th, T	תָּו Tāv	ת	400

§3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew greatly aggravated by its having been for ages a dead language, so that some of its

sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the foregoing table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronunciation has been assigned to seven of the letters. A native Hebrew would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus ב with a point in its bosom has the sound of *b*, ב unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; ג is pronounced as *g*, ג unpointed had an aspirated sound which may accordingly be represented by *gh*, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as *g*; ד is *d*, ד unpointed is the aspirate *dh*, equivalent to *th* in *the*; כ is *k*, כ unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of ג, is commonly neglected in modern reading; פ is *p*, פ unpointed is *ph* or *f*; ט is *t*, ט unpointed *th* in *thin*. The letter ש with a dot over its right arm is pronounced like *sh*, and called *Shin*; ש with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern

usage to discriminate between its sound and that of ט Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of ש is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12 : 6 of שִׁבְבוּלֶת *shibboleth* with סִבְבוּלֶת *sibboleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. שָׁבַר *to break*, שָׁבַר *to hope*. That Sin and Samekh were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. שָׁבַל *to be bereaved*, שָׁבַל *to be wise*, סָבַל *to be foolish*; שָׁבַר *to be drunken*, שָׁבַר *to hire*, שָׁבַר *to shut up*; שָׁוַר *to look*, שָׁוַר *to rule*, סָוַר *to turn back*; שָׁפָה *a lip*, שָׁפָה *to destroy*. The close affinity between the sounds which they represent is, however, shown by the fact that ס is in a few instances written for ש, e. g. נֶסֶח Ps. 4 : 7 from נֶשֶׁחַ, שָׁבַלְיָה Eccles. 1 : 17 for שָׁבַלְיָה. The original identity of ש and ש is apparent from the etymological connection between שָׁאֵר *leaven* and מִשְׁאָרָה *a vessel in which bread is leavened*; שָׁדַר *to shudder*, שָׁדַר *horrible, causing a shudder*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters.

2. In their original power ט *t* differed from ט *t*, and כ *k* from כ *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly where-in the difference consisted. They are currently pronounced precisely alike.

3. The letter ח has a stronger sound than ח the simple ח, and is accordingly represented by *h*; ר is represented by *r*, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

4. For two letters, **א** and **ז**, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. **א** is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand **ז** had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by *γ*, sometimes by the rough and sometimes by the smooth breathing; thus **זמנה** *Γόμορρά*, **זלי** 'Hλί, **זמנה** 'Αμυλή. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. **שמע** *Sh'mang*, **זמנה** *gnāmōdh*.

§4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phenician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters

which appear in the table with double forms ; ז פ נ מ כ when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter ; at the end of words no such link was needed, and the letter was continued vertically downward in a sort of terminal flourish thus, ן ך ם ך , or closed up by joining its last with its initial stroke, thus ם .

a. The few instances in which final letters are found in the middle of words, as לְסִיָּבָה Isa. 9 : 6, or their ordinary forms at the end, as נֶחֱם Neh. 2 : 13, בֵּן Job 38 : 1, are probably due to the inadvertence of early transcribers which has been faithfully perpetuated since, or if intentional they may have had a connection now unknown with the enumeration of letters or the signification of words. The same may be said of letters larger than usual, as וְכֵּן Ps. 80 : 16, or smaller, as בְּהַרְאֵם Gen. 2 : 4, or above the line, as מְזִיָּרָה Ps. 80 : 14, or inverted, as בְּזִסְךָ Num. 10 : 35, (in manuscripts and the older editions, e. g. that of Stephanus in 1541), or with extraordinary points, as נִשְׁתַּחֲוִי Gen. 33 : 4, כֹּלֵלָא Ps. 27 : 13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended נ in מִנְשָׁחָה Judg. 18 : 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In מִזְבֵּחַ Lev. 11 : 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch ; וּבְרִיָּה Gen. 16 : 5 with an extraordinary point over the second Yodh, is the only instance in which the word is written with that letter ; the large letters in Deut. 6 : 4 emphasize the capital article of the Jewish faith. All such anomalous forms or marks, with the conceits of the Rabbins respecting them, are reviewed in detail in Buxtorf's Tiberias, pp. 152 etc.

§5. All the names of the letters were probably significant at first, although the meanings of some of them are now doubtful or obscure. It is commonly supposed that these describe the objects to which their forms originally bore a rude resemblance. If this be so, however, the mutations which they have since undergone are such, that the relation is no longer traceable, unless it be faintly in a few. The power of the letter is in every instance the initial sound of its name.

a. The opinion advocated by Schultens, *Fundamenta Ling. Heb.* p. 10, that the invention of the letters was long anterior to that of their names, and that the latter was a pedagogical expedient to facilitate the learning of the letters by associating their forms and sounds with familiar objects, has met with little favour and possesses little intrinsic probability. An interest

ing corroboration of the antiquity of these names is found in their preservation in the Greek alphabet, though destitute of meaning in that language, the Greeks having borrowed their letters at an early period from the Phenicians, and hence the appended *a* of *Ἀλφα*, etc., which points to the Aramaic form אָפּֿאָ.

b. The Semitic derivation of the names proves incontestably that the alphabet had its origin among a people speaking a language kindred to the Hebrew. Their most probable meanings, so far as they are still explicable, are as follows, viz: Aleph, *an ox*; Beth, *a house*; Gimel, *a camel*; Daleth, *a door*; He, doubtful, possibly *a window*; Vav, *a hook*; Zayin, *a weapon*; Hheth, probably *a fence*; Teth, probably *a snake*; Yodh, *a hand*; Kaph, *the palm of the hand*; Lamedh, *an ox-goad*; Mem, *water*; Nun, *a fish*; Samekh, *a prop*; Ayin, *an eye*; Pe, *a mouth*; Tsadhe, *a fish-hook* or *a hunter's dart*; Koph, perhaps *the back of the head*; Resh, *a head*; Shin, *a tooth*; Tav, *a cross mark*.

§6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes א ב ג succeed each other, as in like manner the three liquids ל נ מ. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand*, Mem *water* and Nun *a fish*, Resh *the head* and Shin *a tooth*. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (פ omitted), 34, 37 (alternate verses, ו omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (ז omitted), Prov. 31:10–31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters ו and ב are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

a. The most ingenious attempt to discover a regular structure in the Hebrew alphabet is that of Lepsius, in an essay upon this subject published in 1836. Omitting the sibilants and Resh, he finds the following triple correspondence of a breathing succeeded by the same three mutes carried through each of the three orders, the second rank being enlarged by the addition of the liquids.

	Breathings.	Mutes.		Liquids.
Middle	א	ב ג ד		
Smooth	ה	ו ז ח	(כ)	נ מ ל
Rough	ע	פ ק צ		

Curious as this result certainly is, it must be confessed that the alleged correspondence is in part imaginary, and the method by which it is reached is too arbitrary to warrant the conclusion that this scheme was really in the mind of the author of the alphabet, much less to sustain the further speculations built upon it, reducing the original number and modifying the powers of the letters.

b. It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped ו and ק, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found ט and ס superfluous, while the Greeks made of them Ϟ and ξ; ג and ז, in Greek γ and ζ, become in Latin C and G, while ח, in Latin H, is in Greek converted like the rest of the gutturals into a vowel η.

§ 7. The letters may be variously divided :

1. First, with respect to the organs by which they are pronounced.

Gutturals	א	ה	ח	ע
Palatals	ג	י	כ	ק
Linguals	ד	ט	ל	נ ת
Dentals	ז	ס	צ	ש
Labials	ב	ו	מ	פ

ך has been differently classed, but as its peculiarities are those of the gutturals, it is usually reckoned with them.

2. Secondly, according to their respective strength, into three classes, which may be denominated weak, medium, and strong. The strong consonants offer the greatest resistance to change, and are capable of entering into any combinations which the formation or inflection of words may require. The weak have not this capacity, but when analogy would bring them into combinations foreign to their nature, they are either

liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

Weak,	{	א	ה	ו	י	Vowel-Letters,
		א	ה	ח	ע	
Medium,	{	ל	מ	נ	ר	Liquids,
		ז	ס	ש	ש	
Strong,	{	ב	פ	}	Aspirates and Mutes.	
		ג	ק			
		ד	ט			

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that the vowel-letters are so called because they sometimes represent not consonant but vowel-sounds.

a. It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth פ פ פ and middle forms פ פ פ, which may be either aspirated or unaspirated, the two last have each an additional representative ק פ which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat פ as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic alphabet has an additional *p*, and the Greek and Roman alphabets agree one step and only one beyond the letter T, viz. in adding next a labial, which in Greek is divided into *v* and *φ*, and in Latin into U and V, as פ into I and J.

3. Thirdly, The letters may be divided, with respect to their function in the formation of words, into radicals and serviles. The former, which comprise just one half of the alphabet, are never employed except in the roots or radical portions of words. The latter may also enter into the constitution of roots, but they are likewise put to the less independent use of the formation of derivatives and inflections, of prefixes and suffixes. The serviles are embraced in the

memorial words **אֶתָּן מֹשֶׁה וְכָלֵב** (Ethan Moses and Caleb); of these, besides other uses, **אֶתָּן** are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters **הָאֶמְתִּיר** are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of **ס** for servile **ת** in a certain class of cases, as explained § 54. 4.

a. Kimchi in his *Mikhlol* (מִכְלֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. **שְׁמַלְאֲכֻחוּ בִּינָה** *for his work is understanding*; **אֲנִי שְׁלֵמָה** *Solomon am writing*; **אֶךְ הַבְּנָה שְׁלוֹמִי** *only build thou my peace*; **כִּוְחָב מֹשֶׁה כָּתֹב אֵלֵינוּ** *like a branch of the father of multitude*; **שָׂאֵל הוֹן מִכְרָבִי** *Moses has written to us. To which Nordheimer has added* **שָׂאֵל הוֹן מִכְרָבִי** *consult the riches of my book.*

§ 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, **ה־**, **ל־**, occupying the vacant space with some letter, as **ק**, repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.

§ 9. 1. The later Jews make frequent use of abbreviations. There are none, however, in the text of the Hebrew Bible; such as are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. **וְגוֹמֵר** *et completio* = etc.

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combination of **ת** with the letters immediately preceding; thus **הק** or **ך** 500, **תר** or **ם** 600, **הש** or **ן** 700, **תת** or **ף** 800, **תתק** or **ץ** 900. Thou-

sands are represented by units with two dots placed over them, thus ש 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus כב"א 421. Fifteen is, however, made not by י"ה, which are the initial letters of the divine name Jehovah, יהוה, but by טו 9+6.

This use of the letters is found in the accessories of the Hebrew text, e. g. in the numeration of the chapters and verses, and in the Masoretic notes, but not in the text itself. Whether these or any other signs of number were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.

THE VOWELS.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Masoretic points (מסורה *tradition*) to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true pronun-

ciation and auxiliary to its proper interpretation. This has been done with the utmost nicety and minuteness, and with such evident accuracy and care as to make them reliable and efficient if not indispensable helps. These points or signs are of three kinds, 1. those representing the vowels, 2. those affecting the consonants, 3. those attached to words.

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that דבר is in Gen. 12: 4 דָּבַר *he spake*, in Ex. 6: 29 דַּבֵּר *speak* and דְּבַר *speaking*, in Prov. 25: 11 דְּבַר *spoken*, in Gen. 37: 14 דְּבַר *word*, in 1 Kin. 6: 16 דְּבַר *the oracle* or most holy place of the temple, in Ex. 9: 3 דָּבַר *pestilence*. So וישק is in Gen. 29: 10 וַיִּשָּׁק *and he watered*, and in the next verse וַיִּשָּׁק *and he kissed*; ויבא occurs twice in Gen. 29: 23, the first time it is וַיָּבֵא *and he brought*, the second וַיָּבֵא *and he came*; והשבחתי is in Jer. 32: 37 first והשבחתי *and I will bring them again*, and then והשבחתי *and I will cause them to dwell*; שמים is in Gen. 14: 19 שָׁמַיִם *heaven*, and in Isa. 5: 20 שָׁמַיִם *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

§ 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. Still some notation of vowels was always necessary, and this was furnished in a scanty measure by the vowel-letters, or, as they are also called, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals י was taken as the representative of the vowels \bar{i} and \bar{e} of the same organ to which in sound it bears a close affinity; the weakest of the labials ו was in like manner made to represent its cognates \bar{u} and \bar{o} ; and the

two weak gutturals א and ה were written for the guttural vowel *ā*, as well as for the compound vowels *ē* and *ō* of which *a* is one of the elements. Letters were more rarely employed to represent short vowels; ה or י for *ē* is the most frequent case; others are exceptional.

a. Medial *ā* when written at all, as it very rarely is, is denoted by א, e. g. לַאֵל *lat* Judg. 4: 21, דַּאֵג *dag* Neh. 13: 16 K'thibh, קַאֵם *kam* Hos. 10: 14, זַאֵזֵל *zāzēl* Lev. 16: 8, רַאֵשׁ *rāsh* Prov. 10: 4 and in a few other passages, sometimes for *rāmōth*, צַאֵבָר *tsavvār*, אַמַּאֵסַךְ Hos. 4: 6 if not an error in the text perhaps for *emāsāk*; final *ā*, which is much more frequently written, is denoted by ה, e. g. גַּלָּה *gālā*, מַלְכָּה *malkā*, אַחָה *atta*, rarely and only as an Aramæism by א, e. g. חֲגָא *hhoggā* Isa. 19: 17, קֹרְחָה *korhha* Ezek. 27: 31 K'thibh, גַּבְהָה *gab'hā* Ezek. 31: 5 K'thibh. The writing of *ē* and *ī*, *ō* and *ū* is optional in the middle of words but necessary at the end, e. g. צִיִּרְחִים or צִיִּרְחִי *tsiv'rūthim*, צִיִּרְחִי *tsiv'rūthī*; שָׁבוּ or שִׁבּוּ *shvū*. In the former position י stands for the first pair of vowels, and ו for the second, e. g. מֵנִיקוֹת *mēnikōth*, נְסֻגְחוֹתִי *n'sūghōthī*; א for *ē* and *ō* so situated is rare and exceptional, e. g. רֵאֵשׁ *rēsh* Prov. 6: 11, 30: 8, and perhaps יֵאֵנֶטֶס *yānēts* Eccles. 12: 5; זֹחַ *zōth*, פֹּרוֹת *pōrōth* Ezek. 31: 8, בִּטְסוֹתָהָר *bitstōthār* Ezek. 47: 11. At the end of words *ē* is commonly expressed by י, and *ō* by ו, though ה is frequently and א rarely employed for the same purpose, e. g. מַלְכֵּי *malkhē*, מַלְכוֹ *malkō*; הִיָּה *h'ye*, פֶּרֶה *parō*; לֹא *lō*. Final *ē* is represented by ה, medial *ē* if written at all by י, e. g. יִהְיֶה *yih'ye*, הַיְיִנָּה or הַיְיִנָּה *ti'h'yenā*.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sobhēbh* is commonly סִבֵּב or סִבֵּב, only once סִבִּיב 2 Kin. 8: 21; יֵעָקֵב *ya'kōbh* is יַעֲקֹב except in Jer. 33: 26 where it is יַעֲקֹב; *thēase* is תַּעֲשֶׂה, but in Ex. 25: 31 תַּעֲשֶׂה; *ēthām* according to the analogy of similar grammatical forms would be אַתָּה, but in Ps. 19: 14 it is אַתָּה; *hēmīr* is in Jer. 2: 11 written in both the usual and an unusual way, הִמִּיר and הִמִּיר; מִלְכִּים *m'lākhim* is מַלְכִּים except in 2 Sam. 11: 1, where it is מַלְכִּים; גְּבֻלָּה *g'bhūloth* is in Deut. 32: 8 גְּבֻלָּה, in Isa. 10: 13 גְּבֻלָּה, in Ps. 74: 17 גְּבֻלָּה; *lō* meaning *not* is לֹא, meaning *to him* is לוֹ, though these are occasionally interchanged; כֹּחַ is written both כֹּחַ and כֹּחַ; and פֶּה *pō*, פִּי and פֶּה. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. אֱלֹהִים *lōhīm*, אֱלֹהִים; נִחְנִיחִי *n'thānīm*, נִחְנִיחִי or נִחְנִיחִי. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כֹּחַ *kō'hh* Dan. 11: 6, always elsewhere כֹּחַ; קֹדֶשׁ *kodhesh* Dan. 11: 30, קֹדֶשׁ; דָּוִיד *dāvīdh* in the books of Chronicles, Ezra, Nehemiah and Zechariah, elsewhere commonly דָּוִד. This must, however, be taken with considerable abatement, as is shown by such examples as אֲדִירִים *addirīm* Ex. 15: 10, אֲדִירִים Ezek. 32: 18.

It is to be observed that those cases in which א is used to record vowels must be carefully distinguished from those in which it properly

belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מַצָּא *mātsā*, רִשְׁוֹן *rishōn*. § 57, 2.

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ă* as in *fat*, *ē* as in *there*, *ĕ* as in *met*, *ī* as in *machine*, *ĩ* as in *pin*, *ō* as in *note*, *ŏ* as in *not*, *ū* as in *rule*, and *ũ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

§ 12. There are nine points or masoretic signs representing vowels (תנועות *motions*, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

Long Vowels.

Short Vowels.

קָמֶץ Kā'-mets	<i>ā</i>	פָּתַח Pát-tahh	<i>ă</i>
צֶרֶי Tsē'-rē	<i>ē</i>	סֶגוֹל Se'-ghōl	<i>ĕ</i>
חֹלֶם Hhō'-lem	<i>ō</i>	קָמֶץ חֹטֵף Kā'-mets Hhā-tūph'	<i>ŏ</i>

Doubtful Vowels.

חִירֶק Hhī'-rik		<i>ī</i> or <i>ĩ</i>
שׁוּרֶק Shū'-rek	}	<i>ū</i> or <i>ũ</i>
קִבּוּץ Kīb'-buts		

All these vowel-points are written under the letter after which they are pronounced except two, viz., Hholem and Shurek. Hholem is placed over the left edge of the letter to which it belongs, and is thus distinguished from the accent R'bhi^a, which is a dot over its centre. When followed by שׁ or preceded by שׂ it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, שׁוֹנֶה *sōnē*; when it follows שׂ or precedes שׁ it is written over its opposite arm,

e. g. שֹׁמֶר *shōmēr*, תִּרְפֹּס *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. If preceded by a letter without a vowel-sign, שֹׁ will be *ōsh* and שֻׁ *ōs*; if it have itself no vowel-sign, ש֯ will be *sō* and ש֯ *shō*, except at the end of words. Shurek is a dot in the bosom of the letter Vav, thus וֹ. It will be observed that there is a double notation of the vowel *u*. When there is a וֹ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of וֹ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum וֹ = *ī*, and Hhirik parvum וְ = *ī*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ū*. To this there are two objections. (1.) It confuses the masoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The masoretic vowel-sign is not וֹ, but וְ. The punctuators never introduced the letter וֹ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *i*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *i* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between וֹ and וְ, וֹ and וְ, is not one of quantity, for *ī* and *ū* are expressed indifferently with or without Yodh and Vav.

Gesenius, in his *Lehrgebäude*, while he retains the division of the vowels into five long and five short, admits that it is erroneous and calculated to mislead; and it has been discarded by Rödiger in the latest editions of his smaller grammar. That which was proposed by Gesenius, however, as a substitute, is perplexed and obscure, and for this reason, if there were no others, is unfitted for the wants of pupils in the early stage of their progress. On the other hand, the triple arrangement here adopted after the example of Ewald, has the recommendation not only of clearness and correctness, but of being, instead of an innovation, a return to old opinions. The scheme of five long and five short vowels originated with Moses and David Kimchi, who were led to it by a comparison of the Latin and its derivatives. From them it was adopted by Reuchlin in his *Rudimenta Hebraica*, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbutz and Shurek as one vowel, Hhirik as one, and even Kamets and Kamets.

Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails. That the literary impulses of the Orientals were chiefly received from the Greeks is well known; that the suggestion of a vowel-system came to the Syrians from this quarter is certain, both from direct testimony to this effect and from the shapes of their vowels, which still betray their origin. May not the Hebrews have learned something from the same school?

b. The names of the vowels, with the exception of Kamets-Hhatuph contain the sounds of the vowels which they are intended to represent, Kibbutz in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbutz, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tsere, *bursting forth*; Seghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kamets-Hhatuph, *hurried Kamets*; Shurek, *whistling*. It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אהרי (which have been formed into the technical word אהרי *El'vī*) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a Sh'va, §16, or have a Daghes forte, §23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghes forte belong only to consonants: thus קֹיָה *kōvekā*, מִצְוָה *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ו), וְהָיָה *v'hāyā* קִיָּיָם *kīyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, provided it is homogeneous with themselves; that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the

letter. *E* and *i* are homogeneous to י, *o* and *u* to ו, and these being the only vowels which they were ever employed to represent, they can quiesce in no others; thus בִּי *bi*, מִי *mi*, נֶה *nē*, גֵּי *gē*, בֹּי *bō*, לִי *lū*, but שָׂרִי *sāray*, גֹּי *gōy*, גָּלִי *gālūy*, תָּו *tāv*, שָׁלֵו *shālēv*, זֵו *zīv*; the combination יִי is pronounced āv, עָאֵי and אָנָו *ānāv*, סָתֵי and סָתָו *s'thāv*. *A*, *e*, and *o* are homogeneous to א and ה. These letters deviate so far from the rule just given that א from its extreme weakness not only quiesces when it is properly a vowel-letter, but may give up its consonant sound and character after any vowel whatever, e. g. תִּתֵּי *tītē*, רִשְׁוֹן *rīshōn*, פֹּרָה *pūrā*; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, §26.

a. As a letter was scarcely ever used to express *ō*, the quiescence of א in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the א, e. g. הָיָה Jer. 27:20, הָיָה Ezek. 27:15, מִיָּדִי-בִּיִר Ps. 30:4, הָסִיד-לִי Isa. 41:17, לִי-לֵךְ Jer. 33:8, וְגִידִל-בָּתֵּן Nah. 1:3. In אֵי-יָהּ 2 Chron. 8:18. and בָּמִיָּה Deut. 32:13, א represents or quiesces in the still briefer *ō* of Hhateph-Kamets, §16. 3.

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. פֶּדֶה-צֹר Num. 1:10, נֶשֶׁה-אֵל 2 Sam. 2:19, also written אֵל-נֶשֶׁה 1 Chron. 2:16. In such words as נֶשֶׁה-הָ Jer. 22:6, נֶשֶׁה-הָ Deut. 21:7, ה does not quiesce in Kibbuts, for the points belong to the marginal readings, נִשְׁבּוּ, שָׁפְבוּ §46.

§14. On the other hand the vowel-letters shed light upon the stability of the vowels and the quantity of the doubtful signs. 1. As *ī* was scarcely ever and *ū* seldom represented by a vowel-letter, Hhirik with Yodh (יִ) is almost invariably long and Shurek (י) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for *i* and *u*; but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of ו and י to represent one of their homogeneous long vowels proves nothing as to its character; but if in any

word or form these letters are regularly written, the vowel is, as a general rule, immutable. When ו and י stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קוֹל *kōl*, נִיר *nīr*, מוֹת *mūth*; without these quiescent letters they are said to be written defectively, e. g. הַקְמוֹתִי *h^akīmōthī*, קָמֻס *kāmūs*.

a. Hhirik with Yodh is short in וְהִמְיָתִיו *rah^amittiv* 1 Sam. 17:35 בִּיקְרוּתֵהָ *bikk'rothehā* Ps. 45:10, לִיקְהָתָה *likk'hath* Prov. 30:17. In אֶרְקָלָה 1 Chron. 12:1, 20, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30:1), it may have had a twofold pronunciation *tsik'lag*, and *tsiklag*. Shurek as *ū* is of much more frequent occurrence, e. g. חוּקֵי *hhukkē*, לִמּוּמִים *lummīm*, חוּקָה *hhukkā* Ps. 102:5, אֶלְגֻמִּים 2 Chron. 2:7, זִיזָה Ezek. 16:34.

§15. The vowels may be further distinguished into pure, *a*, *i*, *u*, and diphthongal, *e*, *o*; *e* being a combination of *a* and *i*, or intermediate between them, and *o* holding the same relation to *a* and *u*.

SH'VA.

§16. 1. The absence of a vowel is indicated by — Sh'va (שְׁוָא *emptiness*, or as written by Chayug, the oldest of Jewish grammarians, שְׁבָא), which serves to assure the reader that one has not been inadvertently omitted. It is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ד, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Dagheshe-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. קֶשֶׁט, מִלְכָּה, מִשְׁמָרָם, אֲמָרָה, אָהָה, נָהָה. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הַיְיָקָה, nor as a general rule to a final consonant preceded by a

quiescent; thus **וְהָאֵת**, **וְהָאֵת** Ruth 3 : 4; **וְהָאֵת** Isa. 62 : 3, though in this case it is sometimes written, e. g. **וְהָאֵת** 2 Sam. 14 : 3; **וְהָאֵת** 2 Sam. 14 : 2; **וְהָאֵת** Judg. 13 : 3; **וְהָאֵת** 1 Kin. 11 : 13. **א** at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant, and is left unpointed, e. g. **הוּא רְבוּא וְיָרָא הָטָא**.

a. Final **ך** may receive Sh'va for the sake of distinction not only from **ך**, as already suggested, but also from **ר** with which it might be in danger of being confounded in manuscripts; Freytag conjectures that it is properly a part of the letter, like the stroke in the corresponding final **כ** in Arabic. In such forms as **רַךְ** Sh'va is omitted with the closing letters because the **ר** is not sounded.

2. Sh'va may be either silent (**נח** *quiescens*), or vocal (**נח** *mobile*). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a Sh'va so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered *e*, as in *given*. This will be represented by an apostrophe, thus, **בְּמִדְבָּר** *b'midhbar*, **בְּקַדְחֵם** *p'kadhtem*.

a. According to Kimchi (Mikhlol fol. 189) Sh'va was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. **וְאֵבֶדְךָ** *y'abbēdh*, **שָׁאֵת** *ēth*, **דָּעָה** *d'ā*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. **שָׁאֵת** *sāū*, **הָהִי** *hāhī*, **לֹלָם** *lōlām*. (2.) Before Yodh it inclined to *i*, e. g. **בְּיָאֵבֶדְךָ** *b'ya'kōbh*, **כִּיֹּם** *k'yōm*, and with Methegh was sounded as Hhirik, e. g. **בִּיָּאֵדְךָ** *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. **בְּרָאֵה** *b'rākāhā*, **גְּלִילִים** *g'li'lim*, and with Methegh was pronounced as Pattahh **בְּמִקְהֵלֶיךָ** *bamakhēlōth*.

3. Sh'va may, again, be simple or compound. Sometimes, particularly when the first consonant is a guttural, which from its weakness is in danger of not being distinctly heard, the hiatus becomes still more audible, and is assimilated in sound to the short guttural vowel *ā*, or the diphthongal *ē* or *ō*, into which it enters. This assimilation is rep-

resented by combining the sign for Sh'va with those for the short vowels, thus forming what are called the compound Sh'vas in distinction from the simple Sh'va previously explained.

These are,

Hhātēph-Pattahh ֿ; thus, עֲמֹד ^a*mōdh*.

Hhātēph-Seghol ֿ; thus, עֲמֹר ^e*mōr*.

Ihātēph-Kamets ֿ; thus, עֲמֹל ^h*h°l*.

a. Hhātēph (עֲמֹל *snatching*) denotes the rapidity of utterance or the hurried character of the sounds represented by these symbols.

b. The compound Sh'vas, though for the most part restricted to the gutturals, are occasionally written under other consonants in place of simple Sh'va, to indicate more distinctly that it is vocal: thus, Hhateph-Pattahh וְיָהֳבָה Gen. 2:12, הִבְרָהָה Gen. 27:38; Hhateph-Kamets לִקְחָהָה Gen. 2:23, אֶבְרָהָה Jer. 31:33; but never Hhateph-Seghol except צִלְצִיָה 2 Sam. 6:5 in some editions, e. g. that of Stephanus. This is done with so little uniformity that the same word is differently written in this respect, e. g. בְּסֶצְרָה 2 Kin. 2:1, בְּסֶצְרָה ver. 11.

PATTAHH FURTIVE.

§17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When ע, ה, or the consonantal ה at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Pattahh furtive ֿ, which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רוּהָה *rū^ahh*, שְׁמֹהָה *shāmō^a*, מַגְהִיָה *maghbi^ah*, שְׁמֹמָהָה *shōma^at*, יִהְהָה *yi^ahhd*.

a. Some grammarians deny that Pattahh furtive can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שְׁמֹמָהָה should accordingly be read *shāmaat*, and יִהְהָה *yihhad*. But both the Sh'va under the final letter, §16, and the Dagheshe-lene in it, §21, show that the guttural is not followed by a vowel. The sign beneath it must consequently be Pattahh furtive, and represent an antecedent vowel-sound. In some manuscripts Pattahh furtive is written as Hhateph-Pattahh, or even as simple Sh'va; thus, קָרָהָה or קָרָהָה for קָרָהָה.

SYLLABLES.

§18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of ו occurring at the beginning of words, no syllable ever consists of a vowel alone. Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by a quiescent letter or not, are called simple, e. g. לָהֶ *l'khā*, עוֹלָה *ō-lā*. (The first syllable of this second example begins, it will be perceived, with the consonant ע, though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus קָמְתֶם *kam-tem*, הִלַּכְתָּ *hū-lakht*. As the vocal Sh'vas, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. Pattahh furtive in like manner belongs to the syllable formed by the preceding vowel. Thus זָרוּעַ *z'rōa*, נָזַר *°nī* are monosyllables.

2. Long vowels always stand in simple syllables, and short vowels in mixed syllables, unless they be accented. But accented syllables, whether simple or mixed, may contain indifferently a long or a short vowel.

a. The following may serve as a specimen of the division of Hebrew words into their proper syllables; thus,

אֲדָם	אֱלֹהִים	בָּרוּךְ	בָּרוּךְ	אֲדָם	תּוֹלְדוֹת	סֵפֶר	זֶה
a-dhā'm	'lō-hī'm	b'rō'	b'yō'm	ā-dhā'm	to-l'dhō'th	sē'-pher	zē'
Gen. 5 : 1. אֶתֹּ							
		אֶתֹּ	אֶתֹּ	אֶתֹּ	אֶתֹּ	אֶתֹּ	אֶתֹּ
		o-thō'	ā-sā'	'lō-hī'm	bidh-mā'th		

b. The reason of the rule for the quantity of syllables appears to be this. In consequence of their brevity, the short vowels required the addition of a following consonant to make the utterance full and complete, unless the want of this was compensated by the greater energy of pronunciation due to the accent. The long vowels were sufficiently complete without any such addition, though they were capable of receiving it under the new energy imparted by the accent. This pervading regularity, which is so striking a feature of the Hebrew language, was the foundation of the *systema morarum* advocated by some of the older grammarians of Holland and Germany. The idea of this was, that each syllable was equal to three *morae*, that is, three rests, or a bar of three beats; a long vowel being equivalent to two *morae*, or two beats, a short vowel to one. and the initial or final consonant or consonants also to one: thus $k(1) + \bar{a}(2) = 3$, $t(1) + a(1) + l(1) = 3$. An accented syllable might have one *mora* or beat either more or less than the normal quantity. This system was not only proposed by way of grammatical explanation, but also made the basis of a peculiar theory of Hebrew prosody. See Gesenius, *Geschichte d. Heb. Sprache*, p. 123.

c. The cases in which short vowels occur in unaccented simple syllables, are all due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, הֵחַת *hā-ēth* is for הָחַת , and חֹהָא *hā-hū'* for *hāh-hū'*: such words as חֹהָא , חֹהָא , חֹהָא , חֹהָא , חֹהָא are formed after the analogy of חֹהָא . A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, בֵּלְטָשָׂא *bēl-t'shātsār*, though here, as in the majority of instances falling under the previous remark, the syllable receives, if not the primary, yet the secondary accent, e. g. הַהֲרִים , הַהֲרִים . The same is the case when a long vowel is retained before Makkeph, e. g. שִׁת־לִי . In the Arabic, which is exceedingly rich in vowels, there are comparatively few mixed syllables; nearly every consonant has its own vowel, and this more frequently short than long. The Chaldee, which is more sparing in its use of vowels than the Hebrew, observes in general the same rule with respect to the quantity of syllables, though not with the same inflexible consistency.

AMBIGUOUS SIGNS.

§19. It will now be possible, by aid of the principles already recited, to determine the quantity of the doubtful vowels, and to remove the ambiguity which appears to exist in certain vowel-signs.

1. Hhirik, Shurek, and Kibbutz, in unaccented simple syllables, must be long, and in unaccented mixed syllables, short, e. g. יִרַשׁ or יִרַשׁ *yī-rash*, יִבְחִי or יִבְחִי *yibh-nū*, גְּבִילוֹ or גְּבִילוֹ *g'bhū-lō*, יִלְד or יִלְד *yul-ladh*, כֻּלָּם or כֻּלָּם *kul-lām*, מַעֲיָרִי

or מֻזְזִי *mūzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁחִים or שִׁחִים *sī-hīm*, לִי *lī*, גְּבִיל or גְּבִיל *g'bhīl*, דְּרָשָׁה or דְּרָשָׁה *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אֵם, אֵשׁ, עֵם, מֵן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. בָּלַד, רָשָׁע, רָב.

The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide. The vowel is long or short as the grammatical form may require; thus in יְהִיֶּה, יְהִיֶּה, יְהִיֶּה Gen. 22 : 8, which follow the analogy of יְהִיֶּה, and in סְבִיבִי Isa. 10 : 34, the first vowel is short; in גְּבִילִים, יְשִׁמָּה the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, §44, which is added to the vowel-sign if it is long, but not if it is short; thus, יְרֵאִי *yī-r'ū*, from יָרָא *to fear*, and יְשִׁנִּי *yī-sh'nū* from יָשָׁן *to sleep*; but יְרֵאִי *yir-ū* from רָאָה *to see*, and יְשִׁנִּי *yish-nū* from שָׁנָה *to do a second time*.

2. Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (◌), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דָּבָר *dā-bhār*, חֶפְשִׁי *hhoph-shī*, מֶרֶת *mā-veh*, לָמָּה *lām-mā*, בֹּתִים *bot-tīm*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, §44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, e. g. חֶהְקָה *hhokh-mā*, חֶהְקָה *hhā-kh'mā*. Before a guttural with Hhateph-Kamets or Kamets-Hhatuph

it is frequently *ō*, though standing in a simple syllable and accompanied by Methegh, e. g. בְּחִירִי *bo-hk^orī*, תֹּחֲבֵלְהֶם *to obh^odhēm*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattalīh, or the form requires an *a* or a long vowel, it is Kamets: thus נִצְּחִיתָ with the prefixed conjunction *vo^oniyyōth*, הָאֲנִיָּה with the article *hā^oniyyā*; נִצְּחִי in the Hophal *yo^omadh*, יְהִאֲלֶהּ Isa. 44:13 in the Piel *y^othā^o-rēhū*. The first vowel is *ō* in צִהָרִים from צִהָר, קָדְשִׁים from קָדַשׁ, שְׂרָשִׁים from שָׂרַשׁ, עֲשֵׂקָה־לִּי Isa. 38:14, קָבַח־לִּי Num. 22:11, אָרָה־לִּי Num. 23:7 and the like, and the first two vowels in such words as פָּעַלְכֶם from פָּעַל, מָאֲסָכֶם Isa. 30:12 from מָאֵס, קָרַבְכֶם Deut. 20:2, קָטַבְהוּ Hos. 13:14, קָטַנִּי 2 Chron. 10:10, קָבַלְכֶם 2 Kin. 15:10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in שְׁהִלִּי Job 16:19 from שָׁהַל, חָרְשִׁים from חָרַשׁ, בְּמִיָּה from בָּמִיָּה, and in מִאֲסָתָּ, קָרַבְתָּ and the like, because it is originally and properly Kamets. The word שְׁמִירָה is in Ps. 86:2 the imperative *shomrā*, in Job 10:12 the preterite *shām'rā*.

a. In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: רָדַפְּי Ps. 38:21, כָּל Ps. 35:10, also Prov. 19:7 (in some copies), and in the judgment of Ewald סָבַר Judg. 19:5, comp. ver. 8 and עָב Ezek. 41:25; in Dan. 11:12 יִרְנֶם the points belong to the marginal reading וִרְנֶם, and the vowel is consequently Kamets. There are also a few cases in which Kamets remains in a mixed syllable, deprived of its accent by Makkeph, § 43, without receiving Methegh, viz.: מִנְּחָה Ps. 16:5, קָרַב־ Ps. 55:19, 22. כָּדֶ־הָ Ps. 74:5; and a final unaccented Kamets is not affected by the insertion of Dagheshe-forte conjunctive, § 24, in the initial letter of the following word, e. g. מִשְׁחָתָ שָׁם Gen. 31:13. When an accent takes the place of Methegh, it serves equally to distinguish *ā* from *ō*, e. g. וְנִגְזָה־ Ex. 21:22 *v'nagh'phā*, וּמִאֲחִירָו Ex. 21:35 *ūmākh'rū*. § 45. 5.

b. Inasmuch as מַחְהִיר is derived from מַחְהָר *māhhār*, its first vowel might be suspected to be *ā*; but as it is so constantly written with Hhateph-Kamets, the preceding vowel is probably conformed to it. It is consequently regarded and pronounced as *ō*. Kimehi (Mikhlol, fol. 188) declares that the first vowel in הִרְבֵּן 1 Sam. 13:21, הִרְבִּיתָ Eccles. 12:11

and קָלָי Num. 24: 7 was universally held to be Kamets, and that with the exception of Rabbi Jonah ben Gannach, who was of a contrary mind, the same unanimity prevailed in regard to the first vowel of קָרָן Ezek. 40: 43. As, however, this last word is in every other place written without the Methegh, and there is no analogy for such words as those mentioned above having *a* in their initial syllable, the best authorities are now agreed that the vowel is *ō*, and the words are accordingly read *dorbhān*, etc. In יָסָפֶה *jasper*, and קָרָן *emerald*, Ezek. 28: 13. which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

c. In some manuscripts and a few of the older printed books, e. g. Stephanus' Hebrew Bible and Reuchlin's Rudimenta Hebraica, Kamets-Hhatuph is denoted by (ׁ). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Daghesh-forte, or Methegh; none of which ever immediately succeed Hhateph-Kamets. Such a form as קָרָן Ezek. 26: 9 in the editions of Michaelis and Van der Hooght is an impossible one if (ׁ) have its ordinary meaning.

d. It is surprising that in so minute and careful a system of orthography as that of the Masorites, there should be no symbol for *ō* distinct from that for *ā*; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that *ā* and *ō*, whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Masorites were intent simply on indicating sounds without concerning themselves with grammatical relations.

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent, זְכָרְתָּם *z'khartām*, זְכָרְתָּ *zākhart*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented

vowel, it is silent: זָכָרִי *zō-kh'rē*, תִּזְכָּרִי *tiz-k'rū*, זִכְּרִי *zikh-rū*, תִּקְטֹל־נָא *tiktōl-nā*. Sh'va under a letter doubled by Dagghesh forte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows: הִזְכָּרִים = הִזְכָּרִים *haz-z'khūrīm*.

2. In addition to this it is to be remarked that Sh'va is vocal after what may be called intermediate syllables; that is to say, when the consonant under which it stands performs, as it occasionally does, the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Dagghesh-forte has been omitted, וַיִּבְחַשׁוּ *vay'bhak'shū* for *vay-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הָלָלוּ *hal'lū*, קִלְלָה *kil'lath*, צִלְלוּ *tsil'lō*, אָלַי *al'lay*, חִיקְכֶּם *hhik'kē*, and in several other cases, which will be more particularly described in § 22.

a. The same double office is performed by gutturals beginning one syllable and yet inclining to complete the one before it, § 18. 2. c. In הִזְכָּר, for example, ז belongs in a measure to both syllables. It properly begins the second, and yet it is preceded by a short vowel just as if it ended the first, which is accordingly to be reckoned an intermediate syllable, being in strictness neither simple nor mixed, but partaking of the nature of both.

DAGHESH-LENE.

§ 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Dagghesh-lene, Dagghesh-forte, Mappik, and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

1. Dagghesh-lene (דָּגֶשׁ לֶנֶה) is a point inserted in the six letters פ ת כ ג ד ב (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, ב *b*, etc.

As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Daghesh-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בְּרֵאשִׁית Gen. 1:1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), וְיִבְרָתוּ בָּאֵי Ex. 1:1, עֵתָּה וְשָׁן Gen. 3:22, or ending in a consonant, מִדְּגֻלַּת הַרְרֵי אֶל־בְּנֵי Gen. 24:42; but not if it follows a word ending in a vowel and having a conjunctive accent, הָיָה ה' אֱלֹהִים, פָּגַר הָאֱלֹהִים Gen. 1:2. The sacred name יהוה is followed by Daghesh-lene, even though it may have a conjunctive accent, Num. 10:29, Deut. 3:26, Josh. 10:30, 11:8, Ps. 18:21, because in reading the Jews always substitute for it the word אֶל־לֵךְ, which ends in a consonant. In a very few cases, however, e. g. אֶל־לֵךְ Ps. 68:18, קִרְוֵהוּ Isa. 34:11, שָׁלַךְ Ezck. 23:42, Daghesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Daghesh-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahli furtive, e. g. נִשְׁמָעָה, נִשְׁמָעָה; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. וְיִבְרָתוּ, וְיִבְרָתוּ.

a. The primary signification of the name Daghesh is commonly explained from the Syriac ܕܗܝܬ (דְּהִיט), to which Castellus in his lexicon gives the sense of *piercing*. This is by some applied to the puncture or point which is its written sign, by others to its power of sharpening the sound of letters by removing their aspiration or doubling them. Buxtorf, however, in his Chaldee Lexicon, disputes the existence of such a root in either Syriac or Chaldee, alleging that in Prov. 12:18, the passage quoted to prove the word, the true reading is ܕܗܝܬ (דְּהִיט). The six letters which receive Daghesh-lene in Hebrew have the same twofold pronunciation in Syriac a red dot called Rukhokh (ܕܗܝܬ *softness*), being written beneath them when they were to be aspirated, and another called Kushoi (ܕܗܝܬ *hardness*), being written above them when they were not.

b. Grammarians are not agreed whether the aspirated or unaspirated sound of these consonants was the original one. There being no data for the settlement of the question, each decides it by his own theory of phonetic changes. The correctness of the Masoretic punctuation has sometimes been questioned in regard to this matter, on the ground of the improbability of such fluctuation in the sound of these letters in the same word. But besides the Syriac analogy just referred to, the Sanskrit language shows the almost unlimited extent to which euphonic changes may be carried by a people possessing a sensitive and discriminating ear. The Sanskrit aspirates, besides being subjected to other mutations which cannot here be detailed, regularly lose their aspiration when finals, and under certain conditions when medials, throwing it back, where this is possible, upon a previous letter. Bopp *Kritische Grammatik*, pp. 30, 42. Similar laws prevail to some extent in Greek, e. g. *θρίξ, τριχός; τρέφω, θρέψω; θύω, ἐτύθην; οὐκ ἔχω, οὐχ ἔξω; μεθ' ὑμῶν.*

§ 22. The absence of Daghesh-lene in an aspirate sometimes shows a preceding simple Sh'va to be vocal when this would not otherwise have been known. In most of the cases referred to, a letter originally belonging to the succeeding syllable is by the prefixing of a short vowel drawn back to complete the syllable before it; instead, however, of giving up its previous connection altogether, it forms an intermediate syllable, § 20. 2, the Sh'va remaining vocal though the antecedent vowel is short; thus, לָבַב *l'bhavh* with the prefix ב becomes בִּלְבַב *bil'bhavh*, not בִּלְבַב *bil-bavh*.

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. עֲבֹדוּ, עֲבֹדוּ, עֲבֹדוּ, עֲבֹדוּ from עָבַד; yet with occasional exceptions, as בָּאֲסַפְּךָ Lev. 23: 39. (2) Those forms of Pe Guttural verbs in which the first radical assumes a short vowel in place of the silent Sh'va in the regular inflexion, e. g. הִעָבְדוּ, הִעָבְדוּ, הִעָבְדוּ for הִעָבְדוּ, הִעָבְדוּ, הִעָבְדוּ. (3) The construct plural of nouns עֲבָדִי from עֲבָדִים, עֲבָדִי from עֲבָדִים, עֲבָדִי from עֲבָדִים, though with occasional exceptions, as רִשְׁעִי Cant. 8: 6, but רִשְׁעִי Ps. 76: 4, צִמְחִי Isa. 5: 10, חֲרוֹפוֹת Ps. 69: 10, בְּרִיָּי Gen. 50: 23, but בְּרִיָּהֶם Judg. 7: 6; בְּגָדִי from בְּגָד, בְּגָדִי from בְּגָד, peculiar in omitting Daghesh in the singular with suffixes. (4) Three feminine nouns ending in וֹת, מַלְכֹת from מַלְכָּה, בְּרִיָּה from בְּרִיָּה, עֲבָדָה (only occurring with suffixes) from עֲבָדָה, but not מְרַחֵם. Also a few other nouns of different forms, viz.: יִרְבְּחָם, but יִרְבְּחָם, שְׂפָתָה, but שְׂפָתָה, מְרַחֵם, but מְרַחֵם, אֲבָלִי, but אֲבָלִי, Josh. 15: 38, קָדְרָה Josh. 15: 56. (5) After prefixes, as He interrogative, e. g. הֲיִרְעָתָם Gen. 29: 5 from יִרְעָתָם, and inseparable prepositions, e. g. לְדָבִיר from דָּבִיר, בְּרִיָּה from בְּרִיָּה, דָּבִיר from דָּבִיר. Usage is not uniform in the case of Kal infinitives follow-

ing inseparable prepositions, e. g. ^{לְ}בְּתוֹכָם, ^{בְּ}בְּתוֹכָם; ^{בְּ}בְּנֵי, ^{בְּ}בְּנֵי, ^{בְּ}בְּנֵי, ^{בְּ}בְּנֵי; ^{בְּ}בְּנֵי, ^{בְּ}בְּנֵי; Isa. 31:4. ^{בְּ}בְּנֵי Num. 4:23, 8:24; ^{בְּ}בְּנֵי, ^{בְּ}בְּנֵי. (6) The suffixes of the second person ^{נִי}, ^{נִי}, ^{נִי} never receive Daghesh-lene, ^{נִי}, ^{נִי}, ^{נִי}.

These rules are sometimes of importance in etymology; thus, ^{נִי} Ezek. 27:12 must have as its ground form ^{נִי}, not ^{נִי}; and ^{נִי} Hos. 7:6, ^{נִי} Ps. 90:10 cannot be infinitives with suffixes, but must be from the segholates ^{נִי}, ^{נִי}.

b. The omission of Daghesh-lene in the final letter of ^{נִי} Prov. 30:6, abbreviated from ^{נִי} or ^{נִי}, is exceptional. The Daghesh occasionally occurring in initial aspirates after words ending in a vowel and having a conjunctive accent, is best explained not as an exception to the ordinary rules, but as Daghesh forte conjunctive, § 24, e. g. ^{נִי} Gen. 11:31 and elsewhere, ^{נִי} Gen. 46:28, ^{נִי} Ex. 15:1, 21, ^{נִי} Ex. 15:13, ^{נִי} Deut. 16:1 (comp. ^{נִי} Gen. 20:9), ^{נִי} Deut. 31:28 (comp. ^{נִי} Isa. 8:2), ^{נִי} Josh. 8:24, 10:20, ^{נִי} Gen. 35:29, ^{נִי} Isa. 40:7. See also Gen. 39:12, Ex. 14:4, 17, Isa. 10:9, Job 9:2, Ex. 15:11, 16, Ps. 35:10, Isa. 54:12, Jer. 20:9, Dan. 3:3, 5:11. The old strife as to the Daghesh in the word ^{נִי} two is not yet settled. Kinchi explained it as Daghesh-lene upon the supposition that the word was abridged from ^{נִי}; Schultens as Daghesh-forte arising from an assimilated ^{נִי}, contending that it was for ^{נִי} from ^{נִי}; Nordheimer as an anomalous Daghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated ^{נִי} with a sibilant, such as is obviated in the Hithpael of verbs by a transposition that would here be inadmissible. The puzzle is still further perplexed by the circumstance that it once appears with the preposition ^{נִי} without the Daghesh, ^{נִי} Judg. 16:28, and again with the same preposition with it, ^{נִי} Jon. 4:11, the Methegh showing the Sh'va to be vocal, as might also be inferred from the fact that Daghesh-forte has been omitted.

DAGHESH-FORTE.

§ 23. 1. When the same consonant was repeated with a vowel or even the slightest hiatus intervening, so that successive movements of the organs of speech were required in the pronunciation, the Hebrews invariably wrote the letter twice. When, however, there was no interval between the reduplicated consonants, and the only audible result was a more protracted or vehement utterance of the same sound effected by a single effort of the organs, the letter was written but once. This fact the Masoretic punctuators have indicated by placing a point called Daghesh-forte (דָּגֶשׁ הָיָה) in the bosom of a letter so affected, to show that it is to be

doubled in the pronunciation; thus, וַיִּמַּל *vayyimāl*. Daghesh-forte may be found in any letter with the exception of the gutturals א ה ח ע, which on account of their weakness do not admit of reduplication. The letter ר, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. שְׂרָאֵשִׁי, מִרְיָה.

2. The aspirates, when doubled, always at the same time lose their aspiration; thus, יִפְּאֵד *yippākedh*. Daghesh-forte in these letters is readily distinguishable from Daghesh-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene.

3. Daghesh-forte in ר may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is Daghesh-forte, if not it is Shurek.

a. Some Grammarians speak of Daghesh-forte *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesh, which analogy would require them to receive. As these are included under what have already, § 20. 2. a, been explained as intermediate syllables, it is not thought necessary to employ an additional term.

b. The Arabs have a sign of reduplication, Teshdid (◌َ◌), which is written above the doubled letter. The Syrians have no written sign for this purpose, and it is disputed whether their letters were ever doubled in pronunciation. According to Asseman Biblioth. Orient. III. 2. p. 379, the Western differed from the Eastern Syrians in this respect, "Occidentales nullibi literas geminant."

§ 24. Different epithets have been applied to Daghesh-forte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesh-

forte which represents such a doubling is called compensative; e. g. קָרַח־י, formed by appending the syllable יח to the root קָרַח; נָחַח־י composed of the same syllable and the root נָחַח, whose last letter is changed to ח to conform with that which follows; סָבִי from סָבָב. 2. When the reduplication is indicative of a particular grammatical form the Daghesh-forte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, הִלָּךְ, הִתְלַךְ, and certain forms of nouns, as, גִּבֹּרִי. 3. When it has arisen from the necessity of converting a previous simple syllable into a mixed one in order to preserve the quantity of a short vowel which it contains, it is Daghesh-forte conservative; e. g. יָסַב for יָסַב. 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Daghesh-forte conjunctive; e. g. קִימִי צֵאִי, נִהַרְהֲלֵךְ, מִהֲלֵךְ. 5. When the last letter of an intermediate syllable is doubled in order to make the following hiatus or vocal Sh'va more distinct, it is Daghesh-forte dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; e. g. יִנְבִּי inn'bhē for יִנְבִּי in'bhē. 6. When the first letter of a final syllable is doubled under the influence of a previous vowel bearing the accent (mostly a pause accent, § 36. 2. a.), for the sake of increased fullness and force of pronunciation, it is Daghesh-forte emphatic; e. g. הִלָּלִי for הִלָּלִי. In the first three uses named above Daghesh-forte is said to be essential, in the last three it is euphonic.

a. Daghesh-forte conjunctive occurs regularly after the pronoun מֶה, e. g. מֶה טוֹב וְיִבְרַח־קָלִים Ps. 133: 1, and in a multitude of cases after final Kamets or Seghol in words accented on the penult or followed by Makkeph, § 43. e. g. לִתְהַדָּח־זֶרַח Gen. 2: 23, אֶבְלֶת־שָׁם Deut. 27: 7, וְהִלָּלְתָּה לוֹ Num. 25: 13, נִנְהַלְתָּה־לִּי Gen. 30: 33; וְהִיָּחֲלָה Num. 34: 6, 7, 9, בְּנִיָּהּ לְאַבְרָם Ex. 13: 1 (where the accent is on the ultimate), מִתְהַלָּלָה Prov. 15: 1 (in some editions), more rarely after other vowels, e. g. קִימִי צֵאִי Gen. 19: 14, וְהִלָּלְתָּה לוֹ 1 Sam. 8: 19, once after the liquid ר, e. g. וְהִלָּלְתָּה לוֹ 1 Kin. 11: 22. See also § 22. b. In a few instances words thus united are written as one, e. g. בְּמִזְבֵּחַ Ex. 4: 2 for מִזְבֵּחַ זֶה, so מִלְכָּם Isa. 3: 15, מִתְהַלָּלָה Mal. 1: 13, בְּסִפְתָּאֵהָ

Isa. 27:8, and possibly אֶרְאֶץ Isa. 33:7. See Dr. Alexander's Commentary upon this passage.

b. Daghesh-forte separative occurs only in the following examples:

אֶבְרָהָם Hos. 3:2.	רִקְבָהּ 1 Sam. 28:10.	סָבְלוּ Isa. 9:3, 10:27.
בִּיקְרוֹהֶיךָ Ps. 45:10.	בְּסוֹחֵי-בְּנֵהּ (?) Ezek. 13:20.	לִנְבִי Deut. 32:32.
הַזִּבְחִים Am. 5:25.	בְּנִלֹתֶיךָ Isa. 33:1.	עֲנִתָּהּ 2 Sam. 23:27, Jer. 29:27.
הַפִּצְעֵתָהּ Gen. 18:21.	מִבְּהֶרֶל or מִבְּהֶרֶל Ps. 89:45.	עֲבָרֶיךָ Isa. 58:3.
הַפִּתְּנָהּ Gen. 37:32.	מִמְּנוֹתָ Joel 1:17.	עֲבָרֶיךָ Am. 5:21.
הַלֵּבָן Gen. 17:17.	מִמְּנוֹתָ Job 9:18.	עָקְבִי (?) Cant. 1:8.
הַלְּאִיָּהּ 1 Sam. 10:24, 17:25, 2 Kin. 6:32.	מִן-זֶרֶק Nah. 3:17.	לְפָנֶיךָ Ps. 89:52.
הַמְּרוֹתָ Job 17:2.	מִקְדָּשׁ Ex. 15:17.	עֲקֹבוֹתֶיךָ Ps. 77:20.
הַמְּפִינִי Ex. 2:3.	מִקְרָה Deut. 23:11.	עֲשׂוֹתָ Prov. 27:25.
הַמְּדַרְפָּהּ (?) Judg. 20:43.	נִבְאָה Job 30:8.	צִמְחָתְךָ Ps. 119:139.
הַחֲנֻכָּהּ 1 Sam. 1:6.	נִצְרָה Ps. 141:3.	צִמְחָתְךָ Ps. 88:17.
הַחֲלָהּ Isa. 57:6.	נִצְרָה Prov. 4:13.	בְּעִתּוֹתָ (?) Ps. 37:15, Isa. 5:28.
הַחֲתָהּ Gen. 49:10.	נִתְקַיְּמָהּ Judg. 20:32.	שְׂבָלִי Zech. 4:12.
הַחֲתָהּ Prov. 30:17.	סָבְבוּ Jer. 4:7.	שְׂבָלוֹ Ps. 58:9.

This list is corrected and enlarged from Gesen. Lehrgr. pp. 86 ff. Those words which are followed by a note of interrogation (?) are found in some editions but not in others. Daghesh separative may be found after He interrogative in some instances not included in the above list.

c. Daghesh-forte emphatic occurs only in הִלְלִי Judg. 5:7, 1 Sam. 2:5; רִחַלְתִּי Job 29:21; יִחְלָהּ or יִחְלָהּ Job 21:13; רִצְחָהּ Isa. 33:12, Jer. 51:58; בִּלְחָהּ Ezek. 21:15; נִקְוָהּ Ezek. 6:9; נִשְׁחָהּ Jer. 51:30; עִנְיָהּ Ezek. 27:19; קָלְלִי (?) Isa. 19:6; and probably הִתְחַלְלִי Job 13:9 (not in pause).

§ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghesh-forte is consequently never written in a final vowelless letter, with the exception of the two words אֶתָּה, נָתָתָּ, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is neglected, even though the letter be an aspirate, which will for this reason resume its aspiration; e. g. קָלְלִי, קָלְלִי, סָבְבוּ, סָבְבוּ, נִחְלָהּ abridged from נִחְלָהּ; וְנִחְלָהּ from וְנִחְלָהּ. In a medial letter with Sh'va Daghesh may be written, because the Sh'va being thus rendered vocal the reduplication can be made audible by means

of the hiatus which it represents; it is, however, quite as frequently omitted, the Sh'va commonly remaining vocal as if it were inserted, and compound Sh'va being occasionally substituted for simple to indicate this fact, § 16. 3. *b.*; e. g. עָנִיִּים for עָנִיִּים, כָּסָאֵל for כָּסָאֵל, particularly after prefixes, as Vav conversive, the article and preposition ׀, so בְּרָחִי, הַמִּבְקֵשׁ. It is seldom omitted from a medial aspirate on account of the change in its sound involved: yet even this is done occasionally, e. g. מִבְּדִיר Judg. 8:2 for מִבְּדִיר Isa. 22:10 for זָכְרוֹן, תִּתְּנֵנִי from זָכְרוֹן. In a few rare instances it is dropped from a letter followed by a vowel, when the laws of syllables will permit and the pronunciation will not be materially affected; e. g. תִּשְׁנֶנָּה Ruth 1:13 for תִּשְׁנֶנָּה.

MAPPĪK.

§ 26. Mappīk (מִפִּיק *bringing out or uttering*), is a point in one of the letters א ה ו י, showing that it represents a consonant and not a vowel, or in other words that it does not quiesce in the preceding vowel-sign. It is unnecessary, however, to employ any notation for this purpose in the case of א ו and י, for their quiescence can be readily determined in all cases by the rules already given, § 13. Although it is much more extensively used in manuscripts, therefore, Mappik is in modern editions of the Hebrew Bible only inserted in final ה when it retains its consonantal power; e. g. אֲרָצָה *artsāh*, אֲרָצָה *artsā*, לְקַחְהָ *l'kāhhāh*, לְקַחְהָ *lak'hhā*. The point four times found in א, וּבְיָאֵי Gen. 43:26, Ezra 8:18, תִּבְיָאֵי Lev. 23:17, רָאֵי Job 33:21, though called a Daghes in the Masoretic notes in the margin, is probably to be regarded as Mappik.

RAPHÉ.

§ 27. Rāphe (רַפֵּה *weak*), is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-

lene, Daghesh-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. הַמִּסְדָּה Ex. 9:18, וְשִׁעָרָה Lev. 13:4, בְּהִסָּאָה Num. 15:28, לָהּ Num. 32:42, מִשְׁמָחָה Job 31:22 in some copies. In תִּשְׁשֶׁה-לָּהּ Ex. 20:4, Deut. 5:8, it is the opposite of Daghesh-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In לֹא תִרְצֶה Ex. 20:13, Deut. 5:17, it is the opposite of Daghesh-lene, and shows that the ה may either have its unaspirated sound, as the Daghesh indicates, or may be aspirated. It is often referred to in the marginal Masoretic notes even where it is no longer found in the text, e. g. Judg. 16:16, 28.

ACCENTS

§ 28. The third class of Masoretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (טַעַם) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held

by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (מְלִיכִים), and Conjunctives or Servants (עֲבָדִים). The former indicate that the word upon which they are placed is more or less separated from those that follow; they mark thus the end of a clause or of the section of a clause over which they exert control. The latter indicate that the word over or under which they are written is connected with what follows and belongs to the clause or section ruled by the next succeeding Disjunctive.

a. The stress of voice denoted by the accent must not be confounded with quantity. An accented syllable may nevertheless be short, the energy with which it is pronounced not necessarily affecting its length.

b. The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called נְקֻדּוֹת. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartolocci Bibliotheca Magna Rabbinica, vol. iv. pp. 427-444.

§ 29. The Disjunctive accents may be divided into four classes of various rank or power, as follows, viz :

CLASS I. *Emperors.*

* 1. Sillak	(,)	סִלַּק
* 2. Athnahk	(ˆ)	אַתְנַחֲ

CLASS II. *Kings.*

3. S'gholta	([*])	סִגְלוֹתָא <i>postp.</i>
4. Zakēph Kāton	(ⁱ)	זָכוּת קָטוֹן
5. Zakēph Gādhol	(["])	זָכוּת גָּדוֹל
*6. Tiphhhā	(₁)	טִפְחָא

CLASS III. *Lukes.*

*7. R'bhīr	([·])	רְבִיז
*8. Shalsheleth	(ⁱ)	שְׁלִשְׁלֵת
*9. Zarkā	([∞])	זָרְקָא <i>postp.</i>
10. Pashta	([`])	פִּשְׁטָא <i>postp.</i>
11. Y'thībh	(₂)	יְתִיב <i>prep.</i>
12. T'bhīr	(_γ)	תְּבִיר

CLASS IV. *Counts.*

*13. Pazēr	(^ν)	פָּזֵר
14. Karnē Phārā	(^ρ)	כַּרְנֵי פָרָה
15. T'līshā Gh'dhōla	(^ρ)	תְּלִישָׁא גְדוֹלָה <i>prep.</i>
16. Geresh	(^ε)	גֵּרֶשׁ
17. G'rāshayim	(["])	גֵּרִישַׁיִם
*18. P'sīk	(^ι)	פְּסִיק

The Conjunctive accents, or *Servants*, are the following,
viz :

*19. Merkā	(₁)	מֶרְקָא
*20. Mūnahh	(₂)	מוֹנַחַח
21. Merkā Kh'phūla	(₃)	מֶרְקָא כְּפוּלָה
*22. Mahpakh	(₄)	מַחְפָּךְ
23. Dargā	(₅)	דַּרְגָּא
*24. Kadh mā	(₆)	קַדְמָא
*25. Yerahh ben Yōmō	(_γ)	יֵרַח בְּנֵי יוֹמֹ
26. T'līshā K'tammā	(³)	תְּלִישָׁא קְטַמָּא <i>postp.</i>

a. Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his *Lehrgebäude*; but the absence of Daghesht lene in the word following that on which it stands in Ex. 5:15, Ezek. 14:4, proves that it is a Conjunctive.

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end*; Athnahh, *rest*; Segholta, *bunch of grapes*; Zakeph, *small and great, causing suspension*; Tiphkha, *palm of the hand*; R'bhî, *square or reposing*; Shalsheleth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down (the voice)*; Y'thibh, *sitting still*; T'bhîr, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, *great and small, shield*; Geresb, *expulsion*; G'rasbayim, *double Geresb*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munahh, (a trumpet) *at rest*, i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, (a trumpet) *inverted*; Darga, *progress*; Kadhma, *beginning*; Yeralih ben-Yomo, *moon a day old*.

Other names are given to some of these accents, particularly where they occur in certain situations or combinations; thus Tiphkha is also called Tarhîā (תִּרְחִיָּא). Munahh with P'sik is called L'gharmeh (לְגַרְמֵחַ), etc.

c. The classification of the Disjunctives, according to their respective powers and the laws of their consecution, has been the work of Christian writers, from whom all accurate investigations of the accentual system have proceeded. In fact, this whole subject is treated by the Jewish grammarians in the crudest and most perplexed manner. Buxtorf says, in his *Thesaurus Grammaticus*, p. 45: *Accentuum ratio hactenus nec a quouam nostrorum nec ab ipsis etiam Hebraeis sufficienter explicata est*. The division exhibited above is the one now commonly adopted. The current names, Imperatores, Reges, Duces, Comites, are those used by Wasmuth in his *Institutio Accent.* Heb. 1664. Others have divided them differently. The learned Pfeiffer, author of the *Dubiâ Vexata*, distinguishes one Emperor, one Archduke, four Dukes, seven Counts, and five Barons. Boston, the well-known author of the *Fourfold State*, in an elaborate Latin treatise upon this subject left by him in manuscript and published shortly after his death, distributes them into three classes of superior and one of inferior rank. Mention is made, in a commendatory preface by Mill, the distinguished critic of the New Testament, of another manuscript in English, in which Boston applied his views practically in a twofold translation of the first twenty-three chapters of Genesis, with copious notes, both philological and theological. This, it is believed, has never been published. A curious little book upon the Canon by Ferdinand Parkhurst, London, 1660, makes six Regal and ten Principal Disjunctives Y'thibh and P'sik being omitted altogether.

§ 30. 1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line

with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. וְהָיָה Gen. 1 : 2, or ends with two vowelless letters, e. g. וַיֵּשֶׁב Ruth 3 : 7, or if the last letter has Pattahh furtive, e. g. וַיֵּלֶךְ Gen. 33 : 13, and in some manuscripts and editions there is a like repetition of S'gholta and Zarka. When a word bears the other prepositive or postpositives, there is nothing to mark its tone-syllable unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methegh, § 44 ; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. וַיֵּשֶׁב Gen. 1 : 7, וַיֵּלֶךְ Gen. 24 : 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. וַיֵּשֶׁב Gen. 2 : 19 : where this chances to be a final letter the laws of consecution only can decide ; thus, in וַיֵּלֶךְ Gen. 26 : 4, וַיֵּלֶךְ Dent. 16 : 3, the accent is Pashta, but in וַיֵּלֶךְ Gen. 17 : 8, וַיֵּלֶךְ 1 Sam. 29 : 6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. וַיֵּשֶׁב Gen. 1 : 11, וַיֵּלֶךְ Gen. 31 : 6, Deut. 10 : 17 ; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e. g. וַיֵּלֶךְ Gen. 2 : 14, וַיֵּלֶךְ Gen. 32 : 33, Deut. 4 : 7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide ; thus, in וַיֵּלֶךְ the accent is Y'thibh in Gen.

3:15, 44:17; Deut. 10:17; but Mahpakh in Josh. 17:1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and the poetic portion of Job (אֵיּוֹב), whose initials form the technical word אֶמְתָּח. Here a different system of accentuation prevails. Thirteen of the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhur of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kh'phula, Darga, and T'lisha K'tanna of the Con-junctives. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

DISJUNCTIVE ACCENTS.

Class I.

1. Silluk	([·] ₁)	הַפְּזוּד :
2. Athnahh	(_h)	הַפְּזוּד
3. Merka-Mahpakh	([·] _h)	הַפְּזוּד

Class II.

4. R'bhī*	([·])	הַפְּזוּד
5. Pazer	([·] _h)	הַפְּזוּד
6. R'bhī* Geresh	([·] _h)	הַפְּזוּד
7. Tiphkha initial	(_h)	הַפְּזוּד <i>prep.</i>
8. Zarka	([·] _h)	הַפְּזוּד <i>postp.</i>
9. P'sik	(_h)	הַפְּזוּד <i>postp.</i>

CONJUNCTIVE ACCENTS.

10. Merka	(,)	הַפְּקֹדִי
11. Merka-Zarka	(,~)	הַפְּקֹדִי
12. Mahpakh	(<)	הַפְּקֹדִי
13. Mahpakh-Zarka	(~<)	הַפְּקֹדִי
14. Munahh	(,)	הַפְּקֹדִי
15. Munahh superior	(^)	הַפְּקֹדִי
16. Yerahh ben Yomo	(,v)	הַפְּקֹדִי
17. Kadhma	(,')	הַפְּקֹדִי
18. Tiphhha	(,)	הַפְּקֹדִי
19. Shalshleth	(,')	הַפְּקֹדִי

a. It will be perceived that there are fewer Disjunctives but more Conjunctives than are exhibited by the prosaic accents. Merka-Mahpakh answers substantially to S'gholta; R'hbi^a-Geresh to Tiphhha before Silluk, and Tiphhha initial to Tiphhha before Athnahh. Tiphhha and Shalshleth are transferred from the list of Disjunctives to that of the Conjunctives, whence it comes to pass that if a word bearing either of these accents terminates in a vowel, Dagheshe-lene will not be inserted in a following initial aspirate, e. g. קָטַנְתָּהּ בְּלִיָּהּ Ps. 31:10, מָבֹא פְּתָחַיִם Prov. 8:3, יִהְיֶה פִּנְסִי בְּמִזְמוֹר Ps. 10:2.

b. P'sik, in the poetic as in the prosaic accents, is never used alone but always in conjunction with another accent. It serves to strengthen Disjunctives and to reduce the power of Conjunctives without disturbing the order of their consecution. It is thus used with Merka-Mahpakh Ps. 5:13, Pazer Ps. 10:14, Tiphhha initial Ps. 31:4, Mahpakh Ps. 5:9, Munahh Prov. 1:22, Merka Ps. 10:13, Kadhma Ps. 10:5, Shalshleth Ps. 7:6.

POSITION OF THE ACCENT

§ 32. The accent in Hebrew may fall either upon the ultimate or the penultimate syllable, but never at a greater remove from the end of the word. In the former case words are technically termed Milra (מִלְרָא *from below*), and in the latter Milēl (מִלְלֵל *from above*).

1. The position of the accent may be considered in relation either to the syllabic or to the etymological structure of a word, that is to say, as affected by the nature of its syllables on the one hand or of the elements of which it is composed as a significant part of speech on the other. It is so far determined by the syllabic structure of words, that a long mixed syllable or a short simple syllable, whether in the ultimate or the penultimate, must receive the accent, § 18. 2. thus: *לָרֵב, שָׁדָה, וַתִּקְדְּמֶנָּה, יִשְׁחָק*.

2. Considered in reference to their etymological structure, words exist in two conditions, (1.) their primary uninflected state, by which their essential and proper meaning is conveyed; (2.) with added affixes and prefixes, by which that meaning is variously modified. In their nude or primary state all words, whether primitives or derivatives, are accented upon the ultimate, and so continue to whatever flexion, involving no terminational appendages, they may be subjected. Thus, *זָכָרֹן; הִתְפַּשֵּׁד, יִפְשָׁד, שָׁפַד, פָּשַׁד, בָּשַׁד, שָׁקַד, בָּקַד, זָכָר, מְדַבֵּר, מְדַבֵּר; אֶרְבָּעִים; יִרְמְיָהוּ; בְּנֵי־יִשְׂרָאֵל*.

3. The only exception is a class of words called Segholates, in which the last vowel does not belong originally or essentially to the form, but is introduced for the sake of softening the pronunciation, § 61. 2; these are accented on the penultimate, as *רִגְלִי, רִגְלִי, פְּתִיכָה, אֶחָד, בָּרוּךְ, מְבַרְכֶּה, מְלֻכָּה*, *רִשְׁמוֹהִי*.

a. נִקְדְּמָה Is. 50: 8 is said to be the only instance of a word accented on the antepenult. The proper tone-syllable of this word is the ultimate, but upon the recession of the accent by § 35, the vowel next preceding, which has arisen from Sh'va and is unessential to the form, cannot receive it, so that it necessarily falls upon the one still further back.

§ 33. The additions which words may receive at the beginning or end affect the accent in proportion to the respective weight accorded to them. Additions to the end of words are of two sorts, which may be distinguished as affixes and suffixes. Affixes are so welded to the word or merged in it

that in the popular consciousness they have become an integral part of it, and their independent existence or separate origin is no longer thought of; such are the personal inflections of verbs and the terminations indicating gender and number in nouns and adjectives. Suffixes are not so intimately blended with the word to which they are attached as to have lost their individual identity and independent character, and consequently are of greater weight as respects the accent; such are the fragmentary pronouns appended to verbs, nouns, and prepositions.

[illegible]

a: Paragogic ה, receives the secondary accent Methgeh in הַיָּמִים הַהֵלֵלִים
Gen. 28 : 2, 5, 6, 7.

2. The appending of a simple syllable, such as the

suffixes *נִי*, *נִי*, *הִי*, *הִי*, *מִי*, or the verbal affixes *תִּי*, *תִּי*, *נִי*, *נִי*, will not alter the position of the accent provided it originally stood upon the ultimate; if, however, its original place was the penult, or if the syllable in question be attached to the word by a union vowel, the accent must be carried forward one syllable to prevent its standing on the antepenult, which is never admissible: *בָּשָׂה*, *בָּשָׂה*, *בָּשָׂה*, *בָּשָׂה*; *מֵאֵס*, *מֵאֵס*, *מֵאֵס*, *מֵאֵס*; *מֵאֵס*, *מֵאֵס*, *מֵאֵס*, *מֵאֵס*. Suffixes appended to a word ending with a consonant mostly require a connecting vowel, and consequently shift the position of the accent. Affixes, by reason of the less weight accorded to them, commonly do not. The suffix *ה* follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. *לֵד*, *לֵד*, *לֵד*, *לֵד*. A consonantal appendage to a long unaccented vowel, inasmuch as it converts the ultimate into a mixed syllable, necessarily draws the accent upon it from the penult, § 32. 1, e. g. *מֵאֵס*, *מֵאֵס*, *מֵאֵס*; *רְמִיזָה*, *רְמִיזָה*, *רְמִיזָה*.

3. A mixed syllable, whether an affix as *הָב*, *הָב*, or suffix as *הָב*, *הָב*, *הָב*, will attract the accent to itself, *הָב*, from *הָב*; *הָב*, from *הָב*; *הָב*, from *הָב*. In the unusual form *הָב* 2 Sam. 23 : 6, the accent stands upon the union vowel.

4. The only prefixes which exercise any influence upon the position of the accent, are the Vav conversive of the future, which draws back the accent from a mixed ultimate to a simple penult, *וַיֵּשֶׁב*, *וַיֵּשֶׁב*, *וַיֵּשֶׁב*; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, *וַיֵּשֶׁב*, *וַיֵּשֶׁב*, *וַיֵּשֶׁב*.

α. Some languages invariably accent the same part of the word; thus, Bohemian and Lettish the initial syllable, Polish and Lazian, one of the Caucasian tongues, the penult of all polysyllables. Others, in which more freedom is allowed, have no respect to the etymological structure of words, but are guided entirely by the character of their syllables. Thus, in Arabic and Latin words are accented according to the quantity of the penult; the accent is given to the penult if it is long, to the antepenult

if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. *péremptorily, inconsiderátion*, its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. *pérson, pérsonate, pérsonally, persónify, personálicity, personification*.

§ 34. The location of the accent being thus influenced by the etymological structure of words, it may serve to distinguish words of like appearance but different formation. Thus, מָחָה Gen. 30 : 1, בָּאָה Gen. 29 : 6, are participles, but מִחָה Gen. 35 : 18, בָּאָה Gen. 29 : 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנוּ *they built* from בָּנָה, but בָּנוּ *in us*; שָׁבוּ *they carried captive* from שָׁבָה, but שָׁבוּ *they returned* from שָׁוָב; אָחַז *he has seized*, but אֶחָז Job 23 : 9 *I shall see* from חָזָה; רָעָה *it shall be evil* from רָעָה, רָעָה *he shall feed* from רָעָה; מָרָה *he was rebellious*, מָרָה *it was bitter* from מָר; קִימִי *arise thou* (fem.), קִימִי *my rising up*.

§ 35. The position of the accent may be shifted from the following causes, viz.:

1. A Conjunctive is frequently removed from the ultimate to the penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָרָא לְיִלְדָּה Gen. 1 : 5, בָּנָה לְיִרָה Gen. 4 : 17, אָזְלָה לְיִרָה Deut. 32 : 36, וְהִיאֲבִירָה Ps. 2 : 12, לָתֵת לְיִרָה Isa. 36 : 8. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, קָנוּ לְבָעֵר Num. 24 : 22, נָבֵל לְיִרָה Isa. 40 : 7, הִשְׁמַע עָבֵד Deut. 4 : 33.

2. The special emphasis given to the last word of a clause or section, and represented by what are called the

pause accents, § 36, 2, *a*, is sometimes rendered more distinct by a change of the accented syllable from the ultimate to the penult, e. g. אֲזִכֹּר, אֲזִכֹּר; אֲזָחָה, אֲזָחָה; עֲזָחָה, עֲזָחָה; כָּלִי, כָּלִי; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future וְיִגְלֶה, וְיִגְלֶה; so וְיִגְלֶה, וְיִגְלֶה, וְיִגְלֶה. The accent is in a few instances attracted to a short final syllable ending in a weak letter, which either loses its sound entirely, converting the syllable into a simple one, or requires considerable effort and energy of voice to make it distinctly heard, e. g. וְיִגְלֶה Gen. 41 : 33 for וְיִגְלֶה; so וְיִגְלֶה Zech. 9 : 5, Mic. 7 : 10, וְיִגְלֶה Ps. 39 : 14 for וְיִגְלֶה.

CONSECUTION OF ACCENTS IN PROSE.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (:), called Sōph Pāsūk (סוף פסוק *end of the verse*). The next in power are Athnahh and S'gholta. When a verse was to be divided into two clauses, Athnahh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnahh, and the last of all Silluk. Verses of one clause range from Gen. 26 : 6, containing three words, to such as Jer. 13 : 13 and 1 Chron. 28 : 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1 : 1 וְהָאֵרֶץ חָשֵׁךְ וְהָאֵלֹהִים ... אֵלֹהִים; three clauses

are much less frequent, Gen. 1 : 7 *בֵּן לְקַדְשׁ . . . קִדְשׁ* 23 : 16, 24 : 30, 26 : 28.

a. In Job 1 : 8 S'gholta occurs in a verse of two clauses without Athnahh, probably because the accentuation is conformed to that of Job 2 : 3.

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives Zakeph Katon, Zakeph Gadhol, R'bhi^a, Pazer, and T'lisha Gh'dhola, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1 : 8 the clause of Athnahh is divided into five sections, *בֵּר . . . לְקַדְשׁ . . . לְקַדְשׁ . . . מִשְׁכָּן . . . קָדֹשׁ*, in 2 Kin. 1 : 6 into six, *אֶלְוִי . . . יְהוָה . . . בְּיָשָׁרָאֵל . . . שִׁבְחָה לְקֹדֶשׁ . . . עֲקָרֹן*. The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same clause. These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and varies endlessly with the circumstances of the case. Athnahh in Gen. 1 : 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27 : 16 the separation indicated by R'bhi^a is wholly rhythmical.

a. Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents.

§ 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose

function it is to wait upon him. In other words, each Disjunctive is regularly preceded by a particular Conjunctive and inferior Disjunctive; and the train of accents in each section is formed by arranging the Disjunctives in their fixed order of succession with or without their regular Conjunctives until all its words are supplied. The trains proper to the different sections are shown in the following table :

PRIMARY SECTIONS.	DISJUNCTIVES, CLASS I.	CONJUNCTIVES.	DISJUNCTIVES, CLASS II.	CONJUNCTIVES.	DISJUNCTIVES, CLASS III.	CONJUNCTIVES.	DISJUNCTIVES, CLASS IV.	CONJUNCTIVES.
	1	,	}	, (,)	,	, (,) (,) ^q	{ (")	{ (,) (,) ^q
A		,	}					
			A	, (,)	2	, (,) (,) ^q		
SECONDARY SECTIONS.			:	, ,	(,)	, (,) (,) ^q	{ (")	{ (,) (,) ^q
			:					
			:					
					.	, (,) (,) ^q	{ (")	{ (,) (,) ^q
UNUSUAL SECTIONS.					1		q p	q p p p p

ä. Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kadhma ^{“k} Pashta ^{“p}, Mahpakh ^{“m}, Y’thibh ^{“y}.

§ 38. *Explanation of the Table.*—The trains preceding the three principal accents are exhibited in the horizontal lines of the uppermost division; those of the ordinary dependent sections in the middle division, and those of rare occurrence at the bottom.

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphhhha, Gen. 1 : 1. If there be a Conjunctive before Tiphhhha, it will be Merka, Gen. 1 : 1; if two Conjunctives, which occurs but fourteen times, they will be Merka Kh’phula and Darga, Gen. 27 : 25, Lev. 10 : 1, 2 Chron. 20 : 30. The next Disjunctive before Tiphhhha, in the same section, will be T’bhir, Gen. 1 : 4. If T’bhir be preceded by one Conjunctive, it will be Darga, Gen. 1 : 12, or Merka, Gen. 1 : 26; if by two, the second will be Kadhma, 1 Sam. 15 : 33, or Munahh, Gen. 2 : 4; and if by three, the third will be T’lisha K’tanna, Gen. 2 : 19.* The next Disjunctive before T’bhir, in the same section, will be Geresh, Gen. 26 : 11, 27 : 4, or G’rashayim, Ex. 23 : 4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24 : 7, or Munahh, Isa. 60 : 17; if by a second, it will be T’lisha K’tanna, Gen. 2 : 5, or Munahh with P’sik, Gen. 28 : 9; if by a third, it will be Munahh, 1 Sam. 14 : 34; if by a fourth, it will also be Munahh, Deut. 1 : 19.

a. The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashta in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e. g. Gen. 1 : 22, Gen. 1 : 24, 26; Gen. 5 : 17, Deut. 1 : 2. 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25 : 8, Gen. 19 : 35; 1 Kin. 19 : 7, Deut. 1 : 28; Gen. 19 : 12;

Eccl. 5 : 7. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word, Ex. 16 : 23, 36 : 3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalshleth to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16 : 5, Munahh Gen. 46 : 2, Mahpakh Ex. 30 : 34, Kadhma Lev. 11 : 32, Darga Gen. 42 : 13, T'lisha K'tanna 1 Sam. 12 : 3.

2. *Train of Athnakh.*—If Athnakh be preceded by a Conjunctive, it will be Munahh, Gen. 1 : 1 ; if by a Disjunctive in its own section, it will be Tiphilha, Gen. 1 : 1. The accents which precede Tiphilha have already been mentioned in explaining the train of Silluk.

3. *Train of S'gholta.*—The first Conjunctive before S'gholta will be Munahh, Gen. 3 : 3 ; if there be two, the second will be Munahh, Lev. 8 : 31, or Merka, Gen. 3 : 14. The first Disjunctive in its section will be Zarka, Gen. 1 : 28 ; and if this be preceded by one Conjunctive, it will be Munahh, Gen. 1 : 7, or Merka, 1 Chron. 5 : 18 ; if by two, the second will be Kadhma, Gen. 30 : 16, 31 : 32 ; if by three, the second will be Munahh and the third Kadhma, Lev. 4 : 35. The next Disjunctive before Zarka will be Geresh, Gen. 24 : 7, or G'rashayim, Ex. 39 : 3. The accents preceding these have been explained in 1.

4. *Train of Zakeph Katon.*—The first Conjunctive before Zakeph Katon will be Munahh, Gen. 1 : 2, the second likewise Munahh, Gen. 27 : 45. The first Disjunctive will be Pashta, Gen. 1 : 2 ; or, if the proper place of the accent be the first letter of the word, Y'thibh, Gen. 1 : 11, 2 : 11. The first Conjunctive before Pashta will be Mahpakh, Gen. 1 : 9, or Merka, Gen. 1 : 2 ; the second, Kadhma, Gen. 39 : 19, or Munahh, Gen. 1 : 12 ; the third will be T'lisha K'tanna, Ezr. 3 : 11. The Disjunctive before Pashta will be

Geresh, Gen. 1 : 24, or G'rashayim, Gen. 1 : 11 ; the further consecution is explained in 1.

a. In some instances Pashta is found not in the train of Zakeph Katon, but seeming to govern an independent section, e. g. Ex. 29 : 20, Deut. 9 : 6, Josh. 10 : 11, 2 Sam. 14 : 7, 2 Chron. 18 : 23.

5. Zakeph Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it : אֶתְּ בְּשָׁר׃ Gen. 9 : 4 (in some editions), in which it is preceded by Munahh, is exceptional.

6. *Train of R'bhi^a*.—The first Conjunctive before R'bhi^a will be Munahh, Gen. 1 : 9 ; the second, Munahh commonly with P'sik, Gen. 2 : 5, or Darga, Gen. 6 : 15 ; the third, Munahh with P'sik, Gen. 7 : 23, 31 : 29, or Merka, Ex. 14 : 10. The Disjunctive before R'bhi^a will be Geresh, Ex. 16 : 3, or G'rashayim, Deut. 1 : 11, which are preceded as in 1.

7. *Train of Pazer*.—Pazer may be preceded by one Munahh, 1 Sam. 14 : 34, by two, Ezek. 9 : 2, by three, 1 Sam. 14 : 34, or by four, Isa. 66 : 20.

8. *Train of T'lisha Gh'dhola*.—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive ; thus, in Gen. 1 : 12, Lev. 4 : 7, 1 Sam. 17 : 51, Isa. 9 : 5, Neh. 5 : 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim ; in Gen. 13 : 1, 21 : 14, Deut. 26 : 12, it stands similarly between T'bhir and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close

to require a Conjunctive, e. g. Gen. 19 : 2, 1 Kin. 20 : 28. That this is not always so appears, however, from examples like 2 Sam. 14 : 32, Gen. 7 : 7, Isa. 66 : 19, Jer. 39 : 5, and particularly Gen. 31 : 52, where **וְאֵם-אֶחָה** corresponds to the preceding **אֶם-אֶחָה**. Tlisha Gh'dhola may be preceded by one Munahh, Gen. 27 : 46, by two, Josh. 2 : 1, by three, or by four, 1 Kin. 2 : 5.

9. Shalshleth occurs but seven times, viz., Gen. 19 : 16, 24 : 12, 39 : 8, Lev. 8 : 23, Isa. 13 : 8, Am. 1 : 2, Ezr. 5 : 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

10. Karne Phara is only used sixteen times. Its section never contains less than three words : its immediate predecessor is always Yerahh ben Yomo, to which may be added one Munahh, Num. 35 : 5, Neh. 5 : 13, 13 : 5, 2 Chron. 24 : 5 ; two, 2 Kin. 10 : 5, Jer. 38 : 25, Est. 7 : 9, Neh. 1 : 6, 2 Chron. 35 : 7 ; three, Josh. 19 : 51, 2 Sam. 4 : 2, Jer. 13 : 13 ; four, 1 Chron. 28 : 1 ; or five, Ezek. 48 : 21.

§ 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

a. In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Ex. 3 : 4,

and, according to some editions, in Isa. 48 : 11. T'bhîr is preceded by four Conjunctives, Josh. 10 : 11, 2 Chron. 22 : 11, Isa. 66 : 20; Pashta by four, Ex. 5 : 8, 2 Kin. 5 : 1, and even by five, Josh. 19 : 51.

2. If a section consists of but a single word, this will receive the appropriate Disjunctive, the entire antecedent series of the table being then omitted as unnecessary; thus, Silluk : וַיִּהְיֶה Gen. 5 : 5; Athnahb וַיֵּאמֶר Gen. 24 : 34; Zakeph Katon וַיִּבְנֶה Isa. 1 : 30; R'bhî^a וַהֲפִינִים Gen. 7 : 19; Pazer וַיֵּאמֶר Gen. 22 : 2; T'lisha Gh'dhola וַיִּבְנֶה Gen. 19 : 8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalsheth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and Conjunctives upon successive words, e. g. Gen. 23 : 11 : , , , , , , Gen. 24 : 7 ^ , ^ , ^ , ^ , and consequently though two or more Conjunctives may be allowed before a particular Disjunctive, only the first of these is in the majority of cases employed. The actual relations of words may, however, so interfere with this regularity as on the one hand to cause the intervening Conjunctives to be dropped entirely, e. g. Gen. 1 : 22 ^ , ^ , ^ , 1 Chron. 15 : 18 ^ , ^ , ^ , ^ , or, on the other, to introduce as many Conjunctives as the table will admit, e. g. Gen. 3 : 14 ^ , ^ , ^ , ^ , ^ . But if either of the three primary sections consist of but two words, the first must have a Disjunctive accent, however close its relation may be to the second, e. g. : וַיֵּאמֶר פָּרֶם Gen. 9 : 20, וַיִּבְנֶה עֵינֵיהֶם Gen. 3 : 5, וַיִּבְנֶה עֵינֵיהֶם Gen. 19 : 4.

a. In Gen. 24 : 15, where, however, editions differ, Silluk is in a section of two words immediately preceded by Merka.

b. Sometimes an excluded term of the series will take the place of the secondary accent Methegh, § 44. Tiphtha is thus five times written upon the same word with Silluk, e. g. Num. 15 : 21, and eleven times with

Athnahh, e. g. Num. 28:26. Munahh, Gen. 21:17, for which Kadhma is sometimes substituted, Gen. 18:21, often stands upon the same word with Zakeph Katon. Kadhma is also joined in this manner with Munahh, Lev. 10:12, Merka, Judg. 21:21. Neh. 12:44. Mahpakh, Lev. 25:46, and Geresh, Ex. 16:15, 21:22, 35. Mahpakh with Munahh, Lam. 4:9.

4. Occasionally a subordinate Disjunctive or its alternate is repeated in the same section with or without its antecedents. Thus, T'bhîr, Deut. 26:2 אֲנִי וְעַמִּי יִשְׂרָאֵל, 'k, 'k, so Deut. 30:20, 1 Sam. 20:21, 2 Kin. 17:36. Zarka, 2 Kin. 1:16 אֲנִי וְעַמִּי יִשְׂרָאֵל, so ver. 6, Gen. 42:21, Jer. 21:4, Neh. 2:12. Pashta, Gen. 24:14, 42, 48, 65; 1 Kin. 20:9. Pashta, Pashta and Y'thibh, 2 Kin. 10:30, Ezr. 7:25. Geresh and G'rashayim, Gen. 28:9.

a. There is a double accentuation of part of Gen. 35:22, and of the entire decalogue, both in Ex. 20:2-17 and Deut. 5:6-21, which involves a double vocalization in certain words, e. g. אֱלֹהֵינוּ Ex. 20:3, i. e. either אֱלֹהֵינוּ or אֱלֹהֵינוּ. Single words also occur with alternative accents, e. g. with G'rashayim or Geresh and T'lîsha Gh'dhola אֱלֹהֵינוּ Gen. 5:29, אֱלֹהֵינוּ Lev. 10:4, אֱלֹהֵינוּ 2 Kin. 17:13, אֱלֹהֵינוּ Ezek. 48:10, אֱלֹהֵינוּ Zeph. 2:15.

POETIC CONSECUATION.

§ 40. 1. The principle of the consecution is the same in the poetic as in the prosaic accents, although there is considerable diversity in the details. There is a like division of verses into clauses and sections ruled by a Disjunctive at the end, which imposes upon them its own special train of accents. The sections are fewer, however, and the trains shorter than in prose, on account of the greater brevity of the sentences in poetry for the most part. But this reduction is more than compensated by the new complexity arising from the latitude allowed in the choice of Conjunctives, which it seems impossible to reduce to fixed rules, and is probably to be referred to their use as musical notes for the

cantillation of the synagogue. It should be added, that the embarrassment arising from this inherent complexity of the subject is seriously aggravated by the numerous discrepancies in the different editions of the Bible, by which the true accentuation in the three poetical books is often involved in doubt and uncertainty.

a. In addition to availing himself of the researches of others, particularly of Nordheimer and Ewald in their discussions of this subject, the author has examined verse by verse the entire book of Proverbs and the first division of the Psalms (Ps. 1-41), as well as other selected Psalms and portions of Job. As the result, he confesses himself quite unable to disentangle the mystery; and as the only contribution he can make towards its solution he has concluded to present in detail, and in as convenient a form as possible, the facts observed, hoping that some future exploration may discover the principle of order, if any such principle there be, in this apparently inextricable confusion.

2. Verses may consist of one, two, or three clauses, distinguished by the three Disjunctives of the first class. If the verse contain but one clause, Silluk will be written upon the last word, Ps. 4 : 1 ; if it contain two clauses, the division will be made by Athnahh, Ps. 1 : 4, or by Merka-Mahpakh, Ps. 1 : 2. 3 : 3, upon the last word of the first clause ; if it contain three, the last word of the first will have Merka-Mahpakh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1 : 1. Clauses may consist of a single section when no subdivision of them is necessary ; or they may consist of two or more sections, when the subdivision is effected by R'bhi^a or Pazer, e. g. :
 : , _ _ _ ' Ps. 18 : 51, : _ _ _ _ ' Prov. 1 : 10, ^ _ _ _ ' Ps.
 41 : 7, , _ _ _ ' ' Ps. 7 : 6, , ^ _ _ _ ' _ _ ' Ps. 17 : 14.

8:13. If it be preceded by three Conjunctives, they will be , , , Ps. 24:6
 , , , Ps. 10:2 (or , , , Ps. 7:6), , , , Prov. 26:25 (or , , , Ps. 28:8 or , , ,
 Prov. 29:13), , , , Ps. 4:8, , , , Prov. 3:27, , , , . If it be preceded by
 four Conjunctives, they will be , , , , Ps. 39:2, , , , Ps. 32:5, or
 , , , , Ps. 3:3 (in some editions , , , ,). If it be preceded by five Con-
 junctives, they will be , , , , , Job 32:6, 37:12 (in this latter example
 some editions substitute a Makkeph for Merka).

If Silluk be preceded by a Disjunctive in its own section, it will be
 R'bhi^a-Geresh, Ps. 1:1, 5:3, 10. R'bhi^a-Geresh may be preceded by one
 Conjunctive, , , Ps. 5:4; by two, , , Ps. 8:2, or , , Ps. 31:10, 19; by three,
 , , , or , , , Ps. 73:4.

There are occasional deviations from the Conjunctives of the table;
 thus, R'bhi^a-Geresh is in Ps. 34:8 preceded by , , . In some of these
 cases, however, editions differ in their notation of the accents. Thus, in
 Ps. 5:7 some editions have , , before Silluk, others , , ; in Ps. 18:36,
 Prov. 30:17, some have , , others , , ; in Ps. 20:2 some have , , , others
 , , ; in Prov. 24:8 some have , , , others , , the two words being joined
 by Makkeph. So, again, some editions have in Ps. 9:11 , , before R'bhi^a-
 Geresh, in Ps. 18:44 , , in Prov. 27:19 , , in Prov. 21:17 , , ; while
 other editions do not depart in these passages from the order given in the
 table. Similar discrepancies exist in the other sections likewise.

b. Train of Athnahh.—Athnahh may be preceded by one Conjunctive,
 , , Ps. 5:8 (or , , Prov. 8:30, 34), , , Ps. 5:3 (or , , Ps. 35:21, , , Ps. 69:2),
 , , Prov. 23:3, , , Ps. 14:3, Prov. 6:3 (or , , Prov. 16:10); by two, , , Ps.
 6:8 (or , , Ps. 7:17), , , Prov. 28:25, Ps. 5:2 (in some editions the
 latter example has , , ,), , , Ps. 14:5, , , Prov. 11:12, 14:21, , , Ps.
 37:1, , , Prov. 8:21, , , Ps. 25:16; by three, , , , Prov. 24:21, , , , Ps.
 6:6 (or , , , , Ps. 9:10, or , , , , Ps. 16:10), , , , Ps. 10:17, , , , Prov.
 8:13, , , , Ps. 18:50, , , , Ps. 10:13, , , , Prov. 6:27, , , , Ps. 72:3;
 by four, , , , , Prov. 3:12, , , , , Prov. 24:16, , , , , Ps. 34:7, , , , , Ps.
 32:2 (in some editions), , , , , Prov. 1:19, , , , , Ps. 65:2.

If Athnahh be preceded by a Disjunctive in its own section, it will be
 Tiphhha initial, Ps. 1:6, 26:4. Tiphhha initial may be preceded by one
 Conjunctive, , , Ps. 5:6; by two, , , Ps. 9:19 (or , , , Ps. 14:1, or , , , Ps.
 16:9), , , , Ps. 32:11, , , , Ps. 35:14, 15, , , , Prov. 25:20; by three, , , , ,
 Ps. 23:6, , , , , Ps. 27:1, , , , , Ps. 12:5 (or , , , , , Prov. 27:14), , , ,
 Ps. 9:14.

c. Train of Merka-Mahpakh.—Merka-Mahpakh may be preceded by
 one Conjunctive, which is almost always Yerahh ben Yomo, Ps. 1:1

though occasionally it is, in some editions at least, Merka, Ps. 15:5, 35:10, or Mahpakh, Ps. 24:8, 31:10. If it be preceded by a Disjunctive in its own section, Zarka will be employed, Ps. 1:1, Prov. 1:11.

Zarka may be preceded by one Conjunctive, Ps. 12:7 (or, Prov. 1:22), Ps. 6:3, Ps. 12:3, Ps. 31:12; by two, Prov. 30:15 (in some editions), Ps. 24:10 (or, Ps. 13:6), Ps. 21:10, Ps. 27:2 (or, Ps. 35:26), Ps. 7:10; by three, Ps. 29:9, Ps. 31:14, Ps. 10:14; or by four, Ps. 40:6.

d. Train of R'bhî.—R'bhî^a may be preceded by one Conjunctive, Ps. 5:1, Ps. 8:2 (or, Ps. 23:4, or, Ps. 6:7), Prov. 28:22, Ps. 22:25, Ps. 11:2 (or, Ps. 5:11); by two, Prov. 8:33, Ps. 28:7 (or, Ps. 18:3), Ps. 9:7, Ps. 11:4, Ps. 26:1, Ps. 27:6 (or, Ps. 5:9), Prov. 6:22, Ps. 18:1 (or, Ps. 7:7, or, Ps. 39:5), Job 16:10; or by three, Ps. 40:7, Ps. 41:7 (or, Ps. 39:6, or, Ps. 3:8, or, Ps. 41:14), Ps. 19:14 (or, Ps. 39:12), Ps. 40:11, Prov. 24:31.

e. Train of Pazer.—Pazer may be preceded by one Conjunctive, Ps. 89:20 (or, Prov. 30:8), Ps. 32:5 (or, Ps. 17:14); by two, Ps. 5:10, Prov. 7:23 (or, Ps. 28:5), Ps. 3:3 (or, Prov. 27:10), Ps. 90:4, Ps. 7:6, Ps. 39:13, Ps. 11:2, Ps. 5:12; or by three, Ps. 22:35, 23:4, Prov. 25:29 (where some editions have,).

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. " Ps. 14:1, " Ps. 17:14, or their equivalents, e. g. Tiphkha initial before " Ps. 7:10, before " Ps. 9:1; " before " Ps. 18:1, before " Ps. 22:15; " before Tiphkha initial Ps. 16:17. 3. Writing two accents upon the same word, מִשְׁפָּחָהּ Ps. 5:11, הִיָּרִי Ps. 27:11, נִבְרָאֵי Ps. 18:16. 4. Uniting two or more words by Makkeph, so that they require but a single accent. 5. Writing the different parts of a compound accent upon separate words; thus, Merka-Mahpakh אֲזִי אֶמְצֵל Ps. 6:3, Merka-Zarka כִּי הִפֵּן Ps. 22:9, Mahpakh-Zarka בְּאֵרִי Prov. 6:3.

a. Sometimes when two accents are written upon the same word, one is the alternate of the other; thus, בִּצְצֵז Prov. 1:19, may be either בִּצְצֵז or בִּצְצֵז according as the accent remains in its proper position in the ultimate, or is thrown back upon the penult in consequence of the next word being accented upon its initial syllable

MAKKEPH.

§ 43. Makkeph (מַקֵּפֶה *joining*) is a horizontal stroke by which two, three, or even four words may be united. אֶתְּחַלֵּץ אִם-תַּעֲשֶׂה-לִּי Gen. 30:31, וְשִׁלְיָלָה Gen. 33:11, עַל-קִלְדַּבְרֵי-פֶשַׁע Gen. 12:20, 25:5, Ex. 20:11, וְאֶת-קִלְאֲשֶׁרֶלֶךְ Ex. 22:8, עַל-קִלְבִּירֵי-שֹׁחַץ Job 41:26. It belongs properly to the accentual system, words which are 'closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22:8 are in this manner reduced to eight. Monosyllabic particles are frequently, and some almost constantly, linked with the succeeding or preceding word, of which they may be regarded as in a manner appendages; thus, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, etc. Examples are not wanting, however, of longer words similarly united, e. g. שְׁלֹשֶׁה-עֶדִים Deut. 19:15, נִפְשֵׁה-הָלָךְ 1 Kin. 17:21, אֶמְרֵיהֶנָּה Isa. 31:4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same*, *master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, this will, by the loss of the accent, be shortened, אֶתְּדַשִּׁי, or failing this, will commonly receive the secondary accent Methegh, אֶתְּדַשִּׁי, שֶׁמִּיֻּלָּה, אֶתְּדַשִּׁי.

a. Tsere remains before Makkeph in $\text{בָּר, נִר, עֵר, עֵץ}$; it sometimes remains and is sometimes shortened in שֵׁש, שֵׁשׁ six, עַר e. g. Gen. 16:13 שֵׁשׁ-יָהָה , but ver. 15 שֵׁשׁ-בָּנֵי . It once remains according to some editions in אַתְּ Job 41:26, a word which is three times written אַ without Makkeph, Ps. 47:5 60:2, Prov. 3:12. Comp. § 19. 2, *a.*

b. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. רִפְּה־בָּיָה Jer. 46:20, and perhaps פָּקַח-לֵיָה Isa. 61:1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. בְּרִי-עֲלִים Lam. 4:3. בְּתִיחָם 2 Chron. 34:6, and probably אֶהְיֶה-חַיִּי Hos. 4:18. לְחַפֵּר פְּרוּחַ Isa. 2:20. (See Dr. Alexander's Commentary on this passage.) The last two examples are plainly intended by the punctuators to be read as separate words. This might likewise be done in the preceding examples if they were pointed בְּרִי-עֲלִים and בְּתִיחָם .

METHEGH.

§ 44. *Methegh* (מֶתֶגַּח *bridle*), a small perpendicular stroke under the initial letter of the syllable to which it belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, *Methegh* regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. $\text{וַיִּמְחִיכֵנִי, מִמִּצְרַיִם, וְיִצְיֵאֵנִי, נֶאֱסָה, הָאָדָם}$. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. יִרְאֶה-לּוֹ Gen. 22:8, כִּי-אֵם-לָקָח 1 Sam. 21:7.

a. Sometimes, however, particularly when the nature of the syllables requires it, § 32. 1, *Methegh* takes the place of the principal accent before

Makkeph irrespective of the position of the accent upon the following word, חֶשֶׁן-אֶרֶץ Num. 21:35, מִלֶּה-חֶבֶשׁן Num. 21:33, מִלֶּה-בִּבְלָה Jer. 34:1 וּבְלִשְׁתֵּי חֻמּוֹת Gen. 30:32, הָלֹא-זֶה 1 Sam. 21:12, בִּרְעִי Ex. 19:5.

b. It is to be observed that the position of *Methegh* is determined by that of the tone-syllable, not by that of the accentual sign when these are not coincident, as frequently happens with prepositives and postpositives, e. g. *הַצִּירְתָּהּ* Deut. 4: 26, *יְהוֹרֹתֶינָה* Josh. 22: 27, where the tone falls on the penult, *וְהוֹקִיפוּ* Jer. 26: 21, where the tone is upon the ultimate.

§45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz. :

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. נְשַׁמְרָה 2 Sam. 22:24, וְמִתְהַלֵּךְ Job 1:7, מִתְהַלֵּל Ezek. 42:5, שְׂאֵלָה־אִישׁ Gen. 43:7; or if none such precede, it may be omitted altogether, e. g. וְיִמְאָסִם Jer. 33:24, הַיִּזְרַעֲאֵלִי 1 Kin. 21:1, אֶת־כָּל־הַמִּצְוָה Deut. 6:25.

2. It is always given to simple syllables when followed by a vocal Sh'va, whether simple or compound, or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, וְאָמַרְהוּ, וְהָיָה, לְאֵשֶׁר בְּשִׁקְחוֹת Gen. 30:38, וְהִתְחַדְדוּ sometimes to intermediate syllables, § 20. 2, e. g. וְהִתְחַדְדוּ Isa. 9:17, 10:34, וְצִמְדָּה Obad. ver. 11, particularly after He interrogative or when Daghash-forte has been omitted as after the article, Vav conversive, and the preposition מִן, e. g. לְמַנְצֵחוֹ, הַצִּפְרָדִּים, כְּנִירוֹת, הַלְלוּ, הַתְּשִׁלָּה, הַמִּשָּׁל מִן, e. g. וְהָיָה; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. וְהָיָה Gen. 1:11, הַבָּתִּים Ex. 12:7, זֶכֶךְ. 14:2.

a. It hence appears how *Methegh* comes to be of use in distinguishing the doubtful vowels, § 19, and to what extent it can be relied upon for this end. As it invariably accompanies the vowel of a simple syllable when followed by vocal *Sh'va*, it must always be found with *ā*, *ī*, and *ū* preceding *Sh'va*, inasmuch as this will necessarily be vocal. Initial *ā*, the unemphatic conjunction, is an exception, with which it is commonly not written, e. g. וְאֵלֶּיךָ Gen. 6: 19, וְלֵאמֹר Gen. 31: 4, though it is sometimes,

e. g. וְלֹהֶכְהֵי־ל Gen. 1 : 18, וְשָׁבָה Judg. 5 : 12. The absence of Methegh, except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a few rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.

3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e. g. בְּמִתְּחִילָה Gen. 32 : 22, וְהָעֵלִי Gen. 45 : 25; and even three occur upon successive syllables, e. g. וּמִמְצַמְדָּהּ Isa. 22 : 19. But commonly where there is more than one Methegh, their position relatively to each other is governed by the same rules as the position of Methegh generally with relation to the principal accent, e. g. לִישִׁיעָתָהּ, וְהַשְׁבֵּתָהּ, וְאֶחָדֶיהָ, מִתְּחִילָהּ.

4. Methegh is sometimes written under a letter with Sh'va, e. g. שְׁלַח־לָאָה Job 1 : 11, 2 : 5, דְּעִיר־אֶמֶר Job 19 : 6, נִנְתָּקָה Ps. 2 : 3, כְּמִתְפַּלֵּת Jer. 49 : 18, בְּמִעֵר Ruth 1 : 11.

a. A Methegh so situated is called *Gaya* (גַּיָּא *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. Methegh upon a short vowel before a compound Sh'va was called *Ma'rikh* (מַאֲרִיחַ *prolonging*), with a short Hhirik it was called *Hhīrak* (חִירָק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. *b.*, e. g. אֶתְחַמֵּם Isa. 66 : 13, לֹא־לֹהֵיחָם Dent. 12 : 31, וְאֶשְׁעָלֶם Zech. 7 : 14, וְעַל־צִבְאָה Num. 10 : 23, וְהִקְשָׁה־לִּי Josh. 23 : 12.

a. The want of consistency or of uniformity, which may be occasionally observed, in regard to the insertion or omission of Methegh, e. g. שְׁאֲרָבָת Cant. 1 : 7, שְׁאֲרָבָתָה Cant. 3 : 1; שְׁחָם Cant. 6 : 5, שְׁחָם Lam. 4 : 9

עֲרֻבוֹת Num. 31:12, עֲרֻבוֹת Josh. 4:13, and the discrepancies between different manuscripts and editions, e. g. אֶלְכָּה or אֶלְכָּה Gen. 45:28, שְׂאוֹ-זִמְרָה or שְׂאוֹ-זִמְרָה Ps. 81:3, if not arising in the first instance from clerical errors, are probably to be attributed to the inferior importance of the sign itself, whose place might be presumed to be sufficiently determined even if not written.

K'RI AND K'THIBH.

§ 46. Various notes extracted from the Masora (מסורה *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'ri (קרי *read*), and K'thibh (כתב *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'ri, with a reference to the margin where the letters of the substitute might be found. Thus, with the word וַיֹּאמְרוּ Josh. 6:7 is connected the marginal note ויאמר קרי. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly ויאמרו. The proper vowels for the pronunciation of the K'thibh are not written, but must be supplied from a knowledge of the form indicated by the letters, which in this case is ויאמרו. Again, in ver. 9, תִּקְעִי in the text refers to תִּקְעִי קרי in the margin; the K'ri is here תִּקְעִי, and the K'thibh, whose vowels are left to be determined by the reader, תִּקְעִי. Jer. 42:6 has אֲנִי where the marginal note is אנהו קרי; the K'ri is accordingly אנהו, and the K'thibh אֲנִי. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the

note כתיב ולא קרי, *written but not read*, placed in the margin, e. g. חמש Ezek. 48:16, נא 2 Kin. 5:18, ידרך Jer. 51:3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note קרי ולא כתיב, *read but not written*, e. g. Judg. 20:13 in the text ו... and in the margin בני, to be read בָּנִי; so Jer. 31:38 בָּאִים. In 1 Kin. 21:8 the first letter of הַסְּפָרִים is left unpointed as superfluous, and in Job 2:7 נָדַר is explained by the margin to stand for נָדַר: so Jer. 18:23 נִהְיֶה for נִהְיֶה.

a. The number of these marginal readings differs in different editions. Elias Levita states that there are 848. Others have computed them to be 1,000; others still, 1,200.

§ 47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name יהוה, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were אֲדֹנָי Lord, whose points it accordingly receives, יְהוָה, unless these two names stand in immediate connection, when, to avoid repetition, it is read אֲדֹנָיִם and pointed יְהוָה Gen. 15:2, Hab. 3:19. The antiquity of this superstition is attested by the *Kúpios* of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been variously drawn that it was יְהוָה, יְהוָה, or יְהוָה. The common pronunciation Jehovah is manifestly founded upon the error of combining

the consonants of this word with the vowels of another and an entirely different one. There is, however, especially as it is uncertain whether *Yahve* or *Yah'va*, or either of these, was its original sound, no good reason for abandoning the pronunciation familiar to the Christian world and hallowed by the association of constant usage for the sake of adopting another which is, or is supposed to be, phonetically more exact, any more than we need be guilty of the pedantry of preferring *Yeshayahu* to Isaiah because it approaches more nearly to the original pronunciation of the prophet's name. Other standing K'ris, unnoted in the margin, are הִיא, the form of the pronoun of the third person feminine which is used throughout the Pentateuch; this is designed to be read הִיא, though the sound indicated by the letters is in all probability היא. So יְשַׁכֵּר read יְשַׁכֵּר, and יְרוּשָׁלַם read יְרוּשָׁלַם.

§ 48. In the absence of definite information respecting the origin and sources of these various readings, it is difficult to determine with absolute precision the weight to which they are respectively entitled. The current opinion of the ablest Hebraists, based upon a careful scrutiny of their internal character and the relation which ordinarily appears to subsist between them, is that while the K'ri may perhaps, in a few cases, correct errors in the K'thibh, and so restore the original reading, it is in the great majority of instances an explanatory gloss rather than an emendation. With the rare exceptions already suggested, the K'thibh is esteemed the true reading, the object of the K'ri being to remove orthographical anomalies, secure grammatical uniformity, substitute usual for unusual, prevailing for obsolete words and forms, and occasionally to introduce euphemistic expressions. While the K'ri is probably not to be esteemed the original reading, therefore, it deserves attention as the grammatical or exegetical comment of a steadfast tradition.

ACCURACY OF THE POINTS.

§ 49. 1. All the Masoretic additions to the text designed to facilitate its reading have now been considered. The correctness of the pronunciation, which they yield, is vouched for not only by the esteem in which they are universally held by the Jews, but by the scrupulous minuteness of the system, its consistency with itself and with the vowel-letters of the text, its affinity with and yet independence of the vocalization of the kindred languages the Arabic and Syriac, and the veneration for the already established text which evidently characterized its authors, since they did not venture to change the text even in the slightest particular.

2. The only additional information which has come down to us respecting the true sound of Hebrew words, is furnished by the mode of writing proper names in the Septuagint version, and the few Hebrew words preserved by ancient authors, particularly Origen and Jerome. These have been subjected to an elaborate comparison with the Masoretic punctuation, and the result has been to establish their substantial agreement in the main, with, however, not a few remarkable points of divergence. In relation to this subject it should be observed, that the Hebrew pronunciation of the Seventy is inferred entirely from their mode of spelling proper names, not from words in living use in the language. The chances of inaccuracy, on the part of the translators, are here peculiarly great. Many names were not familiar and were of rare occurrence; and as no system of vowel notation then existed, they were left entirely to their independent knowledge of the sound of each individual word. These words were written by them in a foreign alphabet, whose sounds did not coincide precisely with those of the Hebrew, and in which the proper equivalents varied somewhat according to their combinations. The true sound was also de-

parted from sometimes because the laws of Greek euphony forbade its exact reproduction. The negligence with which they are chargeable elsewhere was also probably aggravated here, and in fact there are many instances in which they not merely deviate from the vowels but transpose or change the letters. Leaving out of view, therefore, such incidental discrepancies as are to be accounted for in the ways now suggested, a thorough and extended examination of the subject reveals, with all the general agreement, a number of regular and systematic deviations.

a. These are thus stated by Ewald, *Lehrbuch*, p. 116. (1.) An *ē* or *ī* derived from *ā* is written *ā*, as *תָּרָח* *Thara*, *בָּלָאָם* *Balaam*, *גָּבָעוֹן* *Gabawon*, *מִרְרָם* *Mariam*; and on the other hand, *a* is sometimes written *ē*, as *אֶתְלִיפְתָּה* *Oliβema*, *קֵנֶז* *Kenez*, *פֶּה* *Fe*, especially before *h*, as *קֶרֶח* *Kore*, *זֶרַח* *Zare*. (2.) *ē* is written for *ī* and *ō* for *ū*, as *חֶרְטָאִים* *Xertaiim*, *פֶּעֶנָה* *Feenna*, *גִּדְעוֹן* *Gedewon*, *מִסְרָאִים* *Mesraim*, *אֶחָד* *Ochad*, *אֶזְיָה* *Ozia*. (3.) for the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, *כַּוָּנָן* *Kawan*, *נָבֹן* *Nabaw*. (4.) The vowel letters are softened into their homogeneous vowels *אֵי* *ouika*, *אִי* *oudaβηp*. (5.) Vocal *Sh'va* is written as a full vowel, commonly *a*, or if an *o* follow, *o*, *פָּאָוֹר* *Sabawo*, *פָּאָוֹל* *Parogonh*, *פָּרֹוֹבִים* *Xeroubim*, *סֹדֹוֹמָא* *Sodomā*; the final vowel of Segholates is also written *ō* if *o* precedes, *מֹלֹוֹחַ* *Moloch*, *גֹּוֹמֹוֹר* *Gomor*.

3. The regularity of these deviations seems to be best accounted for by the assumption that the pronunciation represented in the Septuagint is that which prevailed among the Jews in Egypt, which would naturally be less pure than that of Palestine represented in the vowel points, and which, moreover, betrays in the particulars recited above a strong leaning to Aramæan forms and sounds. Accordingly the view now commonly entertained is that the vowel notation of the Masorites is correct, at least in all essential particulars, and that it is properly to be put at the basis of all investigations into the phenomena of the language.

ORTHOGRAPHIC CHANGES.

§ 50. The signs thus far described represent all the sounds of the Hebrew language. Its stock of words is formed by combining these in various significant ways. The laws of such combinations, and especially the mutations to which they are subject, or which they occasion, next demand attention. When a particular idea has been attached to a certain combination of sounds, its different modifications may naturally be expressed by slightly varying those sounds. This may take place,

1. By the substitution of one letter for another of like character, and for the most part of the same organ, e. g. :

הָיָה *to be, exist*, חָיָה *to live*; נָבַע *to pour forth*, נָבֵא the same idea applied to words, *to prophesy*; חָנַף *to encircle the neck with an ornament*, חָנַק *to strangle*, חָנָּף applied to sounds uttered in strangulation, *to groan*; חָנַל *to go about as a spy*, חָנַל *to go about as a merchant*; חָנַס *to collect*, חָנִּיס *treasures*; חָנִּיץ *a cup*, חָנִּיץ or חָנִּיץ *a helmet* (of similar shape); חָנֶּה *tender, delicate*, חָנֶּה *thin*; חָנַן *to make straight*, חָנַן *to straighten the beam of the balance, to weigh*; חָנִּיךְ *first born*, חָנִּיךְ *first ripe*, חָנִּיךְ the first portion of the day, *the morning*; חָנָּה *to suspend*, חָנָּה applied to a bucket, *to let down*; חָנַר *to cut*, חָנַר *to reap*; חָנָּב *gold*, חָנָּב *yellow*; חָנַן *to conceal*, חָנַן and חָנַן *to hide away as treasures*, חָנַן *to cover with boards*; חָנַן *to destroy by tearing down*, חָנַשׁ *to destroy by uprooting*; חָנַח *to slay*, חָנַח *to sacrifice*; חָנַל *to bind*, חָנַל *to bound*; חָנַח *to break up, flee*, חָנַח *to break out, blossom*, חָנַח *to break in pieces*; חָנַב *to cut off*, חָנַב *to hew stone*, חָנַב *to cut wood*; חָנַר *to surround*, חָנַר *to encircle the head with a crown*; חָנַח *to pour out*, חָנַח *to pour in libation or in casting metals*; חָנַח *to shine*, חָנַח *to be pure*; חָנַח *to engrave*, חָנַח *to plough*; חָנַח *to prove*, חָנַח *to approve, choose*; חָנַח *to drink*, its causative חָנַח *to break through*, חָנַח *to investigate*; חָנַב *to place*, its reflexive חָנַב.

2. By the transposition of letters, e. g. :

חָנַח *to deal violently*, חָנַח *to urge*; חָנַח *to cut with the sickle, reap*, חָנַח *to cut with the teeth, bite*; חָנַח *to blow*, חָנַח *breath*; חָנַח *to collect*, חָנַח *riches*, חָנַח *storehouses*.

3. By the addition of a letter :

Thus, from the letters חָנַח, in which inheres the idea of compression, are formed חָנַח *to bind*, חָנַח *to press together*, חָנַח *to heap up*, חָנַח *to be*

straitened, נָצַר to guard, besiege, עָצַר to restrain, חָצַר an enclosure; from נו are formed גָּזַר to cut, קָצַר to cut off, גָּזַז to cut loose, go away. שָׁזַז to shear, גָּזַל to plunder, גָּזַר hewn stone; פָּרַשׁ to unfold, make distinct, פָּרָשׁוּ to spread out; כַּרְם a vineyard, גַּרְטֵן a garden.

§ 51. Such literal changes as those just recited not only serve to express new shades of meaning, but even where the meaning remains precisely the same, they may represent diversities of other sorts. Thus, the distinction may be,

1. In point of currency or style: One form of the word being in more common and familiar use, the other more rare and savoring, perhaps, of the elevated or poetic style, e. g.:

נָצַר to guard, נָטַר poetic; בְּרוֹשׁ cypress, בְּרוֹחַ once in poetry; סָגַר to shut, rarely סָכַר; סְעָרָה storm, שְׂעָרָה rare and poetic; סָכַף to cover, once שִׁכַּף; הִנָּחַ to be quenched, once הִנָּח to abhor, once הִנָּח to be foolish, once הִנָּח; הִנָּח, once הִנָּח.

2. Of antiquity: The pronunciation of a word or its form may undergo changes in the lapse of time. Of the few instances of this sort, which our imperfect data enable us to fix upon with some measure of confidence, the following may be taken as specimens, e. g.:

To laugh in the Pentateuch צָחַק, in other books (Judg. 16:25 excepted) שָׂחַק; to cry out in the Pentateuch צָעַק, only once (Ex. 2:23) צָעַק which is the more frequent form in other books; בָּשָׂב, בָּשָׂבָה a lamb, occur in the Pentateuch interchangeably with בָּשָׂב, which are the only forms found in other books; a sceptre שֵׁבַט, but in the book of Esther שֵׁבֶט; Damascus הַמָּשְׁכָּן, in Chronicles הַמָּשְׁכָּן; how 1 Chron. 13:12, Dan. 10:17 הִיָּה, in earlier books הִיָּה.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the Aramæan dialects, the Chaldee and Syriac, in very many words regularly substitute א for the Hebrew final ה, and the corresponding linguals for the Hebrew sibilants, א being sometimes still further weakened by the loss even of the lingual sound to that of the guttural ע, e. g.:

Heb. *הָדָה* to wander, Chald. *הַדָּה*, Syr. *ܗܕܐ*; Heb. *זָהָב* gold, Chald. *הַהַב*, Syr. *ܕܗܒܐ*; Heb. *צֶדֶק* a rock, Chald. *צֶדֶק*, Syr. *ܥܕܐ*; Heb. *שָׁלוֹשׁ* three, Chald. *שָׁלוֹשׁ*, Syr. *ܫܠܐܬ*, Arab. *ثَلَاث*; Heb. *אֶרֶץ* the earth, Arab. *أَرْض*, Chald. *אַרְרַת*, Syr. *ܐܪܥܐ*. Other consonant changes: Heb. *בֵּן* a son, Arab. *ابن*, Chald. *בֵּר*, Syr. *ܒܝܢ*; Heb. *רָצַח* to kill, Arab. *رَضَخَ*; Heb. *רָקַע*, Syr. *ܪܥܝܬܐ*; Heb. *כִּסֵּא* a throne, Chald. *כִּסֵּא*, Syr. *ܟܝܫܐ*, Arab. *كُرْسِي*; Heb. *חֵדָּק* a field, Chald. *חֵדָּק*, Syr. *ܚܕܩܐ*, Eth. *ሐቀለ*.

4. Of simple euphony: An alternate form of a word may be produced to facilitate its pronunciation or make its sound more pleasing, e. g.:

אַרְבָּעָה, *אַרְבָּעִים* purple; *שָׂטָן*, *שָׂטָן* to hate; *לְשָׁכָה*, *לְשָׁכָה* chamber, *אֶחָד*, *אֶחָד* Achan; *נְבוּכַדְנֶצְצַר*, *נְבוּכַדְנֶצְצַר* Nebuchadnezzar; *דּוֹג*, *דּוֹג* Doeg; *אֲלֻנִּים*, *אֲלֻנִּים* almulg or almulg trees; *דְּתָנִים*, *דְּתָנִים* teeth.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. *לֵא* occasionally for *לֵא* and *vice versa*. probably *לְשָׁכָה* for *לְשָׁכָה*, and such permutations of gutturals as abound in the manuscripts of the Samaritans, who, making no distinction in the sounds of these letters, perpetually confounded them in writing, Gesen. Sam. Pent. p. 52. A like faulty pronunciation has been attributed to the Galileans, to which there is a probable allusion in Matt. 26:73. Buxtorf Lex. Chald. p. 434.

§ 52. The changes thus far described result in the production of distinct words, and belong to the domain of the lexicon rather than of the grammar. The lexicographer regards such words as cognate, and traces them back to their common source; but, in the view of the grammarian, they are totally distinct. The mutations with which the latter concerns himself are such as take place in the direct derivation and inflection of words. These are altogether euphonic, are more restricted in their character, and take place within far narrower limits, than those heretofore considered. When words are subjected to grammatical changes their sounds are brought into new connections, attended, it may be, with

a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

CONSONANT CHANGES.

§ 53. The first class of changes embraces those which affect the consonants. These mostly arise from the concurrence of two consonants, creating a difficulty in the pronunciation or yielding a sound displeasing to the ear. This may take place either at the beginning or the close of a syllable. Syllables in Hebrew may, and often do, begin with two consonants, § 18. 1; but the necessity of this is avoided in certain cases by the following expedients:

1. In the beginning of words the weak letter ה is sometimes prefixed with a short vowel, thus creating a new initial syllable to which the first consonant may be transferred.

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. הִתְקַטֵּל = הִתְקַטֵּל for תְּקַטֵּל; הִתְקַטֵּל probably for תְּקַטֵּל § 82. 5. b. In אֶהְרֹשׁ Ezek. 14:3 א is prefixed instead of ה. Prosthesis is more common in the domain of the lexicon, where א is always the letter used, e. g. יָדְיוֹ אֶזְרוֹתֵי arm; הִמְזִיל אֶתְמוֹל yesterday. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶבְרָהִים אֲבִירִים, אֶרְבָּנִים אֲרָבָנִים. So in Chaldee אֶרֶם blood, Heb. דָּם; אֶגְנִי garden, Heb. גֶּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χῆς, ἐχῆς.

2. The first of the concurrent consonants, if it has a comparatively feeble sound, is sometimes dropped.

§ 54. When the concurrence takes place at the close of a syllable, whether the second consonant belongs to the same syllable with the first as at the end of words, or to a different syllable as in the middle of words, the following changes may be produced.

1. An aspirate following another consonant loses its aspiration, § 21; or if it be brought into juxtaposition with its like so as to form a doubled letter, the aspiration of both will be removed, § 23. 2, unless the combination occurs at the end of a word, where the reduplication is not expressed, § 25. Thus, מֵתָ for מֵתָה, מֵתָם for מֵתָםה, לִבְיָן for לִבְיָןה, but רַב from רַבב, מְשִׁירָה 1 Kin. 1 : 15 for מְשִׁירָתָה or מְשִׁירָתָה, מְחַבֵּה Ezek. 4 : 3 for מְחַבֵּתָה, מְשַׁחַח Mal. 1 : 14 for מְשַׁחַחַתָּה.

2. The first of two concurring consonants is in certain cases assimilated to the second, the doubling thus occasioned being expressed as in the case of letters originally alike by Daghesh-forte, except at the end of words, § 25, where Daghesh disappears or is only virtually present, being resumed upon the addition of a fresh vowel or syllable. This is most frequently the case with the liquid נ, rarely with ל and ר and only in particular words; so ת of the Hithpael of verbs before ד and ט, and in a few instances before sibilants and other letters, and ד at the end of a few words before ת. Thus, יִנְחֵן for יִנְחֵןה, מִנְחֵת for מִנְחֵתָה; וְלָקַח for וְלָקַחַתָּה, כָּלָה Ezek. 27 : 23 for כָּלָהַתָּה Am. 6 : 2; אֲשֶׁר לִי for אֲשֶׁר־לִי, וְתִדְבָּאִי for וְתִדְבָּאִי־הָ, וְהִטָּאִי for וְהִטָּאִי־הָ, וְהִנְחֵאִי for וְהִנְחֵאִי־הָ, וְהִנְחֵאִי־הָ for וְהִנְחֵאִי־הָ, וְהִנְחֵאִי־הָ for וְהִנְחֵאִי־הָ, וְהִנְחֵאִי־הָ for וְהִנְחֵאִי־הָ, וְהִנְחֵאִי־הָ for וְהִנְחֵאִי־הָ.

a. So perhaps מִסָּה in מִסָּה according to Gesenius for מִסָּה and מִסָּה for מִסָּה. Compare Greek συγγενής for συγγενής, τέτυμμαι for τέτυπμαι, and Eng. *il-logical*, *ir-religion*, *im-mature* formed by the negative prefix *in*.

3. A few isolated cases occur of the reverse process more common in Chaldee and Syriac, by which a doubled letter is resolved into two different consonants by the change of the

first or the second member of the reduplication to 'a liquid ר or נ , e. g. מְקַבֵּל for מִקְבֵּל , דְּרָמָשֶׁק for דְּרָמָשֶׁק , מְעִזָּה for מִעִזָּה Isa. 23 : 11 for מְעִזָּה , קִנְיָר Job 18 : 2 in the judgment of some for קִנְיָר ends, though others make the נ a radical, and give the word the sense of *snares*. The conjecture that תִּמְנֵה Ps. 64 : 7, Lam. 3 : 22 is for תִּמְנֵה is unnecessary and unwarranted.

4. When ה of the Hithpael of verbs would stand before a sibilant, it is transposed with ס and ש , and with צ it is in addition changed to ט . Thus, מִתְחַתֵּר for מִתְחַתֵּר , יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה , יִתְשַׁחֲוֶה for יִתְשַׁחֲוֶה , יִתְשַׁחֲוֶה for יִתְשַׁחֲוֶה .

a. In הִשְׁחַחֲוֶה Jer. 49 : 3 the transposition does not take place in consequence of the number of similar letters which would thus be brought into proximity. In the cognate languages ה is likewise transposed with ז and changed to ד ; thus, Chald. הִשְׁחַחֲוֶה for הִשְׁחַחֲוֶה ; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is ז appearing in this conjugation is הִנָּחֵה Isa. 1 : 16, where ה is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of ζ (= $\delta\sigma$) into $\sigma\delta$, as $\sigma\upsilon\pi\lambda\sigma\delta\omega$ for $\sigma\upsilon\pi\lambda\zeta\omega$.

§ 55. The occurrence of a consonant at the end of a word may, inasmuch as the succeeding word must necessarily begin with one, be regarded as an additional case of the concurrence of consonants. As the contact is less close, however, than when they meet in the same word, it is less fruitful of changes than in the cases already considered.

1. There are three instances in which it has been doubtfully conjectured that a final ך has been assimilated to a following initial מ ; viz. יְשׁוּעִים Isa. 35 : 1 presumed to be for יְשׁוּעִין ; פְּדִיּוֹם Num. 3 : 49 for פְּדִיּוֹן Ex. 21 : 30, Ps. 49 : 9; כֶּלֶם Gen. 28 : 12.

a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

2. A few cases occur of the rejection of a letter, chiefly ך and ם, from the end of a word.

a. ך of the verbal endings וך and יך is almost always dropped, being only retained as an archaic or emphatic form, and chiefly at the end of a clause, e. g. וְרָעוּךָ Deut. 8 : 16, but mostly וְרָעוּךָ Gen. 32 : 20, commonly וְרָעוּךָ; וְרָעוּךָ Ruth 3 : 4, commonly וְרָעוּךָ. So, too, in some proper nouns, מְגִדוֹ Zech. 12 : 11, מְגִדוֹ Josh. 12 : 21; שִׁירֵי, whose original ך is shown in the derivative שִׁירְלֵךְ and is perpetuated in the modern name *Seilûn*.

b. In like manner ם is rejected from the dual and plural terminations of nouns upon their entering into the close connection of the construct state with the following word, אֲזֻלָּם from אֲזֻלָּם, בְּתָרִים from בְּתָרִים.

c. If the feminine endings הַ and הֵּ have, as is probable, a common origin, this may be best explained by the assumption that הַ is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word: thus, the construct state הַבְּמֵה, absolute הַבְּמֵה, but with a suffix הַבְּמֵהִי (comp. אֲזֻלָּה Deut. 32 : 36), קֶטְלָהִי. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants הַ and הֵּ, because הַ in this case represents not *h* but the vowel *a*.

§ 56. A few other changes remain to be mentioned which are due to special causes.

1. Nun is often inserted in certain forms of verbal suffixes to prevent the hiatus between two vowels, קִנְיָנָהּ Jer. 5 : 22, or § 53. 3. a. קִנְיָנָהּ Isa. 33 : 21 for קִנְיָנָהּ, אֲרוֹמְמָהּ Ex. 15 : 2 for אֲרוֹמְמָהּ. Comp. Gr. *ánōstios* and English indefinite article *an*.

2. Vav at the beginning of words is changed to י, e. g. וְעַד for וְעַד, וְלֵד for וְלֵד, וְקָטַל for וְקָטַל. The only exceptions are the four words וְ, וְ, וְ Prov. 21 : 8, וְ Gen. 11 : 30, וְ 2 Sam. 6 : 23 (K'ri), and the prefixes Vav Conjunctive and Vav Conversive.

3. Vav, though capable of being reduplicated, e. g. וְעַד is in most instances relieved from this necessity by the substitution of י, or by doubling the following letter in its stead, e. g. וְעַד or וְעַד for וְעַד.

a. In one instance after such a change of ו to י, a following י suffers the contrary change to ו to prevent the triple recurrence of the same letter, אַרְיָה Isa. 6 : 9 for אַרְיָה.

4. Yodh before the plural termination ים is in a few cases changed to א to prevent the conjunction of like sounds, תְּלוֹאִים Hos. 11 : 7 for תְּלוּיִם Josh. 10 : 26 ; אֲבוֹאִים Hos. 11 : 8 for אֲבוּיִם Gen. 10 : 19 ; דִּדְרֵי from דִּדְרָאִים ; אֲבָאִים (also אֲבָאִית) for אֲבָרִים ; בְּלוֹאִי Jer. 38 : 12 for בְּלוּי (or as some read, בְּלוּי) ver. 11.

a. In like manner ו is changed to א before וה in the word נֶאֱוָה for נֶאֱוָה from נֶוָה ; it is consequently unnecessary to assume, as Gesenius does, a singular נֶוָה which never occurs.

CHANGE OF CONSONANTS TO VOWELS.

§ 57. The second class of changes is the conversion of consonants into vowels, or the substitution of the latter for the former. This occurs,

1. Occasionally in reduplicated syllables or letters, כּוֹכַב for כְּכָב ; טֹטְטוֹת for טֹטְטוֹת ; בְּבֵל for בְּבֵל Gen. 11 : 9 ; אֶלְחֹת 2 Chron. 35 : 13 from אֶלְחֹת Prov. 19 : 24.

2. Much more frequently with the quiescents.

(1) A prefixed ו is softened to its homogeneous vowel *ū* before other labials or vowelless letters, e. g. וְדָבָר, וְהִיָּת ; the softening of an initial ו to *ū* only occurs in אִישִׁי 1 Chron. 2 : 13 for וְיִשִׁי ver. 12, אִשׁ 2 Sam. 14 : 19, Mic. 6 : 10 for וְשִׁי.

(2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with ו and י following their homogeneous vowels, e. g. הַיְוָה for הַיְוָה § 59, בְּהִידָה for בְּהִידָה, unless they are doubled, as מִיִּשְׁרָי, אֶלָּה, and occasionally even

then, e. g. מִיָּמִי for מִיָּמִי. Final א always, and medial א frequently, gives up its consonant sound after any vowel whatever, e. g. מִצָּא, מִצָּא, מִצָּא for מִצָּא.

a. Medial א regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. יִצָּא; in אָמַר preceded by ל, thus יִצָּא; in אָמַר preceded by the prefixes ו, ב, ל, thus, יִצָּא, יִצָּא, יִצָּא but יִצָּא; יִצָּא but יִצָּא. The following examples are of a more individual character, e. g. יִצָּא for יִצָּא, 1 Kin. 11:39 for יִצָּא Num. 11:4, יִצָּא Jer. 40:1, יִצָּא Isa. 14:23. In a few cases this has led to a change of orthography, the א which is no longer heard being dropped, or another vowel letter substituted for it, e. g. יִצָּא Ezek. 42:5, and יִצָּא Hos. 11:4 from יִצָּא, יִצָּא Job 8:8 for יִצָּא, יִצָּא Deut. 32:32 for יִצָּא, and the examples cited § 53. 2, a.

b. The consonant ה never loses its sound in that of a preceding vowel like the rest of the quiescents. The letter ה is often used to denote a vowel, but if in any word it properly expresses a consonant this is never converted into a vowel, or *vice versa*. The exceptions are apparent not real, as in the frequent abbreviation of the ending הִי in proper names to ה, thus יִצָּא, יִצָּא. The change here does not consist in the rejection of the vowel ה and the softening of the consonant ה, but the syllable ה is dropped, whereupon final Kamets is written by its appropriate vowel letter, § 11. 1, a, just as יִצָּא after the rejection of ה becomes יִצָּא. So in those rare cases in which ה is substituted for the suffix ה, e. g. יִצָּא Lev. 13:4 for יִצָּא. The proper name יִצָּא Num. 34:28 is derived not from פֶּה but פֶּה, a root of kindred meaning, of whose existence, though otherwise unattested, this word is itself a sufficient voucher.

(3) Medial א often gives its vowel to a preceding vowelless letter and rests in its sound; י occasionally does the same with a homogeneous vowel, when preceded by a vowelless prefix.

a. Thus, אָמַר for אָמַר, אָמַר for אָמַר; Ezek. 25:6 from אָמַר ver. 15; אָמַר Ps. 139:20 for אָמַר, so אָמַר Jer. 10:5; אָמַר from אָמַר Neh. 6:8 for אָמַר; אָמַר Isa. 51:20, אָמַר Deut. 14:5; אָמַר 1 Sam. 14:33 for אָמַר; אָמַר Isa. 10:13 for אָמַר; אָמַר Zech. 11:5 for אָמַר; this even occurs after mixed syllables, e. g. אָמַר for אָמַר; אָמַר for אָמַר; אָמַר, particularly in proper nouns אָמַר for אָמַר, אָמַר Eccles. 2:13 for אָמַר; אָמַר Jer. 25:36 for אָמַר; אָמַר Prov. 30:17 for אָמַר. There is no instance of this with י, on the contrary, אָמַר Cant. 5:2, 12.

(4) At the end of words י and י, when without a vowel of their own and preceded by a vowelless letter, invariably

arisen in the lapse of time; בִּנְיָן in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is בְּנִיָּה; הֵיאָה in the Pentateuch *he* or *she*, in other books *she* is always הִיא; the form of the demonstrative הַזֶּה is found only in Genesis, הֵזֶה in writers after the time of Moses, הַזֶּה in Ezekiel; the plural of the demonstrative in the Pentateuch הֵלֵךְ or הֵלֵכָה, elsewhere, with a single exception, הֵלֵכָה. The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. קָטַל *to kill*, Chald. קָטַל, Syr. قَتَلَ, Arab. قَتَلَ, Ethiop. ቀጥለ፡.

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. מִשְׁפָּחָה, מִדְּבָר. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *ē*) and the reverse, these changes being confined, except in rare in-

the gutturals, or by their concurrence. The peculiarities of the gutturals are fourfold, viz. :

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accompanying vowel is frequently converted, e. g. שֶׁלֶח for שְׁלַח ; שָׁעַם for שְׁעָם ; רִגְבָּהּ for רִגְבָּה ; שָׁמַע for שְׁמַע ; שֶׁנֶּאֱמָר from שְׁנֵאָר .

a. The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others, usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance. (1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, שָׁמַע in the imperative but not in the infinitive for שְׁמַע; רָשַׁע for רִשְׁעָה, but שָׁמַע not שְׁמַע for שְׁמַע. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. רִשְׁעָה always, but רָשַׁע and רִשְׁעָה but רָשַׁע; רִשְׁעָה but רָשַׁע. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. רָשַׁע but רִשְׁעָה. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. שָׁעַם for שְׁעָם; *a* which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ā* before ה, e. g. מִבְּנֵי הָאָדָם from מִבְּנֵי הָאָדָם Job 31:24 (in most copies) from מִבְּנֵי הָאָדָם, רִמְיָהּ from רִמְיָה. (5) *ā* in many cases prefers the diphthongal vowels *ē* and *ō* thus מִבְּנֵי הָאָדָם, מִבְּנֵי הָאָדָם but מִבְּנֵי הָאָדָם; רִשְׁעָה, רִשְׁעָה. (6) ר partakes of this preference for *ā* to a limited extent, e. g. מִבְּנֵי הָאָדָם for מִבְּנֵי הָאָדָם or מִבְּנֵי הָאָדָם; מִבְּנֵי הָאָדָם from מִבְּנֵי הָאָדָם.

2. The reception of Pattahh furtive, § 17, at the end of a word after a long heterogeneous vowel (i. e. any other than *a*), or before a vowelless final consonant, e. g. נָחַ, רִגְבָּהּ, רָשַׁע, רִגְבָּהּ, רִגְבָּהּ.

a. This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e. g. לִשְׁפֹּחַ and לִשְׁפֹּחַ, or with a slight distinction, as אֲשַׁלַּח, in pause: אֲשַׁלַּח; מִזְבֵּחַ, construct מִזְבֵּחַ. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. לִקְרֹךְ 1 Kin. 14:3, and in most editions שְׁכַחְתָּ Jer. 13:25. As final *ā* is always either quiescent or otiant, it never receives Pattahh furtive. The letter ר never takes it unless it be in a single instance, and that in a penultimate syllable יִרְדֵּה Ps. 7:6, which is probably to be read *yir'doph*; though it might be pronounced *yiraddoph*, which some conceive to be an anomalous form for יִרְדֵּה, after the analogy of רִצְחָה Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic Daghes, as in the related words

הַמְרָרָה Isa. 44: 13; הַמְרָרָה Job 16: 16 (K'ri in some copies), הַמְרָרָה Lam. 1: 20; הַמְרָרָה Isa. 52: 14; הַמְרָרָה 1 Sam. 28: 14.

c. Before another guttural the compound Sh'va is frequently replaced by the corresponding short vowel, e. g. הַמְרָרָה for הַמְרָרָה, הַמְרָרָה for הַמְרָרָה; and occasionally under א by a long vowel before other letters as well as gutturals, or by a short vowel with Dagghesh, e. g. אֶתְּלִים for אֶתְּלִים, אֶתְּלִים for אֶתְּלִים, אֶתְּלִים for אֶתְּלִים. This disposition to render the gutturals more audible by the aid of a vowel is further shown by their attracting to themselves the vowel of another letter, particularly in trilateral monosyllables, e. g. זֶרַע for זֶרַע (זֶרַע), נִשְׁע, מִשְׁע, מִשְׁע 2 Kin. 12: 9, בָּאֵשׁ for בָּאֵשׁ, בָּאֵשׁ, also קָרָאֵן Ex. 2: 20 for קָרָאֵן Ruth 1: 20, תַּאֲהָבִי Prov. 1: 22 for תַּאֲהָבִי, תַּאֲהָבִי Job 20: 26 for תַּאֲהָבִי, תַּאֲהָבִי Zech. 7: 14 for תַּאֲהָבִי, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. מִזְּאִי for מִזְּאִי from מִזְּאִי, מִזְּאִי, מִזְּאִי, מִזְּאִי and מִזְּאִי from מִזְּאִי comp. 1. a. (4), מִזְּאִי Deut. 32: 10; מִזְּאִי.

4. An incapacity for being doubled, whence they never receive Dagghesh-forte, and the previous syllable thus becoming a simple one, its vowel is generally lengthened, § 59, *ā* to *ā*, *i* to *ē*, *ū* to *ō*, e. g. מִאֵן for מִאֵן, מִאֵן for מִאֵן, מִאֵן for מִאֵן, מִאֵן for מִאֵן, מִאֵן for מִאֵן.

a. Sometimes an intermediate syllable, § 20. 2. is formed, and the vowel remains short. (1) This is commonly the case before ה, frequently before ה, less often before כ, rarely before א, never before ר, e. g. נָחַם, נָחַם, נָחַם, נָחַם. (2) It is more likely to occur in the body of a word than after a prefix, e. g. הִתְלַחַּח Ps. 119: 43 from הִתְלַחַּח, but הִתְלַחַּח Job 38: 24 from הִתְלַחַּח. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. הִתְלַחַּח Prov. 22: 24 from הִתְלַחַּח, הִתְלַחַּח Ps. 141: 8 from הִתְלַחַּח but הִתְלַחַּח Deut. 2: 9. There are a very few instances in which Dagghesh-forte is found in ר, e. g. קָרָאֵן Ezek. 16: 4, מִרְחָה Prov. 14: 10, מִרְחָה Prov. 15: 1 (in some editions), מִרְחָה Cant. 5: 2, see also § 24. b.

§ 61. The concurrence of consonants gives rise to the following vowel changes, viz. :

1. When two vowelless letters come together at the beginning of a syllable in contravention of the law in § 18, the impossible combination is relieved by giving to the first of them a short vowel. This, if there be no reason for preferring another, will be the briefest of the vowels, Hhirik, e. g.

הֶזְקִי for הֶזְקִי, בְּדָבָר for בְּדָבָר, דְּבָרִי for דְּבָרִי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מִלְכִּי for מִלְכִּי from מֶלֶךְ (מִלְכָּה); מִלְכִּי from מֶלֶךְ, חֶבְלִי from חֶבֶל, רֶהֱקִי for רֶהֱקִי from רֶהֱקִי. Or if one of the consonants be a guttural, the vowel mostly conforms to the compound Sh'va, which it has or might have, e. g. עֶבְרִי for עֶבְרִי, רֶהֱקִי for רֶהֱקִי, נֶחֱלִי for נֶחֱלִי, נֶחֱפֶר for נֶחֱפֶר, נֶחֱפֶר for נֶחֱפֶר.

a. Vav before a guttural follows the rule just given; before ו, and sometimes before ה or ח followed by ו, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, § 57. 2. (1), thus בְּבָדִי, וְוִי, וְוִי, וְוִי, וְוִי, וְוִי.

b. In trilateral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol. to which the following Pattahh is then assimilated, e. g. בְּרָה for בְּרָה construct of בְּרָה, מִמְלָכָה for מִמְלָכָה, the Seghols being liable to be changed to Pattahhs by the presence of a guttural מִמְלָכָה for מִמְלָכָה.

c. In מִצְצָאִים Gen. 32: 20 for מִצְצָאִים the vowelless letters belong to different syllables, and the introduction of the new vowel makes it necessary to lengthen the one before it.

2. Although two vowelless letters are admissible at the end of a word, § 18, the harshness of the combination is commonly relieved by the insertion of Seghol, e. g. לְרַב for לְרַב, לְרַב for לְרַב. If either letter is a guttural, Pattahh is mostly used instead, e. g. לְרַב, לְרַב. If either letter is ו, its homogeneous vowel Hhirik is used; if the second letter is ו, it will rest in Shurek, § 57. 2. (4.), e. g. לְרַב, לְרַב, but לְרַב.

a. When the penultimate letter is ה or ח, it in a few instances takes Seghol, as אֶהָל, בְּרָה, לְרַב. When the final letter is ש, it either remains otiant, § 16. or requires Seghol, שָׁוָה, שָׁוָה; a penultimate ש either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c. שָׁוָה, שָׁוָה or שָׁוָה, שָׁוָה. The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh furtive, has been explained § 60. 2.

3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into

one doubled letter, and the vowel is rejected or thrown back upon the preceding consonant, e. g. רָסַבְּ for רָסַבִּי, רָסַבְּ for רָסַבִּי (Daghesht-forte disappearing at the end of the word), רָסַבְּ for רָסַבִּי, רָסַבְּ for רָסַבִּי (see 4. below); if another consonant immediately follow the contracted letters, a diphthongal vowel יֵ or יוֹ may be inserted to render the reduplication more audible and prevent the concurrence of three consonants, סַבְּיָה, סַבְּיָה.

4. In accented syllables the diphthongal vowels *e* and *o* are employed before two consonants or a doubled consonant in preference to the pure *ī* and *ū*, e. g. תִּשְׁבָּחָהּ, תִּשְׁבְּחָהּ, קִים, קִים; קִשְׁטְ, קִשְׁטְ, תִּקְטִילָהּ, תִּקְטִילָהּ, קִמְיָהּ; וַיִּבְדֵּךְ, קִשְׁטְ, הִסְבִּי, תִּקְטִילָהּ, so הִסְבִּי, קִשְׁטְ, וַיִּבְדֵּךְ. This is still the case when at the end of a word an auxiliary Seghol or Pattahh has been inserted between the letters (according to 2.), e. g. מִיִּלִּיק, מִיִּלִּיקָהּ, פִּצֵּל, סֹבֵר, וַיִּפֹּן. or the reduplication of the doubled letter is no longer heard and the Dagghesh-forte does not appear, § 25, e. g. הִסְבִּי comp. הִקְטִילָהּ.

a. The vowel *e* is in like circumstances often reduced to one of its constituents *a*, e. g. הקָטָנִי from הקָטָן, קָטַן from קָטַן, מִלְכָּה from מִלְכָּה, מִלְכָּה from מִלְכָּה, מִלְכָּה, and occasionally to its other constituent *i*, e. g. מִלְכָּה from מִלְכָּה, מִלְכָּה from מִלְכָּה. The only example of Shurek in a Segholate form is מִלְכָּה Lev. 5:21.

5. In unaccented syllables *i* and *u* are preferred to *e* and *o* before doubled letters, אֶתִּי, אֶתִּי; הֶסֶפֶת, הֶסֶפֶת; וְסִפְּרִי, וְסִפְּרִי; מִקְּטֹל, מִקְּטֹל, though such forms as חֲזַנִּי, עֲדָה, כֹּהֵן, מִרְה likewise occur.

6. A vowel is occasionally given to a final consonant to soften the termination of the word, and make the transition easier to the initial consonant of that which follows; thus, הַפֶּסֶחַ; אֵיזָה, אֵל; הַמְדָה, הִם; גֻּלָּה, לְרֹכֶה, לֵיל, יִבְסְקֶמוּ Ex. 15:10; חֲתוּלוֹ, חֲתָל; מִגְבִּיהוּ, מִגְבִּיָּה; הַפְּטִי Ex. 15:5.

a. These paragogic vowels have established themselves in the current forms of certain words, as לִינָה, הָמָה, אֵלֶּה, אֲחֵי, אֲחֵי, אֲחֵי. But,

reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus סִיכִי with י, becomes סִיכִי, and with הוּ, סִיכִיו. The same resolution of י.. occurs before final ה, forming הִי, and by § 61. 2 הִי, thus נִעְרִי with ה becomes נִעְרִיה.

a. Grammarians have disputed whether in such words as כְּבָרִיִּים, מִלְכָּיוֹת the point in י is Dagghesh-forte or Mappik, § 26, and accordingly whether they are to be read *ibhriyyīm*, *malkhuyyōth*, or *ibhriyīm*, *malkhūyōth*. If the explanation given above be correct, it is Dagghesh-forte Conservative. Comp. קָנָה, קָנָה.

b. Such forms as פָּרִי, פָּרִי, פָּרִי from פָּרִי are only apparent exceptions to the above rules. The word is properly פָּרִי, and to this the additions are made, the auxiliary Hhirik being dropped with the cessation of the cause from which it originated, § 57. 2. (4). In כְּרָבִיִּים 2 Chron. 17:11 from כְּרָבִי and ים, the vowels are kept separate by an interposed א.

c. In words of לֵה formation, such as נָשָׂה from נָשָׂה and הָ, יוּ, יוּ, it might appear as though one vowel were rejected before another. But the correct explanation is that י is the true final radical, and the forms above given are for נָשָׂה, נָשָׂה, נָשָׂה (like קָנָה) from which י is rejected by § 53. 3. In the same way נָשָׂה, etc., from נָשָׂה are for נָשָׂה. In such alternate forms as פָּרִי from פָּרִי, the radical י is retained by preserving the antecedent vowel, which, before Dagghesh-forte Conservative, becomes Hhirik, § 61. 5.

§ 63. The following euphonic changes are attributable to the proximity of vowels, viz.:

1. Pattahh before a guttural is often changed to Seghol if another *a* follows, and the same change sometimes occurs after a guttural if another *a* precedes.

The particular cases are the following:

a. When (.) stands before a guttural with (.) always before ח, e.g. הָחָם for חָחָם Prov. 21:22, הָחָם (also when ח has Hhateph Kamets, e.g. הָחָם Judg. 9:9), often before ה and ג, particularly if it receives the secondary accent, e.g. הָחָם for חָחָם. לָחָם but לָחָם, חָחָם, rarely before א and ר, חָחָם Gen. 14:10, חָחָם Neh. 9:18, 26 but חָחָם Ezek. 35:12.

b. When (.) before a guttural is followed by another consonant with (.) or (.) חָחָם but חָחָם, חָחָם but חָחָם, once before the liquid ל, e.g. חָחָם Ex. 33:3 for חָחָם, and once before נ, e.g. חָחָם for חָחָם.

c. In חָחָם 1 Sam. 28:15 and the combination חָחָם a similar change takes place after a guttural to prevent the repetition of the vowel *a*; so in חָחָם Ps. 20:4, and חָחָם after the liquid נ.

2. Pattahh is sometimes assimilated to a following Seghol, or to a preceding Kamets or 'Tsere.

a. The assimilation to (,) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters, מִלֵּךְ for מֶלֶךְ, לִרְבֵּי for לְרַבִּי, אֶרֶץ for אֶרֶץ, but בִּרְיָא, פִּנְיָא; only before ו, which can combine with *a* and not with *e*, *a* is retained and lengthened to (,) by § 59, לִוְיָא, הִוְיָא. Rarely in other cases וְדָבָר for וְדִבְרָא, where the change is facilitated by the preceding ו.

b. The assimilation to (,) occurs in a few cases after a guttural with ה prefixed, e. g. הָזֶם for הֶזֶם, הָהָר for הֶהָר, הָאֶרֶץ for הֶאֶרֶץ.

c. The assimilation to (,) occurs in the Kal future of Pe Yodh verbs where the alternate forms are רִשָּׁב and רִשָּׁבִי.

§ 64. The following vowel changes are due to the accent, viz. :

1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, § 18, e. g. הַשְּׂמֵר, הַשְּׂמֵר; רָבִי, רָבִי; רִשָּׁב, רִשָּׁב; רִשָּׁב, רִשָּׁב; רִשָּׁב, רִשָּׁב.

a. If a vowel preceding Makkeph is incapable of being shortened, it will receive the secondary accent Methegh, agreeably to § 43.

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pre-tonic vowel. This is commonly the simplest of the long vowels *a*, e. g. קָטַל, קָטַל, קָטַל, occasionally *e*, e. g. קָטַל, קָטַל, קָטַל, rarely *o*, e. g. קָטַל. Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, מְלָכִים from מֶלֶךְ, מְלָכִים from מֶלֶךְ.

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36. 2. *a.* These are (1) lengthening short vowels, viz., (,) and not infrequently (,) which has arisen from (,) to (,), e. g. אֶמֶר, אֶמֶר; דְּהִבֵּק, דְּהִבֵּק; אֶרֶץ, אֶרֶץ; אֶרֶץ, אֶרֶץ, and bringing back Kamets

(2) In the body of a word by shortening a long vowel in a mixed syllable, which must, of course, be the one bearing the accent, § 32. 1, or rejecting a long vowel in a simple syllable before the accent (the pretonic vowel, § 64. 2), דָּבָר, דְּבַר; מִלָּה, מְלָה; מִקְדָּשׁ, מְקָדֶשׁ; מִקְדָּשׁ, מְקָדֶשׁ.

a. This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (הִיסֵּס Prov. 30:6 is an exception). And the vowel of a simple syllable, if short, must have the accent, § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, e. g. מְשַׁבֵּחַ, מְשַׁבֵּחַ; מְשַׁבֵּחַ, מְשַׁבֵּחַ.

b. Where the last vowel cannot be shortened, it sometimes experiences a change of quality from pure to diphthongal, such as is produced by the pressure of two following consonants, § 61. 4, e. g. הַיָּדָיִם, הַיָּדָיִם; הַיָּדָיִם, הַיָּדָיִם; הַיָּדָיִם, הַיָּדָיִם; הַיָּדָיִם, הַיָּדָיִם.

2. If a word be lengthened by additions at the end, its vowels are liable to changes in consequence.

(1) Such additions create a tendency to shorten the previous part of the word in the manner just described. For the normal length of words in Hebrew being dissyllabic, the genius of the language is opposed to transcending this limit any further than is absolutely necessary. If the addition is not of sufficient weight to affect the position of the accent, no abbreviation results. But if it is of weight enough to remove the accent, an abbreviation follows if it is possible for one to be made, e. g. דְּבָרִים, דְּבָרִים; דְּבָרִים, דְּבָרִים by § 61. 1.

(2) They produce changes in an ultimate mixed syllable. If the appendage begin with a consonant, the antecedent vowel will now be succeeded by two consonants and be liable to the changes consequent upon such a position, § 61. 4, e. g. הַקָּטִיל from הַקָּטִיל; הַקָּטִיל from הַקָּטִיל; הַקָּטִיל from הַקָּטִיל.

קָטַלְתִּי from קָטַל. If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes :

(a) If the preceding vowel is an auxiliary Seghol or Pattahh, introduced to facilitate the pronunciation of the second of two vowelless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מִלְכּוֹ from מִלְכָּה, סִתְּרוֹ from סִתְּרָה.

(b) If it be a short vowel, it must either be lengthened to adapt it to the simple syllable in which it now stands, or rejected on account of the disposition to abbreviate words upon their receiving accessions at the end, e. g. קָטַלְתָּהּ and קָטַלְתָּהּ from קָטַל. The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. מִדְּבָרָה 1 Kin. 19 : 15 from מִדְּבָר, חֲשִׁמְלָהּ Fzek. 8 : 2 from חֲשִׁמֶל.

(c) If it be a long vowel, it may be rejected, as רִקְטָלוֹ from רִקְטַל, שְׁמִי from שֵׁם, or retained either unaltered, as הַקִּימֹה from הַקִּים, מִשְׁפָּחָי from מִשְׁפָּח, or with a change of quality from pure to diphthongal or the reverse, מְהוּלָּה from מְהוּלָּה, פְּלִיט from פְּלִיט, נְסִיגְתִּי from נְסִיג, הַקִּמֹּי from הַקִּים, פְּלִיט from פְּלִיט.

TABLE SHOWING THE CHARACTER AND AFFINITIES OF THE VOWELS
AND THE ORDINARY LIMITS OF EUPHONIC CHANGES.

ORGAN.	QUALITY.	QUANTITY	
		<i>Long.</i>	<i>Short.</i>
Guttural, . . .	<i>pure</i>	ā	ā
Palatal, . . .	{ <i>diphthongal</i> <i>pure</i>	ē	ē
		ī	ī
		ī	ī
Labial, . . .	{ <i>diphthongal</i> <i>pure</i>	ō	ō
		ū	ū
		ū	ū

PART SECOND.

ETYMOLOGY.

ROOTS OF WORDS.

§ 67. ETYMOLOGY treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two classes of roots, which may be denominated respectively pro-

nominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably trilateral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. קָטַל, מָלַךְ. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadrilaterals and quinquilaterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. בָּרַסַס *to lay waste* comp. בָּרַס; וָלָהַךְ *to burn* comp. וָלַךְ; סָרַעַפָה *a branch* comp. סָרַעַף; שָׂרַעַפִּים *thoughts* comp. שָׂרַעַף; שָׁרַרִישׁ *a sceptre* comp. שָׁרַר; שָׁלָאָן *tranquil* comp. שָׁלָן; שָׂרַשַׁו *to spread* comp. שָׂרַשׁ; or by blending two different roots, e. g. רָעַשׁ *to be fresh* composed of רָעַשׁ and רָעַשׁ; בָּלְעָנִי *a certain one* = בָּלַעְנִי אֶלְמָנִי; צָפַרְרֵשׁ *a frog* from צָפַר *to leap* רָרַשׁ (in Arabic) *a marsh*. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the trilateral roots appear to be based upon pre-existing bilaterals. Thus, the cognates גָּזַר, גָּזַל, גָּזַז, גָּזַח, גָּזַזוּ, גָּזַזוּ, have in common the two letters גַּז with the associated idea of cutting. § 50. 3. The frequent examples of this description, together with the fact of the existence of a few bilaterals, e. g. אָב *father*, אָח *brother*, אָם *mother*, have suggested the thought that the ultimate roots may in all cases have been bilaterals, and that the trilaterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this

position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, קָטַל, קָטַל, קָטַל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. קָטַל, קָטַלָה, קָטַלָה, קָטַלָה, קָטַלָה.

a. The triliteral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevailingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *voco, vocabam, vocatio, vocabulum, vocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-voco, in-voco*, etc., is almost unknown in Hebrew except in the formation of proper names.

b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flexion, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve their separate identity as prefixed conjunctions and prepositions and suffixed pronouns.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

a. The classification usual with the Jewish grammarians is into verbs (פְּעֻלִּים *actions*), nouns (שְׁמוֹת *names*), and particles (מְצֻיִּים *words*).

PRONOUNS.

PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz.:

	SINGULAR.		PLURAL.
1. I	אֲנִי, אֲנִי	We	אֲנִי, אַתָּה, הוּא
2. { Thou <i>m.</i>	אַתָּה	Ye <i>m.</i>	אַתֶּם
{ Thou <i>f.</i>	אַתְּ, אַתְּ	Ye <i>f.</i>	אַתֶּן, אַתְּנָה
3. { He	הוּא	They <i>m.</i>	הֵם, הֵמָּה
{ She	הִיא	They <i>f.</i>	הֵן, הֵנָּה

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

a. (1) The alternate forms of the first person singular אֲנִי (in pause אֲנִי with the accent on the penult except Job 33: 9). and אֲנִי (in pause אֲנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36: 28, a passage borrowed from the Pentateuch. The usual plural of this person is אַתָּה; אַתָּה occurs but six times, viz., Gen.

42: 11. Ex. 16: 7. 8. Num. 32: 32. 2 Sam. 17: 12. Lam. 3: 42; אָנִי though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibh, where the K'ri substitutes the usual form.

(2) The second person masc. sing. אַתָּה (in pause occasionally אַתָּה Ps. 2: 7. 25: 27. 40: 18. 70: 6, but mostly אַתָּה) is in five instances written אַת without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19. Ps. 6: 4. Job 1: 10. Eccles. 7: 22. Neh. 9: 6; and in three instances אַת without the final vowel Num. 11: 15. Deut. 5: 24. Ezek. 28: 14. The feminine אַת is occasionally written אַתָּה Judg. 17: 2. 1 Kin. 14: 2. 2 Kin. 4: 16. 23. 8: 1. Jer. 4: 30. Ezek. 36: 13; the K'ri invariably retrenches the superfluous ה, though it is probable that the original pronunciation proper to this orthography was אַתָּה. The feminine plural אַתְּנָה occurs only Ezek. 34: 31, where a few manuscripts read אַתְּנָה; the alternate form אַתְּנָה occurs Gen. 31: 6. Ezek. 13: 11. 34: 17; in Ezek. 13: 20 most editions have אַתְּנָה.

(3) The third person fem. sing. הִיא occurs but eleven times in the books of Moses, viz., Gen. 14: 2. 20: 5. 38: 25. Lev. 2: 15 (in some editions). 11: 39. 13: 10. 21. 16: 31. 21: 9. Num. 5: 13. 11. In its stead is found הִיא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הִיא *hā* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא *hā* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 17. According to Kimchi הִיא Ruth 1: 13 and הִיא 2 Sam. 4: 6. Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "*these things*," and in the last two it is an adverb of place, meaning *here*.

b. (1) The pronoun אֲנִי unites the palatal found in the nominative singular of the first person in Indo-European languages, Gr. *ἐγώ*, Lat. *ego*, Goth. *ik*, with the nasal of its other parts Gr. *μέ*, *ῥώ*, Lat. *me*, *nos*. Goth. *mik*. The same combination is found in the Coptic and the Phœnician. The Arabic and Syriac have retained only the abbreviated form in the singular and the prolonged form in the plural. The second person אַתָּה is based upon the lingual א as the Doric *τῦ*, Lat. *tu*, Ger. *du*, Eng. *thou*; and the third person הִיא upon the guttural ה as the Zend *hō*, Gr. *ὁ*, Lat. *hic*, Eng. *he*.

(2) Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is הִם. In the first person הִם is omitted to prevent the concurrence of nasals in the same syllable, אֲנִי, אַתָּה; the plural of the prolonged form seems to be best explained by supposing it to have been originally אֲנִיִּם, which was in the singular softened to אֲנִי by § 57. 1, and in the plural by a transposition and weakening of the palatal to a guttural (comp. Gr. *ἐγώ*. Sans. *aham*). became אֲנִיִּם, or by § 53. 2, אֲנִיִּם. The plurals of the second and third persons were originally אַתְּנָה, הִיאִם, which are still

preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. *רָחַקְתָּהוּרִי*, *רָחַקְתָּכִי*. The vowel *ā* however, which in the plurals of masculine nouns has been converted into *ī*, has in the pronouns undergone a still further modification into the diphthongal *ē* *הֵם* or *עֵהם*. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented *ה* is often added by § 61. 6. to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called *בְּנוֹתֵימָה* *cognomina*; the first person is *אֲנִי* *the speaker*, the second *אַתָּה* *present*, the third *הוּא* *hidden or absent*.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given. When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes:

	SINGULAR.		PLURAL.	
1. <i>Com.</i>	י	כִּי	כִּי	
2. { <i>Masc.</i>		הִי	כֶּם	
		הָ	כֶּן	
3. { <i>Masc.</i>		הוּא	ם	הֵם
		הִיא	ן	הֶן

In the first person singular *י* is attached to nouns, and *כִּי* to verbs. In the second person the palatal *כ* is substituted for the lingual *ה* of the separate pronoun. For a similar change in the first person see § 85. *a.* (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 220. The third plural forms *הֵם*, *הֶן* are used with plural nouns; *ם*, *ן* with verbs and singular nouns.

The suffixes of the second and third persons plural *כֶּם*, *כֶּן*, *הֵם*, *הֶן* are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

	Masc.	Fem.			Common.
SINGULAR,	זֶה	זֹאת	<i>this</i>	PLURAL,	אֵלֶּה <i>these</i> .

The poetic form זֶה is sometimes a demonstrative, Ps. 12 : 8, Hab. 1 : 11, but more frequently a relative (like the English *that*), in which case it is used without change for both genders and numbers. The feminine is occasionally written without the final ה and with a different vowel letter זֶה or זֹה. The plural, coming from a different root, is sufficiently distinguished without the usual termination; אֵלֶּ occurs eight times in the books of Moses and once in 1 Chron. 20 : 8; in all other places the consonantal termination is softened by an appended ה.

2. The singular of this pronoun is in a few instances compounded with ל either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ה prefixed)—

	Masc.	Fem.	Com.
SING. <i>this</i> or <i>that</i>	הַזֶּה	הַזֹּאת	הַזֶּה

a. The first form occurs twice in Genesis (24 : 65, 37 : 19), the third six times in the post-Mosaic books as a masculine (Judg. 6 : 20, 1 Sam. 14 : 1, 17 : 26, 2 Kin. 23 : 17, Dan. 8 : 16, Zech. 2 : 8), and once as a feminine (2 Kin. 4 : 25), the second once in Ezekiel (36 : 35).

3. The personal pronoun of the third person הוּא is used for the remote demonstrative *that*.

RELATIVE PRONOUN.

§ 74. The relative *who, which* is אֲשֶׁר, which may be employed as a separate word, or may be shortened to a prefix שְׁ

with Daghesh-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix **ש** takes the vowel (.) followed by Daghesh-forte, Judg. 5 : 7, Cant. 1 : 7, Job 19 : 29 ; once it has (,) before **ס** Judg. 6 : 17, and twice (,) Eccl. 2 : 22 (in some copies), 3 : 18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. **אשר שְׁלָחַהּ** *who he sent him*, i. e. whom he sent, **אשר זָרַעוּ** *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb **שָׁם** *there*, e. g. **שָׁם — אשר** *where*, **שָׁמָּה — אשר** *whither*, **מִשָּׁם — אשר** *whence*.

a. The prefix **ש** occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in another production of Solomon's, Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5 : 7, 6 : 17, 7 : 12, 8 : 26, 2 Kin. 6 : 11, 1 Chron. 5 : 20, Job 19 : 29, Ps. 122—124, 129, 133—137, 144, Lam. 2 : 15, 16. The word **כַּשֵּׁי** Gen. 6 : 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition **כִּי**, the relative **שֶׁ** and the particle **גַּם** *for that also*; but the most recent interpreters derive it from the verb **שָׁגַג** *to err*, and translate *in their erring*.

b. **אֲשֶׁר** or **שֶׁ** is also used for the conjunction *that*. Comp. Lat. *quod*.

INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 75. 1. The pronouns **מִי** *who?* or *whoever* relating to persons, and **מָה** *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of **מָה** is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesh-forte it is pointed **מָה** and the following letter is doubled, e. g. **מַה-שְּׂמֹר** Ex. 3 : 13. Before the stronger gut-

turals ה and ה it also commonly receives (.), e. g. מִהֲיָיָא Ps. 39 : 5, מִהֲשָׁאָרִי Gen. 31 : 36. Before the weaker gutturals א, ע and ר, it commonly takes (.), e. g. מִהֲאֶלֶה Zech. 1 : 9, מִהֲעֲבָדָה 2 Kin. 8 : 13, מִהֲרִיבֶתָּם Judg. 9 : 48. Before ה, ח, and ע with Kamets, and occasionally before other letters it takes (.), § 63. 1. *a*, e. g. מִהֲהִיָּה לֹא Ex. 32 : 1, מִהֲהִקְטָאָרִי Gen. 20 : 9, מִהֲהִשְׁתִּיחַ ib., מִהֲקִיל 1 Sam. 4 : 14, מִהֲשִׁפֵּט 2 Kin. 1 : 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִיָּה Ex. 4 : 2, מִלֵּלָה Isa. 3 : 15, מִהֲלָזָה Mal. 1 : 13, מִמָּה Ezek. 8 : 6 K'thibh.

2. Another interrogative is formed by prefixing the particle יִי to the pronoun הָהּ, זֹאת, thus יִי הָהּ *which?* or *what?* 1 Kin. 13 : 12, Eccles. 11 : 6, יִי קִדָּאָתָּה *for what? why?* Jer. 5 : 7.

3. The words פֶּלְאִי אֶלְמִי which are always used in combination, or contracted into one פֶּלְמִי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. ὁ δεινα; they are, however, derived not from pronominal but verbal roots.

VERBS.

THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (בְּנֵי־יָרִים *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz. :

1.	קָל	Kal	Simple active.
2.	נִפְעַל	Niphal	“ passive.
3.	פָּעַל	Piël	Intensive active.
4.	פֻּעַל	Pual	“ passive.
5.	הִפְעִיל	Hiphil	Causative active.
6.	הִפְעִיל	Hophal	“ passive.
7.	הִתְפַּעֵל	Hithpaël	Reflexive.

a. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כְּבִידִים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from פָּעַל *to do*, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פִּנִּי), or Pe Yodh (פִּי) verb, Pe as the initial of פָּעַל becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (ע"ו); one whose third radical is He, a Lamedh He (ל"ה); one whose second and third radicals are alike an Ayin Doubled (ע"ע), etc.

§ 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, נָלַב *to steal*, Ni. *to be stolen*; כָּתַב *to write*, Ni. *to be written*.

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflex-

ive signification, *חָצַן* to *hide*, Ni. to *hide one's self*; *שָׁמַר* to *keep*, Ni. to *keep one's self*, φυλάττεσθαι; *נָחַם* Ni. to *repent*, lit. to *grieve one's self*, μεταμέλεσθαι; or expresses reciprocal action, *רָצַן* to *counsel*, Ni. to *take counsel together*; *לָחַם* Ni. to *fight*, μάχεσθαι, lit. to *devour one another*. In some verbs it has both a passive and a reflexive sense, *מָצַח* Ni. to *be sold* and to *sell one's self*; *רָאָה* Ni. to *be seen* and to *let one's self be seen*, to *appear*.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, *קָרַב* K. and Ni. to *approach*, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, *מָלֵא* to *be full*, Ni. to *be filled*, *הָיָה* to *be*, Ni. to *become*.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, *מָלַט* to *be few*, Pi. to *be very few*; *רָבַח* to *follow*, Pi. to *follow ardently*, to *pursue*; *פָּחַד* to *fear*, Pi. to *fear constantly*, to *be timid*; *שָׁאַל* to *ask*, Pi. to *ask repeatedly and earnestly*, to *beg*; *בָּרַא* to *create*, as God, Pi. to *form* with pains and labour, as man; *כָּתַב* to *write*, Pi. to *write much* with the implication that it is to little purpose, to *scribble*; *קָבַר* to *bury*, Pi. to *bury great numbers*.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, *אָבַד* to *perish*, Pi. to *make to perish*, to *destroy*; *לָמַד* to *learn*, Pi. to *teach*, i. e. *cause to learn*. Both these senses are occasionally found united in the same verb, *קָרַב* Pi. to *be very near* and to *bring near*; *שִׁחָה* Pi. to *be very corrupt* and to *corrupt or destroy*.

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two: *יָרַד* to descend, Hi. to cause to descend, bring down; *בָּיָא* to come, Hi. to bring; *רָאָה* to see, Hi. to show.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, *קָשָׁב* Hi. to be attentive, prop. to make (one's ear) attend; *מֵיֶטֶם* Hi. to be sweet, prop. to cause sweetness; *שִׂכֵּל* Hi. to be wise, prop. to act wisely, exhibit wisdom; *אַמִּץ* Hi. to be brave, prop. to act bravely; *זָקֵן* Hi. to grow old, prop. to acquire age. In a few instances both senses are found united in the same verb, *פָּרַח* Hi. to cause to bud and to put forth buds; *אָרַךְ* Hi. to prolong and to be long; *קָשַׁר* Hi. to enrich and to grow rich; *שִׁמֵּן* Hi. to make fat and to become fat (comp. Eng. *fatten*).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former. *נָטָה* K. to extend or to bend, trans. and intrans.. Hi. *id.* trans. In Job 23 : 11. Ps. 125 : 5. Isa. 30 : 11, where the Hiphil of this verb appears to be used intransitively in the sense of *turning aside*, there is an ellipsis of its proper object, to bend (*the steps*).

§ 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, *מָצַט* Pi. to deliver, Hith. to escape, deliver one's self; *צָדַק* Pi. to justify, Hith. to justify one's self.

חָשַׁטְתָּ Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; חָלָהּ Pi. *to make sick*, Hith. *to make one's self sick* whether in reality or in the esteem of others, i. e. *to feign sickness*; חָלַם Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, פָּתַח Pi. *to open*, Hith. *to open for one's self*; נָחַל Hith. *to inherit (for one's self)*; חָנַן Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self*. (3) Or that the action is mutual between two or more parties, קָשַׁר Pi. *to bind*, Hith. *to conspire*, prop. *to band together*; רָאָה *to see*, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niphal שָׁכַח *to forget*, Hith. *to be forgotten*; בָּאָרַךְ Pi. *to atone*, Hith. *to be atoned*; עָתֵד Pi. *to prepare*, Hith. *to be prepared*. In a few instances the reflexive and the passive senses are found in the same verb, מָכַר Hith. *to sell one's self* and *to be sold*.

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, קָדַשׁ Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, שָׁלַח Pi. and Hi. (rare) *to send*, שָׁמַע Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, נָצַח Pi. (intens.) *to grow hurriedly*, Hi. (caus.) *to make to grow*, מָכַח Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, בָּשַׁל Pi. *to cook (food)*, Hi. *to ripen (fruit)*; בָּרַךְ Pi. *to bless* (prop. *to kneel in worship*), Hi. *to cause to kneel* (as a physical act), שָׁבַע Pi. *to break the bones* (שָׁבַע), Hi. *to render strong*; or by restricting them to special applications, שָׁרַף Pi. *to burn incense* (to idols), Hi. *to burn incense* (to God); חָלַף Hi. *to change*, Pi. *to change* (the clothes); פָּשַׁט Hi. *to strip*, Pi. *to strip* (the skin in battle).

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, שָׁפַךְ Ni. and Hith. *to be poured out*; דַּבֵּר Ni. and Hith. *to talk with one another*; בָּרַךְ Ni. *to be blessed*, Hith. *to bless one's self*; חָלַשׁ Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; קָשַׁר Ni. *to be bound*, Hith. *to conspire*.

(3) When in particular verbs two species have substantially the same

sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus *יָכַל* *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); *פָּסָה* *to be pale*, *נָגַשׁ* *to draw near*, *נָחַהּ* *to be poured out*, have their futures in the Kal but their preterites in the Niphal; *וָסַף* *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in *בָּדַל* *to separate* and *שָׁמַד* *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation, destruction*). but the Niphal is retained as its passive; *רָחַץ* *to bathe* and *פָּסַח* *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 trilateral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: *בָּקַעַ* *to cleave asunder*, *גָּלַהּ* *to uncover*, *הָלַהּ* *to be sick*, *יָדַעַ* *to know*, *יָצַח* *to bring forth*, *פָּסַחַ* *to visit*, *רָוַח* *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from some noun which has sprung from it. These are called Denominatives. Thus, *קָרַח* K. *to break the neck* (*קָרַח*); *תָּשַׁר* K. *to tithe* (*תָּשַׁר* *ten*); *לָבַן* *to make bricks* (*לָבַן*); *נָלַחַ* Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (*נָלַחַ* *heart*); *בָּהֵן* Pi. *to act as priest* (*בָּהֵן*); *תָּבַן* Pi. *to build a nest* (*תָּבַן*); *מָרָבַע* Pu. *part. square* (*מָרָבַע* *four*); *מִשְׁקָד* Pu. *almond-shaped* (*מִשְׁקָד*); *מָרָבַע* Pu. *died scarlet* (*מָרָבַע*); *הִשְׁלִיךְ* Hi. *to snow* (*הִשְׁלִיךְ*); *הִאָּזֵן* Hi. *to give ear* (*הִאָּזֵן*); *הִשָּׁח* Hi. *to snare* (*הִשָּׁח*); *הִמְלִיחַ* Ho. *to be salted* (*הִמְלִיחַ*); *הִתְיַחַד* Hith. *to make one's self a Jew* (*הִתְיַחַד*); *הִתְיַחַד* Hith. *to supply one's self with provision* (*הִתְיַחַד*). A verbal form may occasionally arise even from an adverb. *נִהְיָא* Ni. *part. removed far away* (*נִהְיָא*), or an interjection, *וַיִּחַשׁ* Hi. *and he stilled* (*וַיִּחַשׁ* *hush!*).

PERFECT VERBS.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations

from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַל, קָבַר, קָטַן.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem. or as they are technically called *middle ē* and *middle o*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz. :

זָנָה to be old.	קָבַר (Isa. 24:20 קָבַר) to be	מָת to die.
חָזַן to delight.	heavy.	נָבַל to fade.
חָצַה to hew.	קָשָׁר to be right.	צָבָא to thirst.
קָהַר to be clean.	לָבַשׁ and לָבַשׁ to put on.	קָהַל (Isa. 33:9 קָהַל) to
קָדַשׁ to be unclean.	קָלָא trans. or intrans. (Esth.	wither.
קָדַשׁ to be dry.	7:5 קָלָא trans.) to	שָׂנְאָה to hate.
קָרַח to fear.	fill or be full.	שָׁפַל to be brought low.

(2) The following have Tsere in pause, § 65. 3. a, or as a pretonic vowel, § 64. 2. before a suffix, but Pattahh in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

אָהַב to love.	הָיָה to be or become	הָיָה to cease.
אָשַׁם to be guilty.	great.	הָיָה to be leavened.
בָּצַע to swell.	הָרַח to cleave to.	הָרַח to be profaned.
הָרַח to prevail.	הָרַח to grow fat.	הָרַח to lack.

הָפַר <i>to blush</i> (distinguished from הָפַר <i>to dig</i>).	נָצַח <i>to be strong.</i>	נָבַח <i>to be sated.</i>
רָגַח <i>to be weary.</i>	קָדַשׁ <i>to be holy.</i>	שָׂמַח <i>to rejoice.</i>
רָשׁ <i>to possess.</i>	קָרַב <i>to come near.</i>	שָׁחַח <i>to forget.</i>
נָחַם <i>to be pleasant.</i>	רָעַב <i>to be hungry.</i>	שָׁבַח <i>to dwell.</i>
		שָׁמַם <i>to be desolate.</i>
		שָׁמַע <i>to hear.</i>

Several others are marked with Tsere in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

אָרַח <i>to shine.</i>	רָחַץ <i>to be able.</i>	רָחַץ (Ps. 18 : 15 רָחַץ) <i>to shoot.</i>
בֹּשַׁם <i>to be ashamed.</i>	רָקַשׁ <i>to snare.</i>	שָׁחַח (Gen. 43:14 שָׁחַח) <i>to be bereaved.</i>
טוֹב <i>to be good.</i>	נָזַל (see §86. a) <i>to flow.</i>	
רָגַז <i>to dread.</i>	קָטַן <i>to be small.</i>	

2. The Niphal is formed by prefixing נִ to the letters of the root; thus, נִקְטַל, which by § 61. 1. becomes נִקְטַל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, קָטַל, קָטַל.

4. The Hiphil and Hophal are formed by prefixing הִ with the proper vowels; thus, הִקְטַל, הִקְטַל.

5. The Hithpael is formed by prefixing הִתְ to the construct infinitive of the Piel; thus, הִתְקַטַּל. If the first radical be one of the sibilants ס, שׁ or שׁ, the ת of the prefixed syllable will be transposed with it, הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה. If the first radical be צ, the ת will be transposed, and in addition changed to ט, e. g. הִטְטַח. If the first radical be one of the linguals ד, ט or ת, the ת will be assimilated or united to it by Daghesh-forte, הִתְחַדַּח, הִתְחַדַּח.

a. In one instance הִתְשַׁחֲוֶה Jer. 49:3 ת remains before שׁ without transposition, which would bring three linguals in close connection, and once it is assimilated to שׁ. Eccl. 7:16 וְשִׁחַח, elsewhere וְשִׁחַח; ת is likewise assimilated to the sibilant ז in the only Hithpael form in which that letter is the initial of the root הִזְחִיחַ Isa. 1:16. In one instance הִתְחַדַּח Judg. 19:22 ת remains without assimilation before ד. The ת may either be assimilated or not to the initial נ of two verbs נָשָׂא, נָשָׂא, and the initial כ of two verbs כָּוַן, כָּוַן. It is assimilated to the כ of כָּבַשׁ, which occurs but twice in the Hithpael, to the נ of נָאֵץ, which only occurs once, and in one instance to ר, viz. הִרְוַחַם Isa. 33:10 but הִרְוַחַם Dan. 11:36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

<i>Active</i>	1. Kal	2. Piel	3. Hiphil
<i>Passive</i>		Pual	Hophal
<i>Middle</i>	Niphal	Hithpael	

(1) The prefixed letters of the Niphal and Hithpael נ and ה (with ה prosthetic, §53. 1. a) are probably in their origin fragmentary pronouns signifying *self*; whether they are referable to אנ and הָאנ of the first and second persons must be left to conjecture. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed הָא have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, if the author may venture to offer his own opinion upon this perplexed subject, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, whether the weak letter ה is merely for the sake of pronouncing the vowel, which seems likely from the corresponding א in Aramæan and Arabic, or is itself significant, in which case it must be of pronominal origin, related possibly to אָה of the third person, and having a prepositional or intensive force.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone, and that in a way perfectly simple, and yet as clearly marked as possible. Of the three pure vowels *i* and *u* offer the most striking contrast, and these are severally set in opposite syllables in the forms to be distinguished; *i* or its cognate *e* marks the second syllable of the actives, *u* or its cognate *o* the first syllable of the passives, the other syllable receiving in every case the simplest and only remaining vowel: thus. הָאָהֵל, הָאָהֵל — הָאָהֵל. הָאָהֵל. For that *a* primarily belonged to the first syllable of both Piel and Hiphil is apparent from its retaining its place throughout these species with the exception of the preterite, and from its preservation in the cognate languages.

§ 83. If הָאָהֵל to *kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

1. Kal	קָטַל	<i>to kill.</i>
2. Niphal	נִקְטַל	<i>to be killed.</i>
3. Piel	קָטַל	<i>to kill many or to massacre.</i>
4. Pual	קָטַל	<i>to be massacred.</i>
5. Hiphil	הִקְטִיל	<i>to cause to kill.</i>
6. Hophal	הִקְטַל	<i>to be caused to kill.</i>
7. Hithpael	הִתְקַטַּל	<i>to kill one's self.</i>

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13:15, 24:14, Ps. 139:19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model פָּעַל, §76. 2, is objectionable on account of its weak letter פ, and on account of the twofold sound of its initial radical פ, which, with its Daghesh-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them, e. g. Pi. שָׁחַט *to uproot* and שָׁחַט *to take root*; Pi. קָם *to cause to stand*, applied to covenants and oaths, *to ratify*, and קָם, in a physical sense, *to raise up*; Hi. הָיָה *to cause to rest, to set down*, and הָיָה *to leave, to let alone*. There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species; thus, Niphal of Pual נִתְאַלֵּי Isa. 59:3, Lam. 4:14, *to be exceed-*

ingly defiled, stronger than the simple Niphal נִצָּל; Niphal of Hithpael נִצָּלָה Ezek. 23 : 48, נִצָּלָה Deut. 21 : 8, נִצָּחָה Prov. 27 : 15.

§ 84. To each of these species belong a preterite and future, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz. :

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to Tsere, and in each of the other species to Itholem, observing likewise that Ithirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive נִקְטֹל, which form actually occurs, § 91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed נ, § 82. 2, thus, נִקְטֹל, a prosthetic ה will be required in order to its pronunciation, § 53. 1. *a*, after which נ will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the פ in order to give full effect to the reduplication; thus הִנְקֹטֵל, which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in Niphal by changing the last vowel to Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be ה, it is rejected, § 53. 3, and its vowel given to the prefix.

a. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Itholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have Tsere in the preterite regu-

larly take Pattahh in the future; of the list given §82. 1. a. (1) and (2) but three **הָצַב**, **נָבַל**, **שָׁבַן** take Hholem, and two **הָפִיץ** and **שָׁמַם** take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three **נָזַל**, **קָנָן** and **שָׁנַל** take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, Ayin Guttural, Lamedh Guttural), are not included in this list.

אָבַל to mourn.	נָגַשׁ to come near.	רָבַץ to lie down.
* אָלַם to learn.	נָפַל (intrans.) to fall	רָגַז to rage or tremble.
* אָזַן to be strong.	off.	* רָטַב to be wet.
* אָזַח to be angry.	* נָהַף to be poured.	רָכַב to ride.
* הָבַל to become vain.	סָלַךְ (§86. b.) to ascend.	* רָפַד to spread.
חָזַק to be strong.	שָׁנָן to smoke.	* רָקַב to rot.
חָכַם to be wise.	* עָרַק to be removed.	שָׁבַב to lie down.
הָשִׁךְ to be dark.	* צָדִיק to be righteous.	שָׁלַט to rule.
* פָּסַל to be foolish.	קָלַל to be lightly esteemed.	* שָׁלַם to be complete.
לָמַד to learn.		* שָׁמַן to grow fat.
מָתַק to be sweet.	* קָשַׁב to be attentive.	

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

בָּזַר to deal treacherously.	הָמַם to be hot.	נָשָׁה to bite.
גָּזַר fut. <i>ō</i> , to tear, fut. <i>a</i> , to resolve.	חָנַן to be gracious.	פָּלַל to do.
הָלַךְ (mostly fut. <i>ē</i>) to go.	* הָרַשׁ fut. <i>ō</i> , to plough, fut. <i>a</i> , to be silent.	פָּשַׁט to strip off.
זָעַם to curse.	טָרַח to tear.	קָלַם to use divination.
* הָבַשׁ to bind.	יָצַר to form.	קָצַר fut. <i>ō</i> , to cut off, fut. <i>a</i> , to be short.
* הָלַשׁ fut. <i>ō</i> , to subdue, fut. <i>a</i> , to be weak.	מָעַל to trespass.	שָׁכַח to rest.
	נָדַד to flee.	תָּמַם to be finished.
	נָדַר to vow.	

b. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. **יִרְשֶׁב**, **יִרְחֹץ**.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.

a. Where the Kal future has Pattahh or Tsere the imperative takes the same.

5. The Kal active participle takes the form קָטֵל and the passive קָטִיל. The participle of the Niphal lengthens the last vowel of the preterite from Pattalīh to Kamets; those of the other species are formed by prefixing מְ to the construct infinitive, rejecting ה where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

a. The following are the fragments used for this purpose in the various parts of the verb:

Preterite (עָבַר).

(1) SINGULAR. 3rd pers. masc. The third person alone has no personal ending in any of its forms; as each of the others has such a termination, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

3 fem. The original feminine termination is הַ, which, appended to the masculine, would give הַבְּעִלָּה, a form used before suffixes, § 101. 1, in Lamedh He verbs and occasionally elsewhere, § 86. b. Commonly, however, in verbs as in nouns and adjectives, the final ה is dropped, § 55. 2. c, and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, הַבְּעִלָּה.

2 masc. The appended ה is derived from אָהָה.

2 fem. הַ from אָהָה.

1 com. הַ changed from הַ of אָהָה; compare the similar relation of the suffixes הַ, בָּה to the pronouns אָהָה, אָהָה § 72. The Ethiopic retains the *k* unaltered, *katalku*.

PLURAL. 3 *com.* The original plural termination § 71. *b.* (2) is a nasal ׀ or ך preceded by the vowel ך. The full ending ך is still found in a very few instances, § 86. *b.* generally the ך is dropped, § 55. 2. *a.*

2 *masc.* ך from ך.

2 *fem.* ך from ך.

1 *com.* ך from ך.

Future (עֲתִיד).

(2) SINGULAR. 3rd *pers. masc.* The prefixed ך is from ך; the vowel *ū*, which distinguishes the masculine pronoun, is changed to the corresponding semivowel ך, and this at the beginning of words becomes ך, § 56. 2.

3 *fem.* ך, the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed ך is from ך, ך, from the latter of which is derived the appended ך of the feminine.

1 *com.* The prefixed ך is from ך.

PLURAL. 3 *masc. and 2 masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and 2 fem.* The feminine plural is, as in the pronouns ך, ך, denoted by ך appended to the singular, the 2 *fem. sing. termination* ך being dropped as superfluous.

1 *com.* The prefixed ך is from ך.

Imperative (צִוִּי), etc.

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed ך, the sign of the second person, and restoring the ך in those cases in which it has been suppressed.

(4) The *Infinitive* (מְקַוֶּה *fountain*, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (בִּינְיָוִי *intermediate* between the preterite and the future) shares the inflections of nouns and adjectives.

2. The inflections of the perfect verb in all the species are shown by the paradigm of קָטַל upon the next page.

PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN. absol.		קָטוּל	הִקְטַל	קָטַל	קָטַל
	constr.	קָטֹל	הִקְטִיל	קָטִיל	(קָטִיל)
FUT.	3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל
	3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל
	2 m.	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ
	2 f.	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ
	1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטְלנה	תִּקְטְלנה	תִּקְטְלנה	תִּקְטְלנה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלנה	תִּקְטְלנה	תִּקְטְלנה	תִּקְטְלנה
	1 c.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
IMPER.	2 m.	קָטֵל	הִקְטַל	קָטֵל	
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
	2 f.	קָטְלנה	הִקְטְלנה	קָטְלנה	
PART.	act.	קָטֵל		מִקְטַל	
	pass.	קָטוּל	נִקְטַל		מִקְטַל

PERFECT VERBS.

[illegible]

a. In order to a better understanding of the preceding paradigm, it should be observed that certain changes result from attaching the personal inflections to the verb, which are to be explained by the general laws of sounds and syllables.

(1) The prefixes of the future occasion no changes unless they stand before ה which is rejected, and its vowel given to the prefix, § 53. 3, e. g. רָחֵם for רָחַם, or stand before a vowelless letter when the Sh'va of the prefix becomes Hhirik, § 61. 1, thus forming a new syllable to which the initial radical is attached, e. g. רָחֵם for רָחַם. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, § 60. 1. *a* (5), e. g. אֶחָד, אֶחָד.

(2) Terminations consisting of a vowel, viz., ה, ו, of the feminine singular and ו of the plural, occasion the rejection of the vowel in the ultimate, § 66. 2, which is no longer needed, except in the Hiphil whose long ו is retained in the preterite and future, and takes the place of (..) in the imperative, e. g. הָרַחֵם, הָרַחֵם but הָרַחֵם. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, הָרַחֵם, הָרַחֵם for הָרַחֵם, הָרַחֵם from הָרַחֵם, § 61. 1.

(3) Terminations consisting of a consonant ה or of a simple syllable ה, ה, נו, נה occasion no change, except the compression of the antecedent vowel, which now stands before two consonants, to (..) in the preterite, and from ו, to (..) in the future, הָרַחֵם, הָרַחֵם, § 61. 4. But verbs with middle *o* retain the Hholem in the Kal preterite, רָחַם.

(4) Terminations consisting of a mixed syllable ח, ח, occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, § 33. 3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, § 82. 1, חָרַם from חָרַם.

REMARKS ON THE PERFECT VERBS.

KAL.

§ 86. *a.* PRETERITE. Verbs with middle Tseré exchange this for Pat-tah upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, רָחַם, רָחַם, רָחַם, רָחַם. The second vowel, whatever it be, is regularly dropped before affixes beginning with a vowel, but here, as elsewhere throughout the paradigm, is restored and if need be lengthened on the reception of a pause accent, e. g. רָחַם, רָחַם. The words נָחַם Judg. 5:5, נָחַם Isa. 63:19, 64:2, are by Kimchi, Mikhol fol. 5, regarded as Kal preterites from נָחַם *flowed*, in which case the second must be added to the list of forms with Daghesht-forte emphatic, § 24. c, by Gesenius as Niphal preterites from נָחַם *shook*, comp. נָחַם Gen. 11:7, נָחַם Am. 3:11 from נָחַם, נָחַם.

b. SING. 3 fem. The old form with ה is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, אָזַלְהָ Deut. 32:36 (with the accent on the penult because of a following monosyllable, §35.1.), and שָׁבַתְהָ Ezek. 46:17 from שָׁבוּ. The vowel letter א is once written in place of ה, שָׁבַתְהָ Ezek. 31:5 *K'thibh*, §11.1. *a.*

2 masc. The vowel letter ה is sometimes appended as in the pronoun אָתָה from which the termination is taken, בָּרַחְתָּהּ Mal. 2:14, שָׁמַעְתָּהּ Jer. 17:4; so in other species besides Kal, נִבְרַחְתָּהּ Gen. 31:30, רָחַמְתָּהּ Job 38:12 *K'thibh*, הֶצַמְתָּהּ Ps. 73:27. In the last example the ה of the root is united by Daghesh-forte with the ה of the personal affix; this union regularly occurs between roots ending with ה and affixes beginning with the same letter נִצְמַחְתָּ Job 23:17, הִשְׁבַּחְתָּ Ps. 89:45, הִשְׁבַּחְתָּ Isa. 16:10, הִשְׁבַּחְתָּ Ex. 5:5, בָּרַחְתָּ Ezek. 28:8, מָלַחְתָּ Gen. 19:19, וְהִחַמְתָּהּ Jer. 49:37.

2 fem. The full termination תִּי of אָתִי is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, נִבְרַחְתִּי Ezek. 16:22, and repeatedly in the same chapter, רָחַמְתִּי Ruth 3:3; so in other species הֶבְרַחְתִּי Jer. 3:5, לִמְדַחְתִּי Jer. 13:21. See also Jer. 4:19, 22:23, 46:11.

1 com. The vowel letter י is, contrary to the ordinary rule, §11.1. *a*, omitted in four instances in the *K'thibh*, though it is supplied by the *K'ri*, רָחַמְתָּ Ps. 140:13, Job 42:2, בָּרַחְתָּ 1 Kin. 8:48, קָשִׁיתָ Ezek. 16:59.

PLUR. 3 com. The full ending ון only occurs in רָדַלְתָּו Deut. 8:3, 16 צָרְתָּו Isa. 26:16, and רָקַשְׁתָּו Isa. 29:21 from רָקַשׁ, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb קִישׁ which nowhere else occurs. An otiant א, §16.1. is twice added to this person, as is regularly the case in Arabic, אָזַלְתָּו Josh. 10:24, אָזַלְתָּו Isa. 28:12. The forms of similar appearance אָזַלְתָּו Ps. 139:20, רָקַשְׁתָּו Jer. 10:5, are in reality of different character as the א is in these a radical, whose vowel has been shifted to the preceding letter, §57.2. (3). The occasional omission of the vowel letter ו from the *K'thibh*, e. g. אָמַרְתָּ 1 Sam. 13:19, קָבַלְתָּ Esth. 9:27, שָׁפַחְתָּ Deut. 21:7, הָיָה Josh. 18:12. 14. 19 indicates a difference of reading. The words of the text are in the singular, and require the pointing אָמַרְתָּ etc. שָׁפַחְתָּ etc.; the *K'ri* has substituted אָמַרְתָּ etc. for the sake of a more exact concord of the verbs with their subjects, §48.

2 masc. and fem. There is no example of a verb middle *o* in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In הִשְׁבַּחְתָּהּ Am. 4:3, הַ is added to the *2 fem.* as to the corresponding pronoun.

§87. *INFINITIVE.* The Hholem of the construct is usually written without ו, בָּגַרְתָּ Isa. 33:1, though not invariably, שָׁכַחְתָּ and שָׁכַחְתָּ, and before Makkeph is shortened to Kamets Hhatuph. §64.1. קָסַחְתָּ Ezek. 21:26. 28. 34. The Hholem of the absolute infinitive is usually though

not invariably written with ו, e. g. בָּנִי Isa. 48:8 but שָׁבָה Lev. 15:24, and is immutable. The construct infinitive has Pattahh in place of Hholem in שָׁבֵב 1 Kin. 1:21 *et passim* and שָׁבֵל Eccles. 12:4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. הִבְהִיחָה Deut. 11:22, 30:20, Josh. 22:5, שָׁנְאָה, אָהְבָה, נִרְאָה, הָאָהָה Jer. 31:12, הִמְצָה Ezek. 16:5, טָרָה Lev. 15:32. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. FUTURE. 3 *masc.* The Hholem is commonly written without Vav, though often with it וְהָיָה, וְהָיָה and וְהָיָה, and before Makkeph is shortened to Kamets Hhatuph. § 64. 1, וְהָיָה Isa. 32:1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. אֶתְהַיָּב Hos. 8:12; in וְהָיָה Josh. 18:20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2, unless retained or restored by the pause accent, § 65. 2, וְהָיָה Prov. 8:15, הָיָה Jer. 10:12; twice, however, instead of rejection Hholem is changed to Shurek וְהָיָה Ex. 18:26, וְהָיָה Ruth 2:8. A like form appears in the K'thibh, Prov. 4:16 וְהָיָה.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: הִבְיָאָהָה Deut. 33:16, הִבְיָאָהָה Job 22:21, paragogie הָ, being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in הִבְיָאָהָה 1 Sam. 25:34 K'ri, where the K'thibh has the fuller ending הִבְיָאָהָה.

2 *fem.* ו is sometimes added to the long vowel with which this person ends הִבְיָאָהָה Ruth 2:8, הִבְיָאָהָה Ruth 3:4, הִבְיָאָהָה 1 Sam. 1:14. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. הִבְיָאָהָה Isa. 57:8.

1 *com.* אָהָה Ps. 139:8, though by some grammarians referred to אָהָה, is probably for אָהָה from אָהָה, the liquid ל being excluded, and Dagheshe-forse conservative inserted in the previous letter, § 53. 3.

PLUR. 2 *masc. and 3 masc.* The full plural termination ון is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, וְהָיָה Ruth 2:9, וְהָיָה Josh. 24:15, וְהָיָה Ex. 9:29, וְהָיָה Josh. 4:6, וְהָיָה Ps. 104:28, וְהָיָה 1 Sam. 2:22, Josh. 2:8, וְהָיָה Deut. 11:22, וְהָיָה Jer. 21:3; so in other species, וְהָיָה Job 19:23, וְהָיָה Job 21:21, וְהָיָה Gen. 32:20 and וְהָיָה Ps. 58:2, וְהָיָה 2 Kin. 6:19, וְהָיָה Mic. 2:8; וְהָיָה Job 9:6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer וְהָיָה Isa. 35:1 preserves this ending in a still older form: Ewald thinks the final ו has been assimilated to the initial ו of the following word, § 55. 1; in all probability, however, ו is here, as it usually is, the 3 plur. suffix, and it is

properly so rendered in the common English version *shall be glad for them*.

3 *fem.* In a very few cases the initial ׀ of the masculine form is retained, the distinction of gender being sufficiently marked by the termination רָגַזְתָּה Dan. 8:22, רָגַזְתָּה Gen. 30:38, רָגַזְתָּה 1 Sam. 6:12; or, on the other hand, the termination ׀ of the masculine is retained, the gender being sufficiently indicated by the prefixed ׀. רָגַזְתָּה Jer. 49:11, רָגַזְתָּה Ezek. 37:7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. רָגַזְתָּה Hos. 14:1. The assumption that the 3 *fem. plur.* is used for the 3 *fem. sing.* in רָגַזְתָּה Ex. 1:10, רָגַזְתָּה Job 17:16, רָגַזְתָּה Isa. 28:3, רָגַזְתָּה Isa. 27:11, רָגַזְתָּה Judg. 5:26, is unnecessary; in the first passage רָגַזְתָּה, the subject of the verb, is used in a collective sense, *wars shall occur*; the others are to be similarly explained with the exception of the last, where רָגַזְתָּה may be the suffix with Nun epenthetic in place of the more usual form רָגַזְתָּה *her hand—she puts it forth*. Comp. Obad. ver. 13.

2 and 3 *fem.* The vowel letter ה is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination רָגַזְתָּה, particularly when there are other vowel letters in the word, רָגַזְתָּה Gen. 27:1, רָגַזְתָּה Gen. 30:38, רָגַזְתָּה Gen. 33:6, רָגַזְתָּה Ezek. 3:20, רָגַזְתָּה nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with ׀ this is united by Daghesh-forte with the affix רָגַזְתָּה. § 25. רָגַזְתָּה Ezek. 17:23, רָגַזְתָּה Ezek. 32:16, or without Daghesh, רָגַזְתָּה Ruth 1:13, רָגַזְתָּה Isa. 60:4, רָגַזְתָּה Ps. 71:23 in most editions. So in the *fem. plur. imperative*, רָגַזְתָּה Gen. 4:23.

§ 89. IMPERATIVE. *Sing. masc.* The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without ׀, e. g. רָגַזְתָּה, yet not always, רָגַזְתָּה וְרָגַזְתָּה; before Makkeph it is shortened to Kamets Hhatuph רָגַזְתָּה Judg. 9:14. It may perhaps be similarly shortened without Makkeph in רָגַזְתָּה Judg. 19:5, comp. ver. 8, § 19. 2. *a*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. 3. *b*.

Fem. sing. and masc. plur. The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, רָגַזְתָּה Judg. 9:10, רָגַזְתָּה Ezek. 32:20 (but רָגַזְתָּה Ex. 12:21, for the Methegh see § 45. 2), רָגַזְתָּה Zeph. 3:14, רָגַזְתָּה Mic. 1:16. and (with ׀ retained in the K'thibh) רָגַזְתָּה 1 Sam. 28:8, Judg. 9:12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, רָגַזְתָּה Zech. 7:9, רָגַזְתָּה Nah. 2:9. When the third radical is an aspirate it rarely receives Dagesh-lene in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as רָגַזְתָּה Isa. 47:2, רָגַזְתָּה Jer. 10:17, are exceptional.

Fem. plur. The final vowel ה is dropped in רָגַזְתָּה Gen. 4:23, § 90; occasionally ה is not written though the vowel remains, רָגַזְתָּה Ruth. 1:9.

§ 90. PARTICIPLES. *Active.* The Hholem of the first syllable is written differently with or without Vav, בִּגְדָר and בִּגְדָר, mostly without when additions are made to the word. In מִיִּשְׁרָאֵל Prov. 25:19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with י omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without י except כִּי־י 2 Kin. 8:21; it is shortened to Seghol in הוֹלֵל Isa. 41:7, upon the recession of the accent. הוֹלִי־ךָ Ps. 16:5 and יוֹסֵף Isa. 29:14, 38:5, Eccles. 1:18, have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb הִלֵּךְ, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge*; the latter is the ordinary Hiphil future of יָסַף, and the construction is elliptical, *I (am he who) will add*, see Dr. Alexander's Commentaries. Participles are rarely formed from neuter verbs, yet נֹכַח *fading*, שָׁמֵם *desolate*, verbal adjectives of the same form with the preterites middle ē and ō being mostly used instead, מָלֵא *full*, זָקֵן *old*, פָּחַד *afraid*.

Passive. This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, לְבָשׁ and לְבָשׁ *wearing*, שָׁכַן and שָׁכַן *dwelling*, בָּטַח *trusting*; there are occasional instances of the same thing in transitive verbs, זָכַר *remembering*, אָחַז *holding*. The last vowel is with few exceptions as בָּמָס Deut. 32:34, נָאָם, שָׁאָם written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Chaldee and Syriac, occurs in Hebrew only in the following examples:

2 *fem. sing.* יֹדְעָה Gen. 16:11, Judg. 13:5, 7; and with the fuller ending יֹדְעָהָ Jer. 22:23, טֹבְעָהָ Jer. 51:13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is יֹדְעָה Gen. 17:19, and with י paragoge in the K'thibh יֹדְעָהָ Ezek. 27:3.

2 *masc. plur.* מִשְׁתַּחֲוִיִּם Ezek. 8:16. the Hithpael participle of הִתְחַוָּה. There is, it is true, an abruptness and difficulty in the construction, *they, ye were worshipping*, which can only be explained upon the assumption that after describing these bold transgressors in the third person, Ezekiel turns to them and directly addresses them in the second, or that his meaning is, not only they but ye too (the people) were worshipping in these your representatives. But in view of the frequent and sudden changes of person found in the prophets, and the unusual forms and bold constructions which abound in Ezekiel, almost any explanation seems preferable to an unauthorized change of the text, with most modern interpreters, to the ordinary plural מִשְׁתַּחֲוִיִּם which is contained in a very few manuscripts, but not enough to overcome the presumption in favor of the more difficult reading; or the supposition of a mongrel word compounded of the two roots מִשְׁתַּחֲוָה *to worship*, and מִשְׁתַּחֲוִי *to corrupt*, in order to suggest the idea of a corrupt or corrupting service.

3 plur. : *מְקַלְלִי* they are cursing me, Jer. 15 : 10. Kimehi explains this word as a compound of the roots *קָלַל* to curse, and *קָלָה* to treat as vile; Gesenius, as a confusing of two distinct readings, the participle *מְקַלְלִי* and the preterite *קָלַלְתִּי*; and Ewald changes the text to *מְקַלְלִי*, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The suggestion is here offered that the letters of the word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be *מְקַלְלִי*; the punctuators, however, have sought here, as not infrequently elsewhere, § 48, to establish a more exact agreement between the participle and its subject *כָּלָה* by pointing the former as a singular, whereupon the Vav must be looked upon as epenthetic or superfluous, *מְקַלְלִי* as if for *מְקַלְלִי*. In fact, a few manuscripts omit the Vav, while others remark that it is superfluous; the weight of authority is certainly in favor of retaining it, though the other reading may be accepted as an explanatory gloss.

NIPHAL.

§ 91. a. PRETERITE SING. 3 masc. Some copies have *נִגְזַע* Jer. 50 : 23 with Seghol under the prefixed Nun for *נִגְזַע*.

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute *נִגְזַע* Gen. 31 : 30, *נִגְזַע* Judg. 11 : 25, *נִגְזַע* 1 Sam. 2 : 27, *נִגְזַע* 2 Sam. 1 : 6; of the longer form given in the paradigm *הִנָּחַן* Jer. 32 : 4, which once appears with prosthetic *ה* in place of *ה* Ezek. 14 : 3 *הִנָּחַן*, § 53. 1. a. The construct infinitive usually has Tsere *הִנָּחֵן* Ezek. 16 : 36, but is in one instance *הִנָּחֵן* Ps. 68 : 3. formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute *הִנָּחֵן* 1 Kin. 20 : 39, *הִנָּחֵן* Deut. 4 : 26. The prosthetic *ה* is commonly retained after prefixed prepositions *לְהִנָּחֵן* which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in *בְּהִנָּחֵן* Prov. 24 : 17, comp. *בְּהִנָּחֵן* Dan. 11 : 34. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent, *הִנָּחֵן* Job 34 : 22, *הִנָּחֵן* Judg. 9 : 38, *הִנָּחֵן* Eccles. 7 : 26, rarely to Pattahh *הִנָּחֵן* Job 18 : 4. In the Imperative *הִנָּחֵן* the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7 : 4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. *הִנָּחֵן* Ezek. 21 : 29, *הִנָּחֵן* Ps. 37 : 9.

c. FUTURE SING. 1 com. The prefixed *נ* occasionally has Hhirik, *נִנָּחֵן* Ezek. 20 : 36, 1 Sam. 12 : 7, *נִנָּחֵן* Ezek. 14 : 3, *נִנָּחֵן* Ex. 14 : 4, 17.

PLUR. fem. Tsere rarely remains in the second syllable *הִנָּחֵן* Ruth 1 : 13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, *הִנָּחֵן* Jer. 24 : 2, so with a pause accent, *הִנָּחֵן* Isa. 13 : 16 K'ri, Zech. 14 : 2 K'ri, *הִנָּחֵן* Isa. 28 : 3; the first, as the original form, is, however, placed in the paradigm.

d. IMPERATIVE. Ewald regards נִקְצְצֵי Isa. 43:9, Joel 4:11. נִקְצֵי Jer. 50:5, as imperatives without the usual ה prosthetic; but this assumption is needless, for they can readily be explained as preterites.

e. PARTICIPLE. In 1 Sam. 15:9 נִקְצְצֵהָ *contemtable*, is in form a Niphal participle from the noun נִקְצֵהָ *contempt*.

PIEL.

§92. a. The intensive species is usually formed by doubling the second radical; in נִקְצְצֵי Ezek. 28:23, and the passive form נִקְצְצָא the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In נִקְצְצֵהָ Ps. 88:17 both radicals are doubled; the entire second syllable is repeated in נִקְצְצֵהָ Ps. 38:11. נִקְצְצֵהָ Lam. 2:11, 1:20 a passive form, as shown by the Hhateph-Kamets, §82. 5. b (3), and in נִקְצְצֵהָ Hos. 4:18, provided this is to be read as one word, §43. b; if, according to the division in the Masoretic text, נִקְצֵהָ is a separate word, it is the imperative of נִקְצֵהָ to give, though this is always elsewhere pointed נִקְצֵהָ . In נִקְצְצֵהָ Ps. 45:3, the first syllable is repeated, the δ under the first letter indicating it to be a passive form.

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pret.* נִקְצְצֵהָ 1 Sam. 21:3, נִקְצֵהָ Isa. 40:24, נִקְצֵהָ Ps. 77:18, נִקְצֵהָ Isa. 10:13 *fut.* נִקְצֵהָ Hos. 13:3. *inf. abs.* נִקְצֵהָ and נִקְצֵהָ Isa. 59:13. *inf. const.* נִקְצֵהָ Am. 5:11, *part.* נִקְצֵהָ Job 9:15. נִקְצֵהָ Ps. 101:5 K'thilbh. These are called Poel forms by many grammarians, and those in the preceding paragraph Piel, Pulal, Pealal, etc. They are in reality, however, only modified forms of the Piel, whose signification they share.

c. PRETERITE SING. 3 *mas.* The original Pattahh of the first syllable §82. 5. b (3) is preserved in נִקְצֵהָ Gen. 41:51. The second syllable has Seghol in נִקְצֵהָ (in pause נִקְצֵהָ), נִקְצֵהָ (twice נִקְצֵהָ), Pattahh in נִקְצֵהָ (in pause), נִקְצֵהָ , נִקְצֵהָ , נִקְצֵהָ (in pause נִקְצֵהָ), and before Makkeph in נִקְצֵהָ , נִקְצֵהָ (in pause); a appears likewise in the pausal form נִקְצֵהָ Mic. 1:7. The Tsere is always retained in the infinitive construct and future, and with the exception of נִקְצֵהָ Ps. 55:10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, נִקְצֵהָ Deut. 30:3, נִקְצֵהָ Ex. 13:2, נִקְצֵהָ Deut. 7:10.

d. INFINITIVE. The primitive form of the infinitive absolute is of rare occurrence. e. g. נִקְצֵהָ Ps. 118:18. נִקְצֵהָ 1 Kin. 19:10, נִקְצֵהָ Ex. 21:19. נִקְצֵהָ Josh. 24:10. Most commonly it has Tsere in the second syllable like the infinitive construct. נִקְצֵהָ Jer. 12:17, נִקְצֵהָ Jer. 32:33. נִקְצֵהָ Jer. 39:18, נִקְצֵהָ Mic. 2:12. נִקְצֵהָ Ex. 21:36; and in one instance it has Hnirik in the first syllable like the preterite נִקְצֵהָ 2 Sam. 12:14. There is no need of assuming a similar form for the infinitive construct in נִקְצֵהָ Lev. 14:43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, נִקְצֵהָ Isa. 59:13, or on the recession of the

accent, פָּחַץ Gen. 39:14, 17, and in one instance besides, לָחַץ Judg. 5:8. There are a few examples of the construct infinitive with a feminine termination, נִשְׁכָּה Lev. 26:18, וַיִּמָּרָה Ps. 147:1, שִׁנְיָה Isa. 6:13, נִדְרָהּ Ezek. 16:52.

e. FUTURE SING. 1 *com.* א is commonly prefixed with Hhateph-Pattahh; it has, however, the diphthongal Hhateph-Seghol in אֶזְרָה Lev. 26:33, § 60. 3. b, and draws to itself the full vowel which has hence arisen to a preceding ו, in וַיִּצְרֶהֱם Zech. 7:14 for וַיִּצְרֶהֱם, § 60. 3. c.

PLUR. 2 and 3 *fem.* Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, הִרְצִיָּה Isa. 13:18, but הִרְצִיָּה Job 27:4, and in pause Prov. 24:2.

PUAL.

§ 93. a. Of the vowels proper to the first syllable of the passive, § 82. 5. b (3). Pual ordinarily has *ā*, which is preferred before a doubled consonant שָׁחַת, § 61. 5, and Hophal *ō* before concurrent consonants הִפְסִיד. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, הִכָּהוּ Ezek. 16:4, שִׁנְיָה Nah. 3:7, בָּלָה Ps. 72:20, בָּסַו Ps. 80:11, Prov. 24:31, הִחָבֵד Ps. 94:20, בָּאָדָם *passim*. This seems to furnish the best explanation of the disputed words הִרְצָהוּ or הִרְצָהוּ Ps. 62:4, מָלְשָׁנִי Ps. 101:5 K'ri, הִאָּכְלוּ Job 20:26. Gesenius regards these as Piel forms with (.) lengthened to (.) on the omission of Daghes forte, § 59. a; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *ō* not *ā*. Others think that הִאָּכְלוּ is the Kal future for הִאָּכְלוּ, the vowel being attracted to the guttural from the previous letter, § 60. 3. c. There is no difficulty, however, in regarding them all as Pual forms, and translating severally *may you be slain, armed with the tongue* (of a slanderer), *shall be made to consume him*. In Ps. 62:4 the reading of Ben Naphtali הִרְצָהוּ is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and has an active sense: (how long) *will ye slay or murder?* See Alexander and Delitzsch, *in loc.*

b. The vowel *ā* of the first syllable is occasionally written with Vav, הִוָּחַהּ Ezek. 16:34, הִוָּלְלוּ Ps. 78:63, הִוָּדַר Judg. 18:29, 13:8, Job 5:7, הִוָּאָהּ Ezek. 27:19, but mostly without it.

c. PRETERITE SING. 3 *masc.* An instance of paragogic ה, appended to the preterite is found in הִכָּהוּ Ezek. 31:15.

d. INFINITIVE. The absolute form occurs in הִכָּהוּ Gen. 40:15; there is no example of the construct.

e. PARTICIPLE. As הִכָּהוּ, הִמָּשָׁח, הִשָּׁחַר; in a few instances the initial מ is omitted. לָקַח 2 Kin. 2:10 for מִלָּקַח, מִרְצָה (with Daghes-forte euphonic) Ezek. 21:15, 16, הִמָּשָׁח Eceles. 9:12 for מִיִּמָּשָׁח, § 59. a. Some of the forms in which this has been alleged may however be better explained as preterites.

HIPHIL.

§94. *a. PRETERITE.* The first vowel is usually Hhirik but occasionally Seghol, e. g. הִתְקַלְּמִי 1 Sam. 25:7, particularly in Pe guttural and a few Lamedli He verbs. Once \aleph is prefixed instead of ה, $\aleph\text{אֶתְקַלְּמִי}$ Isa. 63:3; in Isa. 19:6 הִתְקַלְּמִי is not a double Hiphil with both \aleph and ה prefixed, but is a denominative from קָלַם , a derivative of קָלַם , which does not indeed occur in its simple form but is justified by the analogy of אֶתְקַלְּמִי from קָלַם . ה takes the place of ה in הִתְקַלְּמִי Hos. 11:3; so likewise the future תִּתְקַלְּמִי Jer. 12:5, and participle תִּתְקַלְּמִי Jer. 22:15, though the corresponding preterite is הִתְקַלְּמִי Neh. 3:20.

SING. 3 *masc.* The \bar{z} of the second syllable is almost always written with Yodh, rarely without it, e. g. הִתְקַלְּמִי 1 Sam. 12:24, but in every other place הִתְקַלְּמִי . So in the participle תִּתְקַלְּמִי Job 11:3 but תִּתְקַלְּמִי Judg. 18:7.

b. INFINITIVE. Absolute. The Tsere of the second syllable which before Makkeph is shortened to Seghol הִתְקַלְּמִי Prov. 24:23, 28:21, is mostly written without י, thus הִתְקַלְּמִי , הִתְקַלְּמִי , הִתְקַלְּמִי , הִתְקַלְּמִי , הִתְקַלְּמִי , though sometimes with it הִתְקַלְּמִי Am. 9:8 but הִתְקַלְּמִי Isa. 14:23, הִתְקַלְּמִי and הִתְקַלְּמִי , twice הִתְקַלְּמִי , nine times הִתְקַלְּמִי , הִתְקַלְּמִי . Hhirik in this syllable is rare and exceptional, הִתְקַלְּמִי Ezek. 21:31, הִתְקַלְּמִי Josh. 7:7. \aleph is prefixed instead of ה in $\aleph\text{אֶתְקַלְּמִי}$ Jer. 25:3 and $\aleph\text{אֶתְקַלְּמִי}$ Gen. 41:43, provided the latter is a Hebrew and not a Coptic word.

Construct. The second vowel is commonly Hhirik written with י, הִתְקַלְּמִי rarely and as an exception without י, הִתְקַלְּמִי Isa. 23:11, or with Tsere הִתְקַלְּמִי Deut. 32:8, הִתְקַלְּמִי Deut. 26:12, Neh. 10:39, הִתְקַלְּמִי Dan. 11:35. In a few instances the first vowel is Hhirik as in the preterite הִתְקַלְּמִי Deut. 7:24, 28:48, Josh. 11:14, 1 Kin. 15:29, הִתְקַלְּמִי Jer. 50:34, הִתְקַלְּמִי Jer. 51:33, הִתְקַלְּמִי Lev. 14:43. The initial ה is mostly retained after prefixed prepositions, though it is sometimes rejected, as הִתְקַלְּמִי Am. 8:4 but הִתְקַלְּמִי Ps. 8:3, הִתְקַלְּמִי once but הִתְקַלְּמִי fifteen times.

c. FUTURE PLUR. In a very few instances Hhirik is rejected upon the addition of the masculine plural termination וְהִתְקַלְּמִי 1 Sam. 14:22, 31:2, וְהִתְקַלְּמִי Jer. 9:2. There is no example of this without the presence of Vay conversive unless it be וְהִתְקַלְּמִי Job 19:3, which may be regarded as Kal.

d. IMPERATIVE SING. masc. The second syllable usually has Tsere without Yodh הִתְקַלְּמִי , and before Makkeph, Seghol הִתְקַלְּמִי Job 22:21, הִתְקַלְּמִי 1 Sam. 23:11, הִתְקַלְּמִי Isa. 64:8. There are a very few examples with Hhirik in pause, הִתְקַלְּמִי Ps. 94:1, to which some would add הִתְקַלְּמִי Isa. 43:8, but see Alexander, הִתְקַלְּמִי Prov. 19:25, הִתְקַלְּמִי Jer. 17:18.

e. PARTICIPLE. In הִתְקַלְּמִי Ps. 135:7, Tsere is taken in place of Hhirik upon the recession of the accent; הִתְקַלְּמִי Isa. 53:3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in

the later books, rejected in the plural, מִהֲלָכִים Zech. 3:7 for מִהֲלָכִים, מִהֲלָכִים Jer. 29:8, מִצֻּרִים 2 Chron. 28:23, מִחֲצָרִים 1 Chron. 15:24 K'ri, 2 Chron. 7:6 K'ri. Comp. Chald. מִהֲלָכִין Dan. 3:25.

HOPHAL.

§ 95. *a.* The first vowel, though mostly Kamets Hhatuph הִזְלֵךְ, הִזְלֵכָה, is occasionally Kibbuts, both vowels even appearing in the same verb, הִזְלֵכָה Ezek. 32:32, הִזְלֵכָה ver. 19, מִשְׁלָכַב 2 Kin. 4:32; הִזְלֵכָה Dan. 8:11, הִזְלֵכָה Isa. 14:19, הִזְלֵכָה Ezek. 16:5, מִשְׁלָכָה 2 Sam. 20:21; הִתְחַטֵּר Lev. 6:15, מִתְחַטֵּר Mal. 1:11, הִתְחַטֵּר, מִתְחַטֵּר; מִדְּלָח, מִדְּלָח, מִתְחַטֵּר Ezek. 29:18.

b. PRETERITE. In הִתְחַלְּתִּי *am I obliged to leave?* Judg. 9:9, 11. 13, the characteristic הִ is rejected after ה interrogative.

c. INFINITIVE. The absolute has Tsere in the second syllable, הִתְחַלֵּל Ezek. 16:4, הִזְרֵךְ Josh. 9:24. The construct has Pattahh, הִזְרֵךְ Ezr. 3:11.

d. IMPERATIVE. This mood occurs twice, הִתְחַלְּתִּי Ezek. 32:19, הִתְחַלְּתִּי Jer. 49:8.

e. PARTICIPLE. In מִתְחַלְּטִי Ezek. 46:22 ה remains after the preformative מ.

HITHPAEL.

§ 96. *a.* PRETERITE. In two instances אֶת is prefixed instead of הִה, viz., אֶתְחַבֵּר 2 Chron. 20:35, אֶתְחַבֵּר Ps. 76:6. In the verb פָּקַד Daghesh-forte is omitted in the second radical and the previous vowel lengthened, § 59. *a.* הִתְחַבֵּר, הִתְחַבֵּר Judg. 20:15, 17, הִתְחַבֵּר Judg. 21:9, in addition to which the vowel of the prefixed syllable is *o* in הִתְחַבֵּר Num. 1:47, 2:33, 26:62, 1 Kin. 20:27. In three verbs upon the assimilation of ה to the first radical, the prefix takes *u*, § 61. 5, הִתְחַבֵּר (the accentuation is unusual) Isa. 34:6, הִתְחַבֵּר Deut. 24:4 (but in the future always יִתְחַבֵּר Lev. 21:1 and repeatedly elsewhere), הִתְחַבֵּר (*inf. const.*) Lev. 13:55, 56. These are sometimes called Hothpaal and regarded as passives of Hithpael. Where both forms exist in the same verb, however, as in פָּקַד and יִתְחַבֵּר, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpael, where it has a passive signification, § 80. 2, the vowels of a proper passive species, § 82. 5. *b.* (3). In הִתְחַבֵּר Jer. 25:16, הִתְחַבֵּר Jer. 46:8 (elsewhere יִתְחַבֵּר), and יִתְחַבֵּר Isa. 52:5, *o* prolonged from *u*, on account of the absence of Daghesh-forte, is for a like reason given to the first radical.

b. The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, הִתְחַלֵּל, הִתְחַלֵּל, הִתְחַלֵּל, הִתְחַלֵּל *inf. const.*, הִתְחַלֵּל *imper.*, מִתְחַלֵּל, which before Makkeph is shortened to Seghol, הִתְחַלֵּל Isa. 30:29, הִתְחַלֵּל Gen. 6:9, הִתְחַלֵּל Job 6:16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, הִתְחַלֵּל *pret.*, הִתְחַלֵּל *pret.* and *imper.* (but *inf. const.* and *part.*

thou mayest understand or understand thou, Dan. 9 : 25, *אֶל־תִּשְׁכַּח־* *may it not or let it not rule*, Ps. 119 : 133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The only instances of the abbreviated future occurring in the first person are *אֶחֱזֶק* Isa. 42:6 and *נִרְאֶה* Isa. 41:23 K'thibh, where the K'ri has *נִרְאָה*.

b. The paragogic and apocopated futures may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final *י*. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragogic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in *לֵה* verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended *ה* may perhaps be identical with a like termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic *ה* is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, *שְׁמַע* *hear* (thou), *שְׁמַעֲהָ* *oh, hear!* or *pray, hear!* *הִקְשֵׁב* *listen*, *הִקְשִׁיבָה* *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 85. 2. a. (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where *י* remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hho-

lem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, חִירִיק, Jer. 49:11; זֶכֶר, זֶכֶרָה 2 Chron. 6:42, שָׁכַב, שָׁכְבָה Gen. 39:7. 12.

a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., צִרְוֶפָה K'thibh, צִרְפָּה K'ri Ps. 26:2. מִלּוּכָה K'thibh, מִלְכָּה K'ri Judg. 9:8; וּאֲשָׁקִילָהּ K'thibh, וּאֲשָׁקִילָהּ K'ri Ezr. 8:25; אֲשָׁקִיטָהּ K'thibh, אֲשָׁקִיטָהּ K'ri Isa. 18:4. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it. § 13. *a*, which is likewise attested by the occasional appearance of Hhateph Kamets, אֲשָׁקֶה 1 Kin. 19:20, וּאֲשָׁקֶךָ Dan. 8:13 (in some copies) or Hhateph Pattahh וּאֲשָׁקֶחָהּ Ezr. 8:26, Jer. 32:9. and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. *a* (1). Occasionally Kamets-Hhatuph is found in the paragoge imperative when the vowel of the ordinary imperative is Pattahh; thus, קָלַב Lev. 9:7, קָרְבָה Ps. 69:19, and on the contrary, מָרְלָה Gen. 25:31, *ful.* הִרְבֵּר Ex. 21:7, נִבְרָה (with Daghesh separative) Ps. 141:3.

2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, however, suffers apocopation of the final ה, of the feminine plural, שָׁמְרָה Gen. 4:23 for שָׁמְרָה, § 61. 2, קָרָאָה Ex. 2:20 for קָרָאָה, § 60. 3. *c*, and in Lamedh He verbs of final ה of the masculine singular, הִקֵּה 2 Kin. 6:18 for הִקֵּה Ezek. 6:11, גָּל Ps. 119:18 for גָּלָה, דִּחֵה Dent. 9:14 for דִּחֵה Judg. 11:37, but without any evident change of meaning.

VAV CONVERSIVE.

§ 99. 1. The primary tenses are supplemented by two others, formed in a peculiar manner by what is called Vav Conversive (וְהִפְחִיעַ). This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all

posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Conversive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the stand-point is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahh and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Conversive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָיְתָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Conversive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says* or *will say*, his speaking being future to the state of things previously described. This fixes a new stand-point from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Conversive, ver. 4, וַיִּרְא *and he saw*; and so on, וַיִּבְרָא *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix would be more precisely expressed perhaps by calling it Vav Consecutive, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, it is here retained. There have been various con-

jectures respecting its origin. In the judgment of some ו is an abbreviation of the verb **וַיֹּאמֶר** *was*, hence **וַיֹּאמֶר** *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but ו evidently has the sense of the conjunction *and*. **וַיֹּאמֶר** does not mean *he said*, but *and he said*. Others regard it as an abbreviation of **וַיֹּאמֶר** *and he was*; Ewald of **וַיֹּאמֶר** *and then*. Rödiger thinks that the vowel has no inherent significance, but is attached to the conjunction on account of the emphasis of its peculiar use. Perhaps the best suggestion is that of Schultens, *Instit.* p. 424, that **וַיֹּאמֶר** may be for **וַיֹּאמֶר**, by § 53. 3; ו prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case is to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix is upon this hypothesis analogous both in its origin and its effects to the augment ε in Greek, or α in Sanskrit, by which a preterite is formed from a present or a future, **τέπρω**, **ἔτυπτον**; **τύψω**, **ἔτυψα**, and which is traced by Bopp to a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ו for ו conversive might seem to lend confirmation to this theory of its derivation. But as ו stands with equal frequency for ו copulative, and ו for the article ו, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition.

2. This employment of Vav Conversive to alter the meaning of the tenses by transporting the mind of the hearer or reader to an ideal present in the past or future is one of the most remarkable idioms of the Hebrew language, and one which may appear to be extremely arbitrary, as it certainly is in some of its applications, at least, quite difficult of conception and foreign to our habits of thought. It nevertheless imparts a beauty and a vividness to Hebrew description which are altogether peculiar and which are incapable of being adequately transferred to any other language. The narrator lives in the midst of that which he records, and watches its progress step by step telling what he sees. This peculiarity of the Hebrew tenses may perhaps be illustrated by an analogous though far more restricted usage in English, by which certain tenses may be transferred to another sphere than that which they describe if measured from the time of narration, without any confusion or liability to mistake resulting from it. Thus, the present may be used of past

events, as, Then the devil *taketh* him up into an exceeding high mountain and *sheweth* him, etc. Or the present and the perfect may be used of what is still future, as, When thou *art converted* strengthen thy brethren; When he *is come* he will reprove the world of sin.

3. Vav Conversive, it has already been stated, is prefixed to the future with Pattahh and Daghesh-forte in the following letter, וַיִּקְבֹּץ, וַתְּמַלִּיכֵי, וַיִּגְדֹּר. If the first letter of the future be Yodh with Sh'va, Daghesh is commonly omitted, § 25, but rarely if it be יָ, and never if it be יֵ, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיִּגְדֹּר but וַתְּגַדֵּר. Before א of the first person singular, which cannot receive Daghesh, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַאֲנִי, וַאֲנִיִּי. In the Hiphil י is, with few exceptions, e.g. וַיַּחֲשֵׁךְ Ps. 105 : 28, compressed to (.) as in the apocopated future, וַיִּקְשַׁב, וַתִּקְשַׁב, and before Makkeph it is shortened to (.) וַיִּגְדֹּר. In the first person singular, however, י remains in the Hiphil, and a paragoric ה is not infrequently appended in all the species, e.g. וַאֲשַׁלִּיכֶנּוּ or וַאֲשַׁלִּיכֶנּוּהָ; or וַאֲגִיד or וַאֲגִידָהּ; or וַאֲמַלְטֶה or וַאֲמַלְטֶהָ; paragoric ה also occurs though more rarely in the first pers. plur. וַתִּקְלָמָה Gen. 41 : 11, וַתִּצְלַמְהָ, וַתִּבְקַשְׁהָ Ezr. 8 : 23, וַתִּסְעֶה ver. 31.

a. The tendency to abbreviation produced by Vav Conversive is much more apparent in some classes of imperfect verbs. Thus, final ה is rejected from לִה verbs as in the apocopated future וַיִּגְלַל, וַיִּנְחֵל, וַיִּנְחֵל; the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, § 64. 1. וַיִּזְכֹּב, וַיִּזְכֹּב; וַיִּזְכֹּב, וַיִּזְכֹּב; וַיִּזְכֹּב, וַיִּזְכֹּב; וַיִּזְכֹּב, וַיִּזְכֹּב; וַיִּזְכֹּב, וַיִּזְכֹּב. The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ר, וַיִּרְבֶּה, וַיִּרְבֶּה; but not in וַיִּרְבֶּה; so in וַיִּמְדֹּר Hab. 3 : 6, and the Hithpael וַתִּתְחַשֵּׁם Dan. 2 : 1. It occurs also in the Niphal of a few verbs, which form the exception, however, not the rule, וַיִּתְחַשֵּׁם, וַיִּתְחַשֵּׁם; or וַיִּתְחַשֵּׁם, וַיִּתְחַשֵּׁם; but וַיִּתְחַשֵּׁם, וַיִּתְחַשֵּׁם, וַיִּתְחַשֵּׁם, etc. The first person singular is mostly exempted from shortening or change of accent, וַאֲנִי, וַאֲנִי,

וַאֲזַיִם or וַאֲזַיִם, though it sometimes suffers apocopation in ל"ה verbs וַאֲזַיִם, וַאֲזַיִם. The prolonged plural ending וַיִּ is very rarely used after Vav Consecutive; it does, however, occur, e. g. וַיִּתְּנוּ Deut. 1:22, וַיִּתְּנוּ Deut. 4:11, וַיִּתְּנוּ Judg. 11:18.

b. In a very few instances Vav Consecutive takes Pattahh before א, its vowel being conformed to the compound Sh'va, which follows, e. g. וַיִּשָּׂא Judg. 6:9, וַיִּשָּׂא 2 Sam. 1:10, וַיִּשָּׂא Ezek. 16:10 but וַיִּשָּׂא ver. 8, וַיִּשָּׂא Job 30:26, וַיִּשָּׂא Ps. 73:16.

§100. 1. Vav Consecutive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction וַ and, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Consecutive. Thus, in Samuel's recital, 1 Sam. 10:1-8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, בְּיָדְךָ *upon thy departing*, and then proceeds with preterites with Vav prefixed, וַיִּמְצָא *thou shalt find*, וַאֲמָרוּ *and they shall say*, ver. 3, וַיִּלְכָּדְךָ *and thou shalt pass on*, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Consecutive. Thus the Lord directed Elijah, 1 Kin. 17:3 לֵךְ (imper.) *go*, וּפְזִיחַ (pret.) *and turn*, וַיִּסְתַּרְךָ (pret.) *and hide*, וַיְהִי (pret.) *and it shall be*.

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened, וַיִּלְכָּדְךָ, וַיִּלְכָּדְךָ.

a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, וַיִּלְכָּדְךָ *thou hast gone*, וַיִּלְכָּדְךָ *and thou shalt go*, וַיִּלְכָּדְךָ *and I will go*, so וַיִּלְכָּדְךָ, וַיִּלְכָּדְךָ, though וַיִּלְכָּדְךָ Zeph. 1:17, except in לָא and לָה verbs, where the accent usually re-

mains in its original position although the usage is not uniform, וְקָלָהּ Lev. 26 : 9, וְקָלָהּ 1 Kin. 18 : 12, וְקָלָהּ 1 Chron. 4 : 10, וְקָלָהּ 1 Sam. 15 : 30, וְקָלָהּ Isa. 8 : 17 but וְקָלָהּ Lev. 24 : 5, וְקָלָהּ Gen. 6 : 18, וְקָלָהּ Lev. 26 : 9, וְקָלָהּ Ex. 26 : 33. In the first person plural of all verbs the accent generally remains upon the penult, וְקָלָהּ Ex. 8 : 23, וְקָלָהּ Gen. 34 : 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs, וְקָלָהּ Ex. 26 : 33, וְקָלָהּ Lev. 15 : 29, וְקָלָהּ Isa. 11 : 2, וְקָלָהּ Hab. 1 : 8 but וְקָלָהּ Ezek. 43 : 24, וְקָלָהּ Hab. 1 : 8.

VERBS WITH SUFFIXES.

§ 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes :

Preterite.

SING. 3 *fem.* The old ending תָּ, § 85. *a* (1), takes the place of הָ.

2 *masc.* הָ sometimes shortens its final vowel before the suffix יָ of the first person.

2 *fem.* The old ending תִּי, § 86. *b*, instead of תָּ.

PLUR. 2 *masc.* הֵם from the old pronominal ending הֵם, § 71. *b* (2), takes the place of תָּם. The feminine of this person does not occur with suffixes.

Future.

PLUR. 2 *and* 3 *fem.* The distinctive feminine termination is dropped, and that of the masculine assumed, תִּקְטְלֶנָּה for תִּקְטְלֶנָּה.

a. In several of these cases it would be more correct to say that it is the uncompound state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of * the second pers. plur. כָּם, כָּן, and the second masc. sing. הָ, a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

The 3 fem. sing. preterite inserts *ā* before the suffixes of the third pers. plural, and *ē* before the second fem. singular; when it stands before the third sing. suffixes הִי, הָ, there is frequently an elision of הִ, requiring Daghesht-forte conservative in the verbal ending הִ to preserve the quantity of the previous short vowel, קָטְלָהּ for קָטְלָהּהִי, קָטְלָהָּ for קָטְלָהָּהִי, see § 57. 2. *b.*

When the third masc. sing. suffix הִי is preceded by (.), the הִ may be elided and the vowels coalesce into וִ, קָטְלָוִ for קָטְלָהּהִי; when it is preceded by יִ, Shurek may be hardened to its corresponding semi-vowel וִ, קָטְלָוִ for קָטְלָהּהִי § 62. 2.

When the third fem. suffix הָ is preceded by (.), final Kamets is omitted to prevent the recurrence of the same sound, קָטְלָהּ for קָטְלָהָּ.

When הִי, הָ of the third pers. singular are preceded by (..), the vowel of union for the future, a נ, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (..) being at the same time shortened to (.) ; הִ is then commonly elided and a euphonic Daghesht-forte inserted in the Nun, יִקְטָלְנִי for יִקְטָלְנִי. The same shortening of the (..) and insertion of Daghesht may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, כ, פ, may be relics of old forms of the verb still represented in the Arabic, where the Preterite ends in *a*, and one mode of the future has an appended Nun. Daghesh-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, רִקְטָלְךָ for רִקְטָלְךָ; or it may be Daghesh-forte emphatic, §24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghesh, §54. 3, instead of the Daghesh having arisen from the assimilation of Nun, so that רִקְטָלְךָ may be for רִקְטָלְךָ instead of the reverse.

b. The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, §20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word this is properly a mixed syllable after a personal prefix but intermediate after a preposition, רִבְחָיוּב but בְּרִבְחָיוּב, §22. a. Hence, too, a liability to contraction in one case which does not exist in the other, רִקְטָל but לְרִקְטָל; רִבַּל but בְּרִבַּל.

3. Changes in the body of the verb :

Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, רִקְטָלְךָ, רִקְטָלְךָ, רִקְטָלְךָ; but י. of the Hiphil species is almost always preserved, רִקְטָלְךָ, רִקְטָלְךָ.

In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, e. g. *קָטַלִּי* *my killing*, i. e. that which I perform, *קָטַלְתִּי* *killing me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֶהְנִי* *seeing me* Isa. 47 : 10, *קֹנֵאִי* *hating me*, lit. *my haters*, Ps. 35 : 19.

a. The infinitive with a verbal suffix represents the subject in *בָּשׁוּבָי* *at my returning*, Ezek. 47 : 7.

§ 103. The paradigm upon the next page exhibits certain portions of the regular verb *קָטַל* with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation, and are therefore not included in this table.

PARADIGM OF THE PERFECT

SINGULAR.					
	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
KAL PRETERITE.					
SING. 3 masc.	קָטַבְנִי	קָטַבְתָּךְ	קָטַבְתְּךָ	קָטַבְתְּהוּ } קָטַבְתְּוּ	קָטַבְתְּהָ
3 fem.	קָטַבְתְּנִי	קָטַבְתְּךָ	קָטַבְתְּךָ	קָטַבְתְּהוּ } קָטַבְתְּהוּ	קָטַבְתְּהָ
2 masc.	קָטַבְתְּנִי } קָטַבְתְּנִי	—	—	קָטַבְתְּהוּ } קָטַבְתְּהוּ	קָטַבְתְּהָ
2 fem.	קָטַבְתְּנִי	—	—	קָטַבְתְּהוּ } קָטַבְתְּהוּ	קָטַבְתְּהָ
1 com.	—	קָטַבְתְּנִי	קָטַבְתְּנִי	קָטַבְתְּהוּ	קָטַבְתְּהָ
PLUR. 3 com.	קָטַבְתְּנִי	קָטַבְתְּנִי	קָטַבְתְּנִי	קָטַבְתְּהוּ	קָטַבְתְּהָ
2 masc.	קָטַבְתְּנִי	—	—	קָטַבְתְּהוּ	קָטַבְתְּהָ
1 com.	—	קָטַבְתְּנִי	קָטַבְתְּנִי	קָטַבְתְּהוּ	קָטַבְתְּהָ
INFINITIVE.					
	קָטַבְתְּנִי } קָטַבְתְּנִי	קָטַבְתְּנִי	קָטַבְתְּנִי	קָטַבְתְּנִי	קָטַבְתְּנִי
FUTURE.					
SING. 3 masc.	קָטַבְתְּנִי } קָטַבְתְּנִי	קָטַבְתְּנִי } קָטַבְתְּנִי	קָטַבְתְּנִי } קָטַבְתְּנִי	קָטַבְתְּנִי } קָטַבְתְּנִי	קָטַבְתְּנִי } קָטַבְתְּנִי
PLUR. 3 masc.	קָטַבְתְּנִי	קָטַבְתְּנִי	קָטַבְתְּנִי	קָטַבְתְּנִי	קָטַבְתְּנִי
IMPERATIVE.					
SING. 2 masc.	קָטַבְתְּנִי	—	—	קָטַבְתְּנִי	קָטַבְתְּנִי
PIEL PRETERITE.					
SING. 3 masc.	קָטַבְתְּנִי	קָטַבְתְּנִי	קָטַבְתְּנִי	קָטַבְתְּנִי	קָטַבְתְּנִי
HIPHIL PRETERITE.					
SING. 3 masc.	הִקְטַבְתְּנִי	הִקְטַבְתְּנִי	הִקְטַבְתְּנִי	הִקְטַבְתְּנִי	הִקְטַבְתְּנִי

VERBS WITH SUFFIXES.

1 com.	PLURAL.			
	2 masc.	2 fem.	3 masc.	3 fem.
קָטַף־נָה	קָטַף־לָכֶם	קָטַף־לָכֶן	קָטַף־לָהֶם	קָטַף־לָהֶן
קָטַף־לְתָנִי	קָטַף־לְתָכֶם	קָטַף־לְתָכֶן	קָטַף־לָהֶם	קָטַף־לָהֶן
קָטַף־לְתָנִי	————	————	קָטַף־לָהֶם	קָטַף־לָהֶן
קָטַף־לְתָנִי	————	————	קָטַף־לָהֶם	קָטַף־לָהֶן
————	קָטַף־לְתָנִי לָכֶם	קָטַף־לְתָנִי לָכֶן	קָטַף־לָהֶם	קָטַף־לָהֶן
קָטַף־לְתָנִי	קָטַף־לָכֶם	קָטַף־לָכֶן	קָטַף־לָהֶם	קָטַף־לָהֶן
קָטַף־לְתָנִי	————	————	קָטַף־לָהֶם	קָטַף־לָהֶן
————	קָטַף־לְתָנִי לָכֶם	קָטַף־לְתָנִי לָכֶן	קָטַף־לָהֶם	קָטַף־לָהֶן
קָטַף־נָה	קָטַף־לָכֶם	קָטַף־לָכֶן	קָטַף־לָהֶם	קָטַף־לָהֶן
קָטַף־לְתָנִי } קָטַף־לְתָנִי	קָטַף־לָכֶם	קָטַף־לָכֶן	קָטַף־לָהֶם	קָטַף־לָהֶן
קָטַף־לְתָנִי	קָטַף־לָכֶם	קָטַף־לָכֶן	קָטַף־לָהֶם	קָטַף־לָהֶן
קָטַף־נָה	————	————	קָטַף־לָהֶם	
קָטַף־נָה	קָטַף־לָכֶם	קָטַף־לָכֶן	קָטַף־לָהֶם	קָטַף־לָהֶן
הִקָּטַף־נָה	הִקָּטַף־לָכֶם	הִקָּטַף־לָכֶן	הִקָּטַף־לָהֶם	הִקָּטַף־לָהֶן

REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

PRETERITE.

§ 104. *a.* There are two examples of (..) as the union vowel of the preterite. רָסַדְתִּי Isa. 8: 11, שָׁאַלְתָּ Judg. 4: 20. Dagghesh-forte euphonic is sometimes inserted in the suffix of the first pers. sing., רָסַדְתִּי Ps. 118: 18, רָסַדְתִּי Gen. 30: 6.

b. The suffix of the second masc. sing. is occasionally הָ, in pause : פָּאַרְהָ Isa. 55: 5, so with the infinitive, הַשְׁפִּיחָה Deut. 28: 24. 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4: 6 אֲשַׁאסֶּךָ. § 11. 1. *a.* where the K'ri has אֲשַׁאסֶּךָ. With לָא and לֵה verbs this form of the suffix is of frequent occurrence, : קָנָה Isa. 30: 19. Jer. 23: 37, הָרָה Ezek. 28: 15. In a few instances the final *a* is represented by the vowel letter ה, and the suffix is written הָה 1 Kin. 18: 44, הָהָה Prov. 2: 11, רָבְרוּהָה Ps. 145: 10, גָּלְגְלוּהָה Jer. 7: 27.

c. The suffix of the second fem. sing. is commonly הָ, הָרָה Isa. 54: 6, פָּאַרְהָ Isa. 60: 9. except after the third fem. sing. of the verb, when it is הָה, אֶהְרָה Ruth 4: 15, שׁוּבְהָה Isa. 47: 10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אֲחִי, אֶזְכְּרִי Ps. 137: 6, הִזְמַנְתְּכִי Ps. 103: 4.

d. The suffix of the third masc. sing. is written with the vowel letter ה instead of ו in פָּרַעְתָּה Ex. 32: 25, קָבַעְתָּה Num. 28: 8, and in some copies אָבַעְתָּה 1 Sam. 1: 9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

e. In a few instances the ה of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, שָׁפַרְתָּה (with the accent on the penult because followed by an accented syllable) Am. 1: 11. so with the infinitive, הִנְסַרְתָּה Ex. 9: 18, הִנְצַרְתָּה Jer. 44: 19, and the future, נִתְחַמְרָה Ex. 2: 3.

f. The suffix of the third masc. plur. receives a paragogic ו once in prose, גָּרַשְׁתָּמוֹ Ex. 23: 31, and repeatedly in poetry, הִזְרִישְׁמוֹ Ex. 15: 9; once ו is appended, רָבְשְׁתָּמוֹ Ex. 15: 5; הֵם is used but once as a verbal suffix, אָפַצְתָּהֶם Deut. 32: 26.

g. The suffix of the third fem. plur. ךְּ is seldom used, הִרְשַׁתְּךְ Isa. 48: 7, הִחַיְתְּךְ Hab. 2: 17; more frequently the masculine ךְּ is substituted for it, סִתְּמוּם Gen. 26: 15, 18, הִנְקַרְתְּםֶם Ex. 2: 17, הִנְאֶסְרוּם 1 Sam. 6: 10. so Num. 17: 3, 4, Josh. 4: 8, 2 Kin. 18: 13, Hos. 2: 14, Prov. 6: 21; ךְּ is never used with verbs. When attached to infinitives a paragogic ה, is sometimes added to ךְּ, בִּיאְרְהָ Ruth 1: 19, לִהְרַתְהָ Job 39: 2.

h. Verbs, which have Tsere for the second vowel in the Kal preterite, retain it before suffixes, אָהַבְתָּ Deut. 7: 13, לָבַטְתָּ Lev. 16: 4, שָׁנְאַתָּ Deut. 24: 3, הִרְאִיתָ Job 37: 24. The only example of a suffix appended to a preterite whose second vowel is Hholem, is רָבְלַתְּוִי Ps. 13: 5 from רָבַלְתִּי,

the Hholem being shortened to Kamets Hhatuph by the shifting of the accent. Tseré of the Piel species is mostly shortened to Seghol before η , כס, כן, קבץ, Deut. 30:3, קבץ ver. 4, but occasionally to Hhirik, אצמץ (the Methegh in most editions is explained by § 45. 2) Job 16:5, ארוץ Isa. 25:1, מתשם Ex. 31:13, פרשם Isa. 1:15. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, רשע 1 Sam. 17:25, Ps. 65:10; in רשע Deut. 32:7, the verb has the form of the apocopated future.

i. The third fem. preterite sometimes takes the third masc. sing. suffix in its full form, זמלחהו Prov. 31:12, זבלחהו Ezek. 15:5, so in pause אהבחהו 1 Sam. 18:28, זבלחהו Gen. 37:20, סמכחהו Isa. 59:16, and sometimes contracted by the exclusion of ה, זמלחתי 1 Sam. 1:24, רלחתי Ruth 4:15, גלחתי Job 21:18. The third fem. suffix is always contracted, אחרתהו Jer. 49:24, הלחתי Isa. 34:17, פגשתי 1 Sam. 1:6. The suffix of the third masc. plural is ם, not ם, with this person of the verb, the accent falling on the penult, גנבתם Gen. 31:32, מצאתם Ex. 18:8, נצלתם Ps. 119:129, שרפתם Isa. 47:14. In the intermediate syllable before ה the vowel is usually short in this person, רלחתהו Jer. 22:26, זבלחתהו Ezek. 28:18, though it is sometimes long, הלחתהו Cant. 8:5, as it regularly is in pause ילחתהו *ibid.*; so before ני and נו of the first person, זבלחתני Ps. 69:10, מצאתני Num. 20:14.

j. The second masc. sing. preterite usually takes Pattahh before ני except in pause, הלחתני Ps. 139:1, חתתני Job 7:14, צובתני Ps. 22:2. It takes the third masc. sing. suffix either in its full form, פשרתהו Ezek. 43:20, or contracted, אספתו 2 Kin. 5:6, שמתו Hab. 1:12, קברו (accent thrown back by § 35. 1) Num. 23:27, הקמתו Ps. 89:44.

k. The second fem. sing. preterite assumes (.), commonly without Yodh, § 11. 1. a, before suffixes, and is accordingly indistinguishable from the first person except by the suffix which it receives, § 102. 1, or by the connection in which it is found, הלחתני Jer. 15:10, לבבתני Cant. 4:9, רמיתני 1 Sam. 19:17, משיחתני Ex. 2:10; once it takes (._). הורחתני Josh. 2:18, and in a few instances the masculine form is adopted in its stead, השבעתני Josh. 2:17, 20, Cant. 5:9, הלחתני Jer. 2:27 K'ri, הבאתו 2 Sam. 14:10.

l. The plural endings of the verb may be written fully ו or defectively (.), thus, in the third person, סבבתני Ps. 18:6, סבבתני Hos. 12:1; the second זמלתני Zech. 7:5, תגליתני Num. 20:5, 21:5; and the first הרשעתני 1 Chron. 13:3.

FUTURE.

§ 105. a. The union vowel *a* is sometimes attached to the future, thus ני, תרבעני Gen. 19:19, תאכלני Gen. 29:32, ראיני Ex. 33:20, Num. 22:33, רביתני Isa. 56:3, נשבעני Job 9:18; נו רביני Isa. 63:16; ו (for הו), ררעני Hos. 8:3, הלצניו Ps. 35:8, רהצניו Eccles. 4:12, ורשעני 1 Sam. 21:14, so in the K'thikh, ויאחזקניו 1 Sam. 18:1, ויאחזקניו, where the K'ri has ויאחזקניו (for הו). ונשירנה Gen. 37:33, ותהלתני 2 Chron. 20:7, נשפיתני Isa. 26:5; נש, רלכניו Ex. 29:30, רשיתני Deut. 7:15, נירם Num. 21:30, נירם Ps.

74:8, אֲמַלְלֶם Ps. 118:10; וְיִשְׁלַן Ex. 2:17. In 1 Kin. 2:24 the K'ri has יִשְׁלַח, while the K'thibh has the vowel letter י representing the ordinary *e*, יוֹשִׁיעִי.

b. The suffixes with Daghesh inserted occur chiefly in pause; thus יָנִי Jer. 50:44; יָנִי Gen. 27:19; יָנִי Job 7:14, 9:34; יָנִי (1st plur.) Job 31:15; יָנִי Isa. 43:5; יָנִי Isa. 44:2; יָנִי Ps. 30:13; יָנִי (3 masc. sing.) Job 7:18; יָנִי Job 41:2 K'ri, יָנִי Hos. 12:5; יָנִי Ps. 65:10, or without Daghesh, יָנִי Judg. 5:26, Obad. ver. 13; the unemphatic form of the suffix and that with Daghesh occur in conjunction, יָנִי Isa. 26:5. There are a very few examples, found only in poetry, of יָנִי inserted between the verb and the suffix without further change, יָנִי Ps. 50:23; יָנִי Jer. 22:24, יָנִי Jer. 5:22; יָנִי Ps. 72:15; יָנִי Deut. 32:10; יָנִי Ex. 15:2.

c. The plural ending יָנִי is in a few instances found before suffixes, chiefly in pause, יָנִי Prov. 1:28; יָנִי Ps. 63:4; יָנִי Ps. 91:12; יָנִי Isa. 60:7, 10; יָנִי Jer. 5:22; יָנִי Jer. 2:24; twice it has the union vowel *a*, יָנִי Job 19:2; יָנִי Prov. 5:22.

d. When the second vowel of the Kal future is *o*, it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple. אֲמַלְלֶם Hos. 10:10; אֲמַלְלֶם Num. 35:20; אֲמַלְלֶם Isa. 27:3; אֲמַלְלֶם Isa. 62:2; אֲמַלְלֶם Ezek. 35:6; אֲמַלְלֶם Jer. 31:33; once the vowel remains, but is changed to Shurek, אֲמַלְלֶם Prov. 14:3; *a*, on the other hand, is retained as a pretonic vowel, אֲמַלְלֶם Job 29:14; אֲמַלְלֶם Ex. 29:30; אֲמַלְלֶם Cant. 5:3; אֲמַלְלֶם Gen. 19:19. Hholem is shortened before הָ, בָּ, כֵּן, though the vowel letter ו is occasionally written in the K'thibh, אֲמַלְלֶם Jer. 1:5.

e. The following are examples of feminine plurals with suffixes: 2 *fem. plur.* אֲמַלְלֶם Cant. 1:6, 3 *fem. plur.* אֲמַלְלֶם Job 19:15. The masculine form is sometimes substituted for the feminine, אֲמַלְלֶם, Cant. 6:9.

INFINITIVE AND IMPERATIVE.

§ 106 *a. Kal Infinitive.* Before הָ, בָּ, כֵּן, Hholem is shortened to Kamets Hhatuph, אֲמַלְלֶם Gen. 2:17, אֲמַלְלֶם (Methegh by § 45. 2) Obad. ver. 11, אֲמַלְלֶם Gen. 3:5, אֲמַלְלֶם Mal. 1:7. Pattahh remains in the single example, אֲמַלְלֶם Isa. 30:18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, אֲמַלְלֶם Deut. 29:11, אֲמַלְלֶם 2 Kin. 22:19, אֲמַלְלֶם Deut. 27:4, once Kibbutz, אֲמַלְלֶם Lev. 23:22, sometimes Hhirik, אֲמַלְלֶם Gen. 19:33, 35 but אֲמַלְלֶם Ruth 3:4, אֲמַלְלֶם Zech. 3:1, אֲמַלְלֶם 2 Sam. 1:10, אֲמַלְלֶם Neh. 8:5, and occasionally Pattahh, אֲמַלְלֶם Ezek. 25:6. In the feminine form of the infinitive, as in nouns, the old feminine ending הָ is substituted for הָ, אֲמַלְלֶם Isa. 30:19, אֲמַלְלֶם Hos. 7:4. The Niphal infinitive retains its pretonic Kamets before suffixes, אֲמַלְלֶם Ezek. 21:29.

b. Kal Imperative. The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, ^{וְהָיָה} וְהָיָה, ^{וְהָיָה} וְהָיָה Jer. 15 : 15, but occasionally it takes Hhirik, ^{וְהָיָה} וְהָיָה (with Daghesi-forte euphonic) Prov. 4 : 13.

IMPERFECT VERBS.

§ 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz. :

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs :

1. Pe guttural verbs, or those whose first radical is a guttural.

2. Ayin guttural verbs, or those whose second radical is a guttural.

3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.

There are four kinds of quiescent verbs :

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only ; the first division of the contracted verbs differ only in the consonants ; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

a. The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

b. The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

PE GUTTURAL VERBS.

§ 108. Gutturals have the four following peculiarities, § 60, viz. :

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.

2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.

3. They take compound in preference to simple Sh'va.

4. They are incapable of being doubled, and consequently do not receive Daghesht-forse.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz. :

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem, הַעֲמִיד for הַעֲמִיד ; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. 1. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where *i* is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol, הַעֲמִיד , הַעֲמִיד , הַעֲמִיד . Seghol accompanying *א* of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbuts of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command, עֲמִד , עֲמִד .

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in יִתֵּן , apocopated future of יָתַן , and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especially if it be preceded by the vowel Pattahh, will be Hhateph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil,

infinitives, future, imperative, and participle, **יָעָמַד**, **יָעָמֵד**. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, **יָחַזַק**, **יָחַזְּקֵי**, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, **יָחַזְּקֵי**. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (.) becomes (.) in the second feminine singular and the second and third masculine plural of the Kal future; (.) becomes (.) in the third feminine singular and the third plural of the Niphal preterite; and (.) becomes (.) in the corresponding persons of the preterite and future Hophal, **יָחַזְּקֵי**, **יָחַזְּקֵי**.

a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus **יָעָמַדְהוּ** *yaam'dhū*, not **יָעָמַדְהוּ** *yaamdū*. § 22. a. In like manner the Kal imperative has **יָעָמַדְהוּ** not **יָעָמַדְהוּ**, showing that even in the perfect verb **יָחַזְּקֵי** were pronounced *kit'ū*, *kit'ū*, not *kittū*, *kittū*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, **יָעָמַדְהוּ** for **יָעָמַדְהוּ**.

§ 110. 1. The verb **יָעָמַד** *to stand*, whose inflections are shown in the following paradigm, may serve as a representative of Pe guttural verbs. The Piel, Pual, and Hithpaël are omitted, as they present no deviation from the regular verbs. The Niphal of **יָעָמַד** is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

PARADIGM OF PE GUTTURAL VERBS.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET. 3 m.	עָמַד	נִעְמַד	הִעְמִיד	הִעְמִיד
3 f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הִעְמִידָה
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הִעְמַדְתְּ
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמִידוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הִעְמַדְתֶּן
1 c.	עָמַדְנוּ	נִעְמַדְנוּ	הִעְמַדְנוּ	הִעְמַדְנוּ
INFIN. Absol.	עֹמֵד	הִעְמֵד	הִעְמֵד	הִעְמֵד
Constr.	עָמַד	הִעְמַד	הִעְמִיד	הִעְמִיד
FUT. 3 m.	יִעְמֹד	יִעְמֹד	יַעְמִיד	יַעְמִיד
3 f.	תִּעְמֹד	תִּעְמֹד	תַּעְמִיד	תַּעְמִיד
2 m.	תִּעְמֹד	תִּעְמֹד	תַּעְמִיד	תַּעְמִיד
2 f.	תִּעְמֹדִי	תִּעְמֹדִי	תַּעְמִידִי	תַּעְמִידִי
1 c.	אֶעְמֹד	אֶעְמֹד	אֶעְמִיד	אֶעְמִיד
Plur. 3 m	יִעְמְדוּ	יִעְמְדוּ	יַעְמִידוּ	יַעְמִידוּ
3 f.	תִּעְמֹדְנָה	תִּעְמֹדְנָה	תַּעְמִידְנָה	תַּעְמִידְנָה
2 m.	תִּעְמֹדוּ	תִּעְמֹדוּ	תַּעְמִידוּ	תַּעְמִידוּ
2 f.	תִּעְמֹדְנָה	תִּעְמֹדְנָה	תַּעְמִידְנָה	תַּעְמִידְנָה
1 c.	נִעְמֹד	נִעְמֹד	נִעְמִיד	נִעְמִיד
IMPER. 2 m.	עָמַד	הִעְמֵד	הִעְמֵד	
2 f.	עָמְדִי	הִעְמִידִי	הִעְמִידִי	wanting
Plur. 2 m.	עָמְדוּ	הִעְמִידוּ	הִעְמִידוּ	
2 f.	עָמְדְנָה	הִעְמִידְנָה	הִעְמִידְנָה	
PART. Act.	עֹמֵד		מַעְמִיד	
Pass.	עָמוּד	נִעְמָד		מִעְמֵד

2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by *הִזַּק* to be strong.

IMPERATIVE.

SINGULAR.		PLURAL.	
masc.	fem.	masc.	fem.
הִזַּק	הִזְקִי	הִזְקוּ	הִזְקֶינָה

FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִהְיֶה	יִהְיֶינָה	יִהְיוּ	יִהְיֶינָה	יִהְיֶה
PLUR.	יִהְיוּ	יִהְיֶינָה	יִהְיוּ	יִהְיֶינָה	יִהְיוּ

3. Certain verbs, whose first radical is **ס**, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (פֿ) mode.

FUTURE OF PE ALEPH VERBS.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יֵאָכֵל	תֵּאָכֵל	תֵּאָכֵל	תֵּאָכְלִי	אֵכֵל
PLUR.	יֵאָכְלוּ	תֵּאָכְלֶינָה	תֵּאָכְלוּ	תֵּאָכְלֶינָה	נֵאָכֵל

Five verbs uniformly adopt this mode of inflection, viz. : *אָבַד* to perish, *אָבָה* to be willing, *אָכַל* to eat, *אָמַר* to say, *אָפָה* to bake ; a few others indifferently follow this or the ordinary Pe guttural mode, *אָהַב* to love, *אָחַז* to take hold, *אָסַף* to gather.

REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future *a* has (.) in one instance, *וְתִשָּׁבֵב* Ezek. 23 : 5. That of the Kal future *o* has (v) in *וְתִשָּׁבֵב* Prov. 10 : 3, *וְתִשָּׁבֵב* Ps. 29 : 9. Three verbs with future *o*, *הָיָה*, *הָיָה*, *הָיָה* have Pat-

tahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, **יְהִי** Job 12:14. **יְהִי** 2 Kin. 3:25 but **יִהְיֶה** Ex. 19:21, 24; so with suffixes, **יִהְיֶה** Ps. 141:5, **יִהְיֶה** Isa. 22:19, **יִהְיֶה** Isa. 53:2. **יִהְיֶה** has **יִהְיֶה** but **יִהְיֶה**.

2. *a.* If the first radical be א, which has a strong preference for the diphthongal vowels, §60. 1. *a* (5), the preformative takes Seghol in most verbs in the Kal future, whether *a* or *o*, **יֵאָסֶה**, **יֵאָסֶה**, **יֵאָסֶה** as well as **יֵאָסֶה**, **יֵאָסֶה**, **יֵאָסֶה**; in a few with future *a*, §110. 3, it takes the other compound vowel Hholem when to complete the diphthongal character of the word the (.) of the second syllable usually becomes (..) in pause, and in a few instances without a pause accent, **יֵאָסֶה**, **יֵאָסֶה**, **יֵאָסֶה**, **יֵאָסֶה**, and in two verbs it becomes (..) after Vav conversive, **יֵאָסֶה**, **יֵאָסֶה**.

b. As א is always quiescent after Hholem in this latter form of the future, §57. 2. (2) *a.* Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as א has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances א gives up its consonantal character after (..) which is then lengthened to (..), **יֵאָסֶה** Mic. 4:8. When thus quiescent after either Tsere or Hholem, א is always omitted in the first person singular after the preformative א, **יֵאָסֶה** Gen. 32:5 for **יֵאָסֶה**, **יֵאָסֶה** Prov. 8:17 for **יֵאָסֶה**, **יֵאָסֶה** Gen. 24:33 for **יֵאָסֶה**, and occasionally in other persons, **יֵאָסֶה** Jer. 2:36 for **יֵאָסֶה**; so **יֵאָסֶה** Dent. 33:21, **יֵאָסֶה** Prov. 1:10, **יֵאָסֶה** Ps. 104:29, **יֵאָסֶה** 2 Sam. 19:14, **יֵאָסֶה** 2 Sam. 20:9, **יֵאָסֶה** 1 Sam. 28:24; in a few instances the vowel letter י is substituted for it, **יֵאָסֶה** Ezek. 42:5 for **יֵאָסֶה**, **יֵאָסֶה** Neh. 2:7, Ps. 42:10.

c. A like quiescence or omission of א occurs in **יֵאָסֶה** Num. 11:25 Hi. fut. for **יֵאָסֶה**, **יֵאָסֶה** Ezek. 21:33 Hi. inf. for **יֵאָסֶה**, **יֵאָסֶה** Job 32:11 Hi. fut. for **יֵאָסֶה**, **יֵאָסֶה** Prov. 17:4 Hi. part. for **יֵאָסֶה**, §53. 2. *a.*, **יֵאָסֶה** Job 35:11 Pi. part. for **יֵאָסֶה**, §53. 3. **יֵאָסֶה** 2 Sam. 22:40 Pi. fut. for **יֵאָסֶה**, **יֵאָסֶה** 1 Sam. 15:5 Hi. fut. for **יֵאָסֶה**, **יֵאָסֶה** Isa. 21:14 Hi. pret. for **יֵאָסֶה**, **יֵאָסֶה** Isa. 13:20 Pi. fut. for **יֵאָסֶה**, and after prefixes **יֵאָסֶה**, the Kal infinitive of א with the preposition ל, **יֵאָסֶה** Ezek. 28:16 Pi. fut. with Vav conversive for **יֵאָסֶה**, **יֵאָסֶה** Zech. 11:5 Hi. fut. with Vav conjunctive for **יֵאָסֶה**, **יֵאָסֶה** Eccles. 4:14 Kal pass. part. with the article for **יֵאָסֶה**.

d. The diphthongal Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, **יֵאָסֶה** Num. 32:30 for **יֵאָסֶה**, and five times in the Hiphil future, **יֵאָסֶה** Jer. 46:8 for **יֵאָסֶה**, **יֵאָסֶה** Hos. 11:4 for **יֵאָסֶה**, **יֵאָסֶה** Neh. 13:13 for **יֵאָסֶה**, **יֵאָסֶה** 1 Sam. 14:24 abbreviated from **יֵאָסֶה** for **יֵאָסֶה**, **יֵאָסֶה** 2 Sam. 20:5 K^ri for **יֵאָסֶה**.

e. א draws the vowel to itself from the preformative in **יֵאָסֶה** Prov. 1:22 Kal fut. for **יֵאָסֶה** in pause **יֵאָסֶה** Zech. 8:17, Ps. 4:3, §60. 3. *c.* Some so explain **יֵאָסֶה** Job 20:26, regarding it as a Kal future for

תִּצְלֶהָ with the vowel attracted to the *א* from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbutz, as מִצְדֵּם Nah. 2:4, יִתְבָּרֵךְ Ps. 94:20.

3. *a.* Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes, as תִּצְלֶהָ, תִּצְלָהּ, תִּצְלֶהָ, being rarely changed to Pattahh, as in תִּצְלָהּ Prov. 20:16. or Seghol, as אֶסְפָּה Num. 11:16, צִרְבָּה Job 33:5. In the inflected imperative Seghol occurs once instead of Hhirik, תִּצְבְּרִי Isa. 47:2, and Kamets Hhatuph twice in compensation for the omitted Hholem, תִּצְלִי Zeph. 3:14 but תִּצְלוּ Ps. 68:5, תִּרְבִּי Jer. 2:12 but תִּרְבִּי Jer. 50:27, though the *o* sound is once retained in the compound Sh'va of a pausal form, תִּרְבִּי Isa. 44:27. Ewald explains תִּצְבְּרִי Ex. 20:5, 23:24, Deut. 5:9, and תִּצְבְּרִי Deut. 13:3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ה has (,) תִּמְצֶה Ezek. 16:5, תִּמְצְהוּ Hos. 7:4.

b. In a very few instances Pattahh is found in the first syllable of the Niphal and of the Hiphil preterite, תִּצְבֹּרֶךְ Ps. 89:8, תִּתְבָּרֶךְ Judg. 8:19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (,). In תִּתְבָּרֶךְ 2 plur. pret., תִּתְבָּרֶךְ inf., תִּתְבָּרֶךְ imper. of תִּתְבָּרֶךְ, the initial ה has (,) under the influence of the following ר; א receives (,) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲבִלְתָּם, אֲבִלְתֶּם, אֲבִלְתֶּן, but commonly (,) in the imperative and infinitive, § 60. 3. *b.* אֲבִלְתָּ imper., אֲבִלְתָּ inf. and אֲבִלְתָּ inf., אֲבִלְתָּ imper., אֲבִלְתָּ inf. and imper. (but תִּתְבָּרֶךְ Job 34:18 with ה interrogative), אֲבִלְתָּ (with ה, paragogic אֲבִלְתָּ), and in a very few instances the long vowel (,) § 60. 3. *c.* אֲבִי Ex. 16:23 for אֲבִי Isa. 21:12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (,) or (,) or (,). In a very few instances this correspondence is neglected; thus, in תִּתְבָּרֶךְ 3 fem. fut. of תִּתְבָּרֶךְ to go (comp. תִּתְבָּרֶךְ from תִּתְבָּרֶךְ to laugh) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in תִּתְבָּרֶךְ (once, viz., Hab. 1:15 for תִּתְבָּרֶךְ) and תִּתְבָּרֶךְ Hiphil and Hophal preterites of תִּתְבָּרֶךְ to go up, and תִּתְבָּרֶךְ (once, viz., Josh. 7:7 for תִּתְבָּרֶךְ) Hi. pret. of תִּתְבָּרֶךְ to pass over, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms תִּתְבָּרֶךְ, תִּתְבָּרֶךְ, תִּתְבָּרֶךְ from תִּתְבָּרֶךְ to be, and תִּתְבָּרֶךְ from תִּתְבָּרֶךְ to live, are peculiar in having simple vocal Sh'va.

3. Where (ה) or (ה) are proper to the form these are frequently changed to (ה) or (ה) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, רָאָה 2 Kin. 5:3; רָאָה Ex. 4:29; רָאָה Ps. 27:10; רָאָה Josh. 2:18; רָאָה Isa. 59:5; רָאָה Judg. 16:13; the Niphal, נָשָׂא 1 Kin. 10:3; נָשָׂא Nah. 3:11; נָשָׂא Ps. 26:4; and especially in the Hiphil preterite with Vav conversive, הָאָבֵרָה Job 14:19; הָאָבֵרָה Deut. 7:24; הָאָבֵרָה Deut. 9:3 (comp. הָאָבֵרָה Ps. 80:6); הָאָבֵרָה Lev. 23:30; הָאָבֵרָה Isa. 49:26; הָאָבֵרָה Neh. 5:16; הָאָבֵרָה Ezek. 30:25; הָאָבֵרָה Isa. 43:23; הָאָבֵרָה Jer. 17:4; הָאָבֵרָה Deut. 1:45; הָאָבֵרָה Ex. 15:26; הָאָבֵרָה Jer. 49:37; after Vav conjunctive, however, the vowels remain unchanged, הָאָבֵרָה 1 Sam. 17:35; הָאָבֵרָה Ps. 50:21. The change from (ה) to (ה) after Vav conversive occurs once in the third person of the Hiphil preterite, הָאָבֵרָה Ps. 77:2, but is not usual, e. g. הָאָבֵרָה . . . הָאָבֵרָה Lev. 27:8. There is one instance of (ה) instead of (ה) in the Hiphil infinitive, הָאָבֵרָה Jer. 31:32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, הָאָבֵרָה, הָאָבֵרָה; הָאָבֵרָה, הָאָבֵרָה.

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ה, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species whose initial letters are annexed to the root, viz.:

אָרָם Hi. to be red.	הָבֵל K. Hi. to be vain.	הָגֵר K. to gird.
אָרָר Ni. Hi. to be illu- trious.	הָהָה K. Hi. to meditate.	הָהָל K. (not Ho.) to
אָרָם Hi. to close.	הָהָה K. to thrust.	cease.
* אָרָר K. to shut.	הָהָה K. Ni. to honour.	הָהָב K. to cut.
אָלָה K. to learn.	הָהָה K. Ni. to be.	הָהָה K. (not Hi.) to
אָפֵר K. to gird on.	* הָהָר K. to injure, wound.	live.
אָשָׁם K. Ni. (not Hi.) to be guilty.	הָהָה Ni. Hi. Ho. to hide.	הָהָה K. Hi. to be wise.
	הָהָה K. to beat off.	* הָהָה K. meaning doubt-
	הָהָה Hi. to join together.	ful.

* ἀπαξ λεγόμενον.

הָרָה K. Ni. <i>to desire.</i>	הָרָה K. <i>to dig.</i>	קָרָה K. <i>to put on as an ornament.</i>
הָרָה K. <i>to spare.</i>	הָרָה K. Hi. <i>to blush.</i>	
חָרַס K. Ni. <i>to do violence to.</i>	חָרַס K. Ni. <i>to search.</i>	קָרָה Hi. <i>to gather much.</i>
חָרַס K. <i>to be leavened.</i>	חָרַס K. (not Hi.) <i>to hew.</i>	קָרָה Ni. <i>to be wanting.</i>
חָרַס K. <i>to ferment.</i>	חָרַס K. Ni. <i>to investigate.</i>	קָרָה K. Ni. <i>to trouble.</i>
חָרַס K. <i>to dedicate.</i>	* חָרַס K. <i>to tremble.</i>	קָרָה Hi. <i>to be presumptuous.</i>
חָרַס K. <i>to devour.</i>	חָרַס K. <i>to take up.</i>	קָרָה K. Ni. <i>to pervert.</i>
חָרַס K. <i>to muzzle.</i>	חָרַס Ni. <i>to be destined.</i>	קָרָה K. Hi. <i>to tithe.</i>
חָרַס K. Hi. <i>to lack.</i>	חָרַס Ho. <i>to be swaddled.</i>	* קָרָה Ni. <i>to be burnt up.</i>
חָרַס Ni. <i>to cover.</i>	חָרַס K. Ni. Hi. <i>to seal.</i>	קָרָה K. Hi. <i>to be removed.</i>
חָרַס K. Ni. <i>to be panic-struck.</i>	חָרַס K. <i>to seize.</i>	קָרָה K. Ni. Hi. <i>to entreat.</i>
חָרַס K. <i>to delight.</i>	קָרָה K. <i>to love, dote.</i>	

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz. :

חָרַס <i>to bind.</i>	חָרַס <i>to trust.</i>	קָרָה <i>to wear.</i>
חָרַס <i>to turn.</i>	חָרַס <i>to withhold.</i>	קָרָה <i>to encircle.</i>
חָרַס <i>to take in pledge.</i>	חָרַס <i>to uncover.</i>	קָרָה <i>to conceal.</i>
חָרַס <i>to bind.</i>	חָרַס <i>to think.</i>	קָרָה <i>to shut up, restrain.</i>
חָרַס <i>to be strong.</i>	חָרַס <i>to be dark.</i>	קָרָה <i>to supplant.</i>
חָרַס <i>to be sick.</i>	קָרָה <i>to pass over.</i>	קָרָה <i>to smoke.</i>
חָרַס <i>to divide.</i>	קָרָה <i>to help.</i>	קָרָה <i>to be rich.</i>

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz. :

חָרַס 2 Chr. 19 : 2, Pr. 15 : 9, <i>to love.</i>	חָרַס Ezek. 26 : 18, <i>to tremble.</i>
חָרַס Ps. 65 : 7, <i>to gird.</i>	חָרַס Hi. part. <i>to be silent.</i>
חָרַס Ps. 47 : 10, <i>to gather.</i>	חָרַס Jer. 49 : 37, <i>to be dismayed.</i>
חָרַס Ps. 109 : 23, <i>to go.</i>	קָרָה Eccl. 5 : 8, <i>to serve.</i>
חָרַס Job 39 : 4, Jer. 29 : 8, <i>to dream.</i>	קָרָה Jer. 15 : 17. Ps. 149 : 5, and
חָרַס Job 20 : 24, <i>to change, pierce.</i>	קָרָה Ps. 5 : 12, <i>to exult.</i>

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

* ἀπαξ λεγόμενον.

† Except Ps. 44 : 22.

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsere upon the omission of Daghesh-forte in the first radical, **יִצְחָק** Isa. 23:18, **יִחַדְּךָ** (the retrocession of the accent by § 35. 1) Isa. 28:27, **יִחַדְּךָ** Job 38:24. **יִחַדְּךָ** Num. 32:17, **יִחַדְּךָ** 2 Sam. 17:23, which is in one instance expressed by the vowel letter **י**, **יִחַדְּךָ** Ex. 25:31. The only exception is **יִחַדְּךָ** (two accents explained by § 42. a) Ezek. 26:15 for **יִחַדְּךָ**, where the vowel remains short as in an intermediate syllable, only being changed to Seghol before the guttural as in the Niphal and Hiphil preterites. According to some copies, which differ in this from the received text, the vowel likewise remains short in **יִחַדְּךָ** Job 19:7, **יִחַדְּךָ** Ezek. 43:18, **יִחַדְּךָ** 1 Chron. 24:3, **יִחַדְּךָ** Lam. 2:11.

2. The initial **ה** of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as **יִחַדְּךָ** Jer. 37:12 for **יִחַדְּךָ**. **יִחַדְּךָ** Eccles. 5:5, **יִחַדְּךָ** 2 Sam. 19:19, **יִחַדְּךָ** Deut. 26:12, **יִחַדְּךָ** Neh. 10:39, **יִחַדְּךָ** 2 Sam. 18:3 K'thibh; and still more rarely that of the Niphal infinitive, **יִחַדְּךָ** Lam. 2:11 for **יִחַדְּךָ** Ezek. 26:15.

§ 114. The letter **ר** resembles the other gutturals in not admitting Daghesh-forte, and in requiring the previous vowel to be lengthened instead, **יִחַדְּךָ** Jon. 1:5, **יִחַדְּךָ** Ps. 106:25. In other cases, however, it causes no change in an antecedent Hhirik, **יִחַדְּךָ** Deut. 19:6, **יִחַדְּךָ** 2 Sam. 7:10, **יִחַדְּךָ** Ps. 66:12, except in certain forms of the verb **יִחַדְּךָ** to see, viz., **יִחַדְּךָ** Kal future with Vav conversive, shortened from **יִחַדְּךָ**, **יִחַדְּךָ** which alternates with **יִחַדְּךָ** as Hiphil preterite, and once with Vav conversive preterite, **יִחַדְּךָ** Nah. 3:5. It is in two instances preceded by Hhirik in the Hiphil infinitive, **יִחַדְּךָ**, **יִחַדְּךָ** Jer. 50:34. In the Hophal species the participles **יִחַדְּךָ** Isa. 14:6, **יִחַדְּךָ** Lev. 6:14 take Kibbutz in the first syllable, but **יִחַדְּךָ**, **יִחַדְּךָ** have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal, **יִחַדְּךָ** Gen. 44:4, **יִחַדְּךָ** Ps. 129:86, except in one instance, **יִחַדְּךָ** Ps. 7:6, where it appears to receive Pattahh furtive contrary to the ordinary rule which restricts it to the end of the word, § 60. 2. a.

§ 115. The verb **יִחַדְּךָ** reduplicates its last instead of its second radical in the Pual, **יִחַדְּךָ**; **יִחַדְּךָ** reduplicates its last syllable, **יִחַדְּךָ** Lam. 2:11, § 92. a. **יִחַדְּךָ** Hos. 11:3 has the appearance of a Hiphil preterite with **ה** prefixed instead of **ה**.

יִחַדְּךָ is a secondary root, based upon the Hiphil of **יִחַדְּךָ**. See ע"ב verbs.

For the peculiar forms of **יִחַדְּךָ** and **יִחַדְּךָ** see the פ"ב verbs, **יִחַדְּךָ** and **יִחַדְּךָ**.

AYIN GUTTURAL VERBS.

§ 116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz. :

1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal, and the feminine plural of the future and imperative Niphal, Piel, and Hithpacl, where the like change sometimes occurs even without the presence of a guttural, רָגַל for רָגַל; תִּנְאֲלָה for תִּנְאֲלָה.

2. No forms occur which could give rise to Pattahh furtive.

3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated, גָּאֲלִי for גָּאֲלִי.

4. Daghesht-forde is always omitted from the second radical in Piel, Pual, and Hithpacl, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem, § 60. 4, בָּהֵר, גָּאֵל.

§ 117. The inflections of Ayin guttural verbs may be shown by the example of גָּאֵל, which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. d, it is printed with Tsere in this and the following paradigms.

PARADIGM OF AYIN GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 m.	פָּאַל	נִפְּאַל	פִּיֵּאַל	פּוּאַל	הִתְפַּאַל
3 f.	פָּאַלָּה	נִפְּאַלָּה	פִּיֵּאַלָּה	פּוּאַלָּה	הִתְפַּאַלָּה
2 m.	פָּאַלְתָּ	נִפְּאַלְתָּ	פִּיֵּאַלְתָּ	פּוּאַלְתָּ	הִתְפַּאַלְתָּ
2 f.	פָּאַלְתְּ	נִפְּאַלְתְּ	פִּיֵּאַלְתְּ	פּוּאַלְתְּ	הִתְפַּאַלְתְּ
1 c.	פָּאַלְתִּי	נִפְּאַלְתִּי	פִּיֵּאַלְתִּי	פּוּאַלְתִּי	הִתְפַּאַלְתִּי
Plur. 3 c.	פָּאַלוּ	נִפְּאַלוּ	פִּיֵּאוּ	פּוּאוּ	הִתְפַּאוּ
2 m.	פָּאַלְתֶּם	נִפְּאַלְתֶּם	פִּיֵּאַלְתֶּם	פּוּאַלְתֶּם	הִתְפַּאַלְתֶּם
2 f.	פָּאַלְתֶּן	נִפְּאַלְתֶּן	פִּיֵּאַלְתֶּן	פּוּאַלְתֶּן	הִתְפַּאַלְתֶּן
1 c.	פָּאַלְנוּ	נִפְּאַלְנוּ	פִּיֵּאַלְנוּ	פּוּאַלְנוּ	הִתְפַּאַלְנוּ
INFIN. Absol.	פָּאַוֵּל	הִתְפַּאַל	פִּיֵּאַל		
Constr.	פָּאַל	הִתְפַּאַל	פִּיֵּאַל		הִתְפַּאַל
FUT. 3 m.	יִפְּאַל	יִתְפַּאַל	יִפְּאַל	יִפְּאַל	יִתְפַּאַל
3 f.	יִתְפַּאַלָּה	יִתְפַּאַלָּה	יִתְפַּאַלָּה	יִתְפַּאַלָּה	יִתְפַּאַלָּה
2 m.	יִתְפַּאַלְתָּ	יִתְפַּאַלְתָּ	יִתְפַּאַלְתָּ	יִתְפַּאַלְתָּ	יִתְפַּאַלְתָּ
2 f.	יִתְפַּאַלְתְּ	יִתְפַּאַלְתְּ	יִתְפַּאַלְתְּ	יִתְפַּאַלְתְּ	יִתְפַּאַלְתְּ
1 c.	אֶפְּאַל	אֶתְפַּאַל	אֶפְּאַל	אֶפְּאַל	אֶתְפַּאַל
Plur. 3 m.	יִתְפַּאוּ	יִתְפַּאוּ	יִתְפַּאוּ	יִתְפַּאוּ	יִתְפַּאוּ
3 f.	יִתְפַּאַלְנָה	יִתְפַּאַלְנָה	יִתְפַּאַלְנָה	יִתְפַּאַלְנָה	יִתְפַּאַלְנָה
2 m.	יִתְפַּאַלְוּ	יִתְפַּאַלְוּ	יִתְפַּאַלְוּ	יִתְפַּאַלְוּ	יִתְפַּאַלְוּ
2 f.	יִתְפַּאַלְנָה	יִתְפַּאַלְנָה	יִתְפַּאַלְנָה	יִתְפַּאַלְנָה	יִתְפַּאַלְנָה
1 c.	נִפְּאַל	נִפְּאַל	נִפְּאַל	נִפְּאַל	נִתְפַּאַל
IMPER. 2 m.	פָּאַל	הִתְפַּאַל	פִּיֵּאַל		הִתְפַּאַל
2 f.	פָּאַלִי	הִתְפַּאַלִי	פִּיֵּאַלִי	wanting	הִתְפַּאַלִי
Plur. 2 m.	פָּאַלוּ	הִתְפַּאוּ	פִּיֵּאוּ		הִתְפַּאוּ
2 f.	פָּאַלְנָה	הִתְפַּאַלְנָה	פִּיֵּאַלְנָה		הִתְפַּאַלְנָה
PART. Act.	פָּאַל		פִּיֵּאַל		מִתְפַּאַל
Pass.	פָּאוֹל	נִפְּאוֹל		פּוּאוֹל	

REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is ר, the Kal future and imperative commonly have Hholem; but the following take Pattahh, *אָנָה* to be long, *חָדָב* to be dried or desolate, *חָדָד* to tremble, *חָדָה* to reproach, to winter, *חָדָן* to sharpen, *חָדָב* to be sweet, *חָדָב* to come near, *חָדָה* to cover; *חָדָה* to tear in pieces, has either Hholem or Pattahh; *חָדָשׁ* to plough has fut. *o*, to be silent has fut. *a*.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only *חָהָם* to roar, and *חָהָם* to lore, have Hholem; *חָזַם* to curse, *חָזַל* to trespass, and *חָזַל* to do, have either Pattahh or Hholem; the future of *חָזַל* to grasp, is *חָזַח* or *חָזַח*.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, *חָזַח* Prov. 4:6, *חָזַח* 2 Kin. 10:14, *חָזַח* 2 Sam. 22:43, *חָזַח* Isa. 45:11, *חָזַח* Gen. 29:32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be ר or another guttural, *חָזַחְנָה* Ezek. 7:27, *חָזַחְנָה* Prov. 6:27, *חָזַחְנָה* Ezek. 16:6, *חָזַחְנָה* Hos. 4:13, but Tsere occasionally in pause, *חָזַחְנָה* Jer. 9:17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē* *חָהָב* Gen. 27:9, *חָהָב* Deut. 15:16; infinitive *וְחָהָב* 1 Sam. 7:8, *חָהָב* Jer. 15:3, with Makkeph, *חָהָב* 1 Kin. 5:20; Niphal infinitive, *חָהָבְךָ* Ex. 17:10, with suffixes, *חָהָבְךָ* 2 Chron. 16:7, *חָהָבְךָ* Judg. 11:25, *חָהָבְךָ* 1 Sam. 20:6, *חָהָבְךָ* Ezek. 14:3 (a like substitution of *ח* for *ה* occurring once in the Hiphil preterite, *חָהָבְךָ* Isa. 63:3); future *חָהָבְךָ* Ex. 14:14, with Vav conversive, *חָהָבְךָ* Job 7:5, *חָהָבְךָ* Ex. 32:1, *חָהָבְךָ* Judg. 6:34, *חָהָבְךָ* Ex. 9:15, *חָהָבְךָ* Num. 22:25, or with the accent on the penult, *חָהָבְךָ* Ex. 17:8, *חָהָבְךָ* Gen. 41:8; imperative, *חָהָבְךָ* 1 Sam. 18:17, or with the accent thrown back, *חָהָבְךָ* Gen. 13:9; Hiphil infinitive, *חָהָבְךָ* 1 Sam. 27:12, *חָהָבְךָ* Gen. 21:16, *חָהָבְךָ* Deut. 7:2, apocopated future, *חָהָבְךָ* 1 Sam. 2:10, *חָהָבְךָ* 1 Kin. 8:1 (in the parallel passage, 2 Chron. 5:2, *חָהָבְךָ*), *חָהָבְךָ* Deut. 9:26, *חָהָבְךָ* Ps. 12:4, with Vav conversive, *חָהָבְךָ* 1 Kin. 22:54, *חָהָבְךָ* Zeck. 11:8; imperative, *חָהָבְךָ* Ex. 28:1, with Makkeph, *חָהָבְךָ* Ps. 81:11, *חָהָבְךָ* 2 Sam. 20:4, *חָהָבְךָ* Deut. 4:10, with a pause accent the last vowel sometimes becomes Pattahh, *חָהָבְךָ* Job 13:21, *חָהָבְךָ* Ps. 69:24, though not always, *חָהָבְךָ* Lev. 8:3. Hophal infinitive, *חָהָבְךָ* 2 Kin. 3:23. Tsere is commonly retained in the last syllable of the Piel and Hithpacl, which upon the retrocession or loss of the accent is shortened to Seghol, *חָהָבְךָ* Lev. 5:22, *חָהָבְךָ* Hos. 9:2, *חָהָבְךָ* Gen. 39:14, *חָהָבְךָ* Ps. 104:26, *חָהָבְךָ* 74:10, *חָהָבְךָ* Gen. 39:4, *חָהָבְךָ* Dan. 2:1, *חָהָבְךָ* 2 Kin. 18:23, and occasionally before suffixes to Hhirik, *חָהָבְךָ* Isa. 1:15, *חָהָבְךָ* (fem. form for *חָהָבְךָ*, § 61.5) 1 Sam. 16:15 but *חָהָבְךָ* Isa. 30:18, *חָהָבְךָ*

Ezek. 5:16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, לָחַט Mal. 3:19. רָחַם Ps. 103:13, רָחַם Isa. 6:12, אָרַשׁ Deut. 20:7, בָּרַךְ Gen. 24:1 (בָּרַךְ rarely occurs except in pause), פָּרַשׁ Isa. 25:11, and more rarely still in the imperative, קָרַב Ezek. 37:17, and future רָחַץ Prov. 14:10, רָחַץ Dan. 1:8.

2. שָׁאֵל, which has Kamets in pause, שָׁאֵל, but most commonly Tsere before suffixes. שָׁאֵלִי, שָׁאֵלֶיךָ, exhibits the peculiar forms, שָׁאֵלִי 1 Sam. 12:13, שָׁאֵלֶיךָ 1 Sam. 1:20, שָׁאֵלֶיךָ Judg. 13:6, שָׁאֵלֶיךָ 1 Sam. 1:28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, אָחֲזֶם Hos. 9:10, אָחֲזֶה Ruth 3:13, מָאֲסָם Am. 2:4, מָאֲסָם (by § 61. 1) Isa. 30:12, קָרָחָם Deut. 20:2 (the alternate form being מָרָדָם Josh. 22:16), רָחַץ Ex. 30:18, רָחַץ Ezek. 8:6, and sometimes is changed to Pattahh, רָחַץ Isa. 57:13, מָאֲסָם Ezek. 20:27, שָׁחָה Hos. 5:2, אָחֲזָה Deut. 10:15, הָאֲחִיָּה Jer. 31:12, or with simple Sh'va under the guttural, צָנַף Ps. 68:8, וְצָנַף 2 Chron. 26:19. In וְצָנַף Num. 23:7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragogic imperative takes the form שָׁאֵל Isa. 7:11, comp. שָׁחָה Dan. 9:19, רָחַץ Ps. 41:5.

4. Hhirik of the inflected Kal imperative is retained before ר, בָּרַח Josh. 9:6, and once before ה, שָׁחָה Job 6:22; when the first radical is א it becomes Seghol, אָחֲזִי Ps. 31:24, אָחֲזִי Cant. 2:15; in other cases it is changed to Pattahh, וְצָנַף Isa. 14:31, וְצָנַף Judg. 10:14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (ֿ), after Seghol (ֿ), in other cases (ֿ), as is sufficiently shown by the examples already adduced. Exceptions are rare, אָחֲזִי Ruth 3:15, הִשְׁחָרִי Ezek. 16:33, רָחַץ y'thā'rēhū Isa. 44:13.

2. The letter before the guttural receives compound Sh'va in רָחַץ Gen. 21:6; in נָאֲשָׂר Ezek. 9:8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11. 1. *a*. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, נָשָׂר and נָשָׂר.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of בָּרַךְ, e. g. בָּרַכְוֹ Num. 6:23, בָּרַכְוֹ Gen. 27:27.

§ 121. 1. Upon the omission of Daghesht-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevailing before ע, but rarely before ה or ח. The previous vowel remains short in בָּעַת to terrify, בָּעַת to provoke, מָעַט to be few, נָצַר to shake, אָצַק to cry. It is sometimes lengthened, though not always, in בָּאֵר to make plain, נָאֵח to commit adultery, נָאֵץ to despise, נָאֵץ to reject, שָׁאֵל to ask, בָּזַר to consume, שָׁנַר to sweep away by a tempest, מָחַץ to abhor, בָּהַל to affright, בָּהַל to be dim, נָהַל to lead. It is also lengthened in קָהַל to be dull, which only occurs Eccl. 10:10. The only instances of

the prolongation of the vowel before ה are לָהֶם Pi. inf. Judg. 5: 8. בָּהֶן Pu. pret. Ezek. 21: 18, הָיוּ Pu. pret. Ps. 36: 13, הָיָה הָיָה Job 9: 30, the first two of which may, however, be regarded as nouns. Daghesh-forte is retained and the vowel consequently remains short in הָיָה Ezek. 16: 4. : הָיָה Job 33: 21, unless the point in the latter example is to be regarded as Mappik, § 26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural. הָיָה Job 15: 18. שָׁחַח Jer. 12: 10, though it is in two instances changed to Seghol, אָחַח Judg. 5: 28, הָחַח Ps. 51: 7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, § 63. 1. *a*, הָחַח Ezek. 5: 13, הָחַח Num. 23: 19, הָחַח Num. 8: 7.

§ 122. 1. הָחַח and שָׁחַח are Piel forms with the third radical reduplicated in place of the second; סָחַח doubles the second syllable; and אָחַח Hos. 4: 18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, § 92. *a*.

2. שָׁחַח and שָׁחַח have two forms of the Piel, שָׁחַח and שָׁחַח, § 92. *b*; and שָׁחַח two forms of the Hithpacl, שָׁחַח and שָׁחַח Jer. 46: 7, 8; מָחַח Isa. 52: 5, follows the analogy of the latter; הָחַח Eccl. 12: 5, is sometimes derived from מָחַח to despise, as if it were for מָחַח; such a form would however be unexampled. The vowels show it to be the Hiphil future of מָחַח or rather מָחַח to flourish or blossom, the *x* being inserted as a vowel letter, § 11. 1. *a*. מָחַח Isa. 59: 3. Lam. 4: 14 is a Niphal formed upon the basis of a Pual, § 83. *c*. (2). הָחַח Ezra 10: 16 is an anomalous infinitive from מָחַח, which some regard as Kal, others as Piel.

LAMEDH GUTTURAL VERBS.

§ 123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz. :

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpacl, הָחַח.

2. Tsere preceding the third radical, as in the Piel and Hithpacl and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, § 17, after the long heterogeneous vowel, e. g. הָחַח or הָחַח.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, הַשְׁלִיחַ, שְׁלַח.

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, שְׁלַחְתָּ, שְׁלַחְתָּהּ.

5. When, however, a personal affirmative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, שְׁלַחְתְּ.

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by § 61. 2, and accordingly pronounce שְׁלַחְתְּ *shālahhat* instead of *shāla'hht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghesh-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, § 17. *a.*

6. There is no occasion in these verbs for the application of the rule requiring the omission of Daghesh-forte from the gutturals.

§ 124. The inflections of Lamedh guttural verbs may be represented by שְׁלַח *to send*. The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with ה of the prefix, according to § 82. 5.

a. Instead of the Niphal infinitive absolute with prefixed ה, which does not happen to occur in any verb of this class, the alternate form with prefixed ו, § 91. *b.* is given in the paradigm, וְשַׁלַּח being in actual use.

PARADIGM OF LAMEDH GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHL.	HITHPAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְחָה	הִשְׁלִיכָהּ	הִשְׁתַּלְּכָהּ
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּכוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. Absol.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	—
Constr.	שִׁלַּח	הִשְׁלִיחַ	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
FUT. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלִיחִי	תִּשְׁתַּלְּחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּכוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלְּכוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי
Plur. 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. Act.	שֹׁלֵחַ		מִשְׁלֵחַ	מִשְׁלִיחַ	מִשְׁתַּלַּח
Pass.	שְׁלֻחַ	נִשְׁלָח			

REMARKS ON LAMEDH GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh without exception; in one instance the K'thibh inserts ו, אסור Jer. 5:7, where the K'ri is אסור. The vowel *a* is retained before suffixes, remaining short in אסור Am. 9:1, but usually lengthened to Kamets, אסור 2 Chron. 21:17, אסור Gen. 23:11. In the paragogic imperative *a* may be retained, אסור Dan. 9:19, or rejected, and Hhirik given to the first radical, אסור Job 32:10. אסור Gen. 43:8. Hhirik appears in אסור Gen. 25:31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragogic ו, and suffixes, אסור 1 Chron. 29:18, אסור Prov. 3:3.

2. The Kal infinitive construct mostly has *o*, אסור Jon. 2:1, אסור Num. 17:28, אסור Isa. 54:9, rarely *a*, אסור Isa. 58:9, אסור Num. 20:3, אסור 1 Sam. 15:1. With a feminine ending, the first syllable takes Kamets Hhatuph, אסור Zeph. 3:11; so sometimes before suffixes, אסור 2 Sam. 15:12, אסור Neh. 1:4, אסור Josh. 6:5, but more commonly Hhirik, אסור Am. 1:13, אסור Num. 35:19, אסור Neh. 8:5, rarely Pattahh, אסור Ezek. 25:6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *e* in the preterite take Pattahh, § 82. 1. *a*; and in addition the following, viz.: אסור to shut, אסור to say, אסור to honour, אסור to grow pale, אסור to shake, אסור to be rich, אסור to entreat, אסור to slip away, אסור to press, אסור to drink or be drunken. The following have Pattahh or Hholem, אסור to decree, אסור to vow, אסור fut. *o*, to reap, fut. *a*, to be short.

§ 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr. אסור Esth. 2:8, אסור Isa. 51:14, future, אסור Ps. 9:19, אסור Job 17:3, imperative, even in pause, אסור. Piel: preterite, אסור Lev. 14:8, אסור 2 Chron. 34:4, infin. constr., אסור Hab. 1:13, אסור Lam. 2:8, future, אסור Job 16:13, אסור 2 Kin. 8:12, אסור Deut. 7:5, imperative, אסור Ex. 4:23. Hiphil: apocopated future, אסור 2 Kin. 18:30, fut. with Vav conversive, אסור Judg. 4:23, fem. plur., אסור Ps. 119:171, imperative, אסור Ps. 86:2, and even in pause, אסור 1 Kin. 22:12. Hithpael: אסור Prov. 17:14, אסור Dan. 11:40, אסור Ps. 106:47; this species sometimes has Kamets in its pausal forms, אסור Josh. 9:13, אסור Ps. 107:27. On the other hand, the absolute infinitives: Piel, אסור Deut. 22:7, Hiphil, אסור Isa. 7:11, Hophal, אסור Ezek. 16:4. Participles: Kal, אסור Deut. 28:52, but occasionally in the construct state with Pattahh, אסור Ps. 94:9, אסור Isa. 51:15, אסור Isa. 42:5, אסור Lev. 11:7, Piel, אסור 1 Kin. 3:3, Hithpael, אסור 1 Sam. 21:15. Tsere is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect

verbs shortened to Seghol, Pi. inf. const. שִׁחַחְךָ Deut. 15: 18, fut. אֲשִׁחַחְךָ Gen. 31: 27. There is one instance of Pattahh in the Hiphil inf. const., הוֹחִיחַ Job 6: 26.

2. In verbs with final ר Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpael (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. a) is commonly retained elsewhere, שָׁבַר Ps. 76: 4, שָׁבַר Ex. 9: 25, תִּתְחַבֵּר Prov. 25: 6, הִתְאַבֵּר Ps. 93: 1, הִתְאַבֵּר Gen. 22: 14, הִתְאַבֵּר Gen. 10: 19, תִּתְקַר Zeph. 2: 4. Two verbs have Seghol in the Piel preterite, הִדְבֵּר (in pause, הִדְבֵּר) and בִּשְׁבַּר .

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, שִׁמְנֶתָּ Ruth 2: 8, שִׁמְנֶתָּ Ezek. 16: 28, הִשְׁמֶנְתָּ Esth. 4: 14, הִשְׁמֶנְתָּ Ezek. 16: 4, scarcely ever simple Sh'va, לִקְחֶתָּ 1 Kin. 14: 3, שִׁבֶּחְתָּ Jer. 13: 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in לִקְחֶתָּ Gen. 30: 5, and נִכְחֶתָּ Gen. 20: 16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood as in the common English version "*she was reproved*," or *it is adjudged* (i. e. justly due as a compensation) to thee; the latest authorities, however, prefer to render it *thou art judged*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, שִׁמְנֵינָּהּ Gen. 4: 23 for שִׁמְנֵנָּהּ .

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb, רָצַחְתָּךְ Num. 24: 11, הִשְׁתַּחֲוִיתָךְ Prov. 25: 17, but also in the first plural of the preterite, שִׁתְּחַוִּינָהּ Ps. 44: 18 (שִׁתְּחַוִּינָהּ ver. 21), רָצַחְנוּךְ Isa. 59: 12, בִּשְׁמַנֵּינוּךְ Ps. 35: 25, הוֹחֲמֵנוּךְ 2 Sam. 21: 6, שִׁתְּחַוִּינָהּ Ps. 132: 6; ר retains simple Sh'va before all personal terminations and suffixes, אֲמַרְתָּ Judg. 4: 20, אֲמַרְתָּם Mal. 1: 7, קִדְדְתָם Josh. 4: 23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va, אֲפִשְׁטֶנָּהּ Isa. 27: 4, לִקְחֶתָּהּ Gen. 2: 23.

§ 128. The Hiphil infinitive construct once has the feminine ending וּת , $\text{הִשְׁתַּחֲוִיִּיתוּ}$ Ezek. 24: 26; הִתְחַבֵּרְתוּ Ezek. 16: 50 for $\text{הִתְחַבֵּרְתֶּנָּהּ}$ perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In נִשְׁקָה Am. 5: 8 K'thibh for נִשְׁקָהּ the guttural ק is elided, § 53. 3.

PE NUN (פִּן) VERBS.

§ 129. Nun, as the first radical of verbs, has two peculiarities, viz. :

1. At the end of a syllable it is assimilated to the fol-

lowing consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, הָגִישׁ becomes הִגְשִׁי , written הִגֵּשׁ , so נָגַשׁ for נִגְשֵׁשׁ , הִקְשִׁי for הִקֵּשׁ . In the Hophal, Kamets Hhatuph becomes Kibbuts before the doubled letter, § 61. 5, הִקְשִׁי for הִקְשִׁי .

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel, גֵּשׁ for נִגְשֵׁשׁ , § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ה ; thus, גִּשְׁתִּי for גִּשְׁתִּי (by § 63. 2. a), the primary form being גִּשְׁתִּי .

a. In the Indo-European languages likewise, *n* is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g. $\epsilon\gamma\gamma\rho\acute{\alpha}\phi\omega$, $\epsilon\mu\beta\acute{\alpha}\lambda\lambda\omega$, $\sigma\upsilon\sigma\tau\rho\acute{\epsilon}\phi\omega$.

§ 130. 1. The inflections of Pe Nun verbs may be represented by נִגְשֵׁשׁ to *approach*. In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of נָתַן to *give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

a. The Kal of נָתַן is used only in the infinitive, future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

b. The future of נָתַן has Pattahh in one instance before Makkeph, נִתֵּן Judg. 16: 5.

PARADIGM OF PE NUN VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	נָכַשׁ	נִכַּשׁ	הִכִּישׁ	הֻכַּשׁ	נָכַח
3 f.	נִכַּשְׁתָּ	נִכַּשְׁתְּ	הִכִּישְׁתָּ	הֻכַּשְׁתָּ	נִכַּחְתָּ
2 m.	נִכַּשְׁתָּ	נִכַּשְׁתָּ	הִכִּישְׁתָּ	הֻכַּשְׁתָּ	נִכַּחְתָּ
2 f.	נִכַּשְׁתְּ	נִכַּשְׁתְּ	הִכִּישְׁתְּ	הֻכַּשְׁתְּ	נִכַּחְתְּ
1 c.	נִכַּשְׁתִּי	נִכַּשְׁתִּי	הִכִּישְׁתִּי	הֻכַּשְׁתִּי	נִכַּחְתִּי
Plur. 3 c.	נִכַּשׁוּ	נִכַּשׁוּ	הִכִּישׁוּ	הֻכַּשׁוּ	נִכַּחוּ
2 m.	נִכַּשְׁתֶּם	נִכַּשְׁתֶּם	הִכִּישְׁתֶּם	הֻכַּשְׁתֶּם	נִכַּחְתֶּם
2 f.	נִכַּשְׁתֶּן	נִכַּשְׁתֶּן	הִכִּישְׁתֶּן	הֻכַּשְׁתֶּן	נִכַּחְתֶּן
1 c.	נִכַּשְׁמָה	נִכַּשְׁמָה	הִכִּישְׁמָה	הֻכַּשְׁמָה	נִכַּחְמָה
INFIN. Absol.	נִכּוֹשׁ	הִנָּכַשׁ	הִנָּכַשׁ	הֻנָּכַשׁ	נִכְחוֹן
Constr.	נִכְשֵׁת	הִנָּכְשֵׁת	הִנָּכְשֵׁת	הֻנָּכְשֵׁת	נִכְחֵת
FUT. 3 m.	יִכַּשׁ	יִנָּכַשׁ	יִכִּישׁ	יֻכַּשׁ	יִכַּח
3 f.	תִּכַּשׁ	תִּנָּכַשׁ	תִּכִּישׁ	תֻּכַּשׁ	תִּכַּח
2 m.	תִּכַּשׁ	תִּנָּכַשׁ	תִּכִּישׁ	תֻּכַּשׁ	תִּכַּח
2 f.	תִּכַּשִׁי	תִּנָּכַשִׁי	תִּכִּישִׁי	תֻּכַּשִׁי	תִּכַּחִי
1 c.	אִכַּשׁ	אִנָּכַשׁ	אִכִּישׁ	אֻכַּשׁ	אִכַּח
Plur. 3 m.	יִכַּשׁוּ	יִנָּכַשׁוּ	יִכִּישׁוּ	יֻכַּשׁוּ	יִכַּחוּ
3 f.	תִּכַּשְׁנָה	תִּנָּכַשְׁנָה	תִּכִּישְׁנָה	תֻּכַּשְׁנָה	(תִּכַּחְנָה)
2 m.	תִּכַּשְׁוּ	תִּנָּכַשְׁוּ	תִּכִּישְׁוּ	תֻּכַּשְׁוּ	תִּכַּחוּ
2 f.	תִּכַּשְׁנָה	תִּנָּכַשְׁנָה	תִּכִּישְׁנָה	תֻּכַּשְׁנָה	(תִּכַּחְנָה)
1 c.	נִכַּשׁ	נִנָּכַשׁ	נִכִּישׁ	נֻכַּשׁ	נִכַּח
IMPER. 2 m.	כַּשׁ	הִנָּכַשׁ	הִנָּכַשׁ		כַּח
2 f.	כַּשִׁי	הִנָּכַשִׁי	הִנָּכַשִׁי	wanting	כַּחִי
Plur. 2 m.	כַּשׁוּ	הִנָּכַשׁוּ	הִנָּכַשׁוּ		כַּחוּ
2 f.	כַּשְׁנָה	הִנָּכַשְׁנָה	הִנָּכַשְׁנָה		(כַּחְנָה)
PART. Act.	נִכְשֵׁת		בִּנְכִישׁ		נִכְחֵת
Pass.	נִכְוָשׁ	נִכְשֵׁת		בִּנְכָשׁ	נִכְחוֹת

REMARKS ON PE NUN VERBS.

§ 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, נָחַל Num. 34: 18, נָחַג 2 Kin. 4: 24, נָחַר Gen. 24: 48, נָחַר Ex. 15: 2. It is, however, always assimilated in נָחַם the Niphal preterite of נָחַם *to repent*, and occasionally in נָחַד *to descend*, e. g. נָחַד Jer. 21: 13, נָחַח Prov. 17: 10, נָחַח Ps. 33: 3 but נָחַח *ibid.*, נָחַח Joel 4: 11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: נָחַשׁ Isa. 58: 3, נָחַשׁ Ps. 68: 3, נָחַשׁ Jer. 3: 5, נָחַשׁ Deut. 33: 9 (and occasionally elsewhere), נָחַשׁ Job 40: 24, נָחַשׁ Isa. 29: 1, נָחַשׁ Ezek. 22: 20, נָחַשׁ (for נָחַשׁ) Num. 5: 22, נָחַשׁ (for נָחַשׁ) with Daghesch-forte separative, § 24. 5) Isa. 33: 1, נָחַשׁ Judg. 20: 31.

3. Nun is commonly rejected from the Kal imperative with *a*, נָחַשׁ 2 Sam. 1: 15 (once before Makkeph, נָחַשׁ Gen. 19: 9, in plural נָחַשׁ 1 Kin. 18: 30 and נָחַשׁ Josh. 3: 9), נָחַשׁ Ex. 3: 5, נָחַשׁ Job 1: 11, נָחַשׁ Deut. 2: 24, נָחַשׁ Ezek. 37: 9, נָחַשׁ Gen. 27: 26, though it is occasionally retained, נָחַשׁ 2 Kin. 19: 29, נָחַשׁ Ps. 10: 12, or by a variant orthography, נָחַשׁ Ps. 4: 7 but always elsewhere נָחַשׁ. In imperatives with *o*, and in Lamedh He verbs which have *e* in the imperative, Nun is invariably retained, נָחַשׁ Prov. 17: 14, נָחַשׁ Ps. 24: 14, נָחַשׁ Num. 31: 2, נָחַשׁ Ps. 58: 7, נָחַשׁ Gen. 30: 27, נָחַשׁ Ex. 8: 1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: נָחַשׁ (with suffix, נָחַשׁ) from נָחַשׁ, נָחַשׁ from נָחַשׁ (twice) and נָחַשׁ from נָחַשׁ (once), נָחַשׁ has נָחַשׁ (by § 60. 3. c), with the preposition לְ, נָחַשׁ by § 57. 2. (3), once נָחַשׁ (§ 53. 3) Job 41: 17, once without the feminine ending, נָחַשׁ Ps. 89: 10, and twice נָחַשׁ; נָחַשׁ has commonly נָחַשׁ (for נָחַשׁ), with suffixes נָחַשׁ, but נָחַשׁ Num. 20: 21, and נָחַשׁ Gen. 38: 9.

5. The absolute infinitive Niphal appears in the three forms נָחַשׁ Jer. 32: 4, נָחַשׁ Ps. 68: 3, and נָחַשׁ Judg. 20: 39.

6. The ה of the prefix in the Hithpael species is in a few instances assimilated to the first radical, § 82. 5. a, נָחַשׁ Ezek. 5: 13, נָחַשׁ Ezek. 37: 10, Jer. 23: 13, נָחַשׁ Num. 24: 7, Dan. 11: 14, נָחַשׁ Isa. 52: 5.

§ 132. 1. The last radical of נָחַח is assimilated in the Niphal as well as in the Kal species, נָחַח Lev. 26: 25. The final Nun of other verbs remains without assimilation, נָחַח, נָחַח, נָחַח. In 2 Sam. 22: 41 נָחַח is for נָחַח which is found in the parallel passage Ps. 18: 41. נָחַח 1 Kin. 6: 19, 17: 14 K'thibh, is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (נָחַח) prolonged by reduplication, which is the case with some other short words, e. g. נָחַח from נָחַח, נָחַח; others regard it as the infinitive נָחַח with the 3 fem. plur. suffix or with ה paragogic; Gesenius takes it to be, as always elsewhere, the

2 masc. sing. of the Kal future. הָיָה Ps. 8:2, is the Kal infin., comp. הָיָה Gen. 46:3, not the 3 fem. sing. pret. for הָיָה (Nordheimer), nor the imperative with paragogic ה , as הָיָה is always to be explained elsewhere.

2. The peculiarities of Pe Nun verbs are shared by לָקַח *to take*, whose first radical is assimilated or rejected in the same manner as ל . Kal inf. const. לָקַחַת (with prep. ל , לְלָקַחַת , to be distinguished from לָקַחְתָּ 2 fem. sing. pret.), once לָקַחְתָּ (by § 60. 3. c) 2 Kin. 12:9, with suffixes לָקַחְתָּי , fut. לִקְחֶנָּה , imper. לָקַח , לָקַחִי rarely לָקַחַת , לָקַחְתִּי , Hoph. fut. יִלָּקַח , but Niph. pret. נִלְקַח . In Hos. 11:3 לִקְחֶנָּה is the masculine infinitive with the suffix for לָקַחְתָּ ; the same form occurs without a suffix, לָקַח Ezek. 17:5, or this may be explained with Gesenius as a preterite for לָקַחְתָּ .

3. In Isa. 64:5 לִקְחֶנָּה has the form of a Hiphil future from לָקַח , but the sense shows it to be from לָקַחַת for לָקַחְתָּ , Daghesh-forte being omitted and the previous vowel lengthened in consequence, § 59. a.

AYIN DOUBLED (עֵ) VERBS.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hithpael from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus, עָב for עָבַב , עָבַב for עָבַב § 61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in

the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a vowel (pretonic Kamets, § 82. 1), as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus קָטַב, קָטַב, קָטַב, קָטַב; הִסְטִיב, הִסְטִיב; הִסְטִיב, הִסְטִיב.

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations :

In the Kal future יִקְצֹב becomes יָצַב with *ı* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesht-forte, and the short vowel be retained, thus יָצַב; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, יִמְרֹר for יִמְרֹר; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85. 2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus יָצַב. The three possible forms of this tense are consequently יָצַב, יָצַב, and יִמְרֹר.

In the Niphal preterite נִקְצַב becomes by contraction נָצַב. In a few verbs beginning with ח the short vowel is retained in an intermediate syllable, thus נָחַר for נִחַר; in other cases Hhirik is lengthened to Tsere, נָחַר for נִחַר, or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82. 2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus נָצַב. The forms of this tense are, therefore, נָצַב, נָחַר, נָחַר.

In the Hiphil and Hophal species the vowels of the pre-

fixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghesh-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הֶסֶב for הִסְבִּיב, רֶסֶב or רִסֶב for רִסְבִּיב, הֶסֶב (Kibbuts before the doubled letter by § 61. 5) or הִסְבֵּב for הֶסֶב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appearance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattahh, רִסְבֵּב, רִסֵּב; הִסְבֵּב, הִסֵּב (comp. קִטֵּל, קִטְלָה, קִטְלָה) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, הִסְבִּיב, הִסֵּב (comp. רִקְטִיל, רִקְטִילָה, רִקְטִילָה).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, רִסְבִּי, רִסְבִּי.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels, *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, הִסְבִּי, הִסְבִּי; רִסְבִּי, רִסְבִּי.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to

relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, **הַשְׁבִּיחַ**, **רָפְּרִי**.

§ 137. The Piel, Pual, and Hithpael sometimes preserve the regular form, as **הִזְלִל**, **הִזְלִל**, **הִתְהַזְלִל**. The triple repetition of the same letter thus caused is in a few instances avoided, however, by reduplicating the contracted root with appropriate vowels, as **הִתְקַלְקַל**, **סִכְסַּח**. Or more commonly, the reduplication is given up and the idea of intensity conveyed by the simple prolongation of the root, the long vowel Hholem being inserted after the first radical for this purpose, as **הִתְהַזְלִל**, **סִיחַח**.

§ 138. In the following paradigm the inflections of Ayin doubled verbs are shown by the example of **סָבַב** *to surround*. The Pual is omitted, as this species almost invariably follows the inflections of the perfect verb; certain persons of the Hophal, of which there is no example, are likewise omitted. An instance of Piel, with the radical syllable reduplicated, is given in **סִכְסַּח** *to excite*.

a. The Hithpael of **סָבַב** does not actually occur; but it is in the paradigm formed from analogy, the initial sibilant being transposed with the **ת** of the prefix, agreeably to § 82. 5.

b. In his Manual Lexicon, Gesenius gives to **סִכְסַּח** the meaning *to arm*, but the best authorities prefer the definition subsequently introduced by him into his Thesaurus, *to excite*.

PARADIGM OF AYIN

	KAL.		NIPHAL.	PIEL.
PRET. 3 m.	קָבַב	בָּב	נָבַב	סִבֵּב
3 f.	קָבְבָּהּ	בָּבָהּ	נָבְבָהּ	סִבְבָּהּ
2 m.	(קָבְבָּתָּךְ)	בָּבְבָּתָּךְ	נָבְבָתָּךְ	סִבְבָּתָּךְ
2 f.	(קָבְבָּתְּךָ)	בָּבְבָתְּךָ	נָבְבָתְּךָ	סִבְבָּתְּךָ
1 c.	קָבְבָּתִּי	בָּבְבָתִּי	נָבְבָתִי	סִבְבָּתִי
Plur. 3 c.	קָבְבּוּ	בָּבוּ	נָבְבוּ	סִבְבּוּ
2 m.	(קָבְבָּתֶם)	בָּבְבָתֶם	נָבְבָתֶם	סִבְבָּתֶם
2 f.	(קָבְבָּתֵינָּךְ)	בָּבְבָתֵינָּךְ	נָבְבָתֵינָּךְ	סִבְבָּתֵינָּךְ
1 c.	קָבְבָּתִּנִּי	בָּבְבָתִּנִּי	נָבְבָתִנִּי	סִבְבָּתִנִּי
INFIN. Absol.	קָבַב	בָּב	הִבְבֵּב	סִבֵּב
Constr.	קָבֵב	בֵּב	הִבְבֵּב	סִבֵּב
FUT. 3 m.	יִבֵּב	יִבֵּב	יִבֵּב	יִסְבֵּב
3 f.	תִּבְבֵּב	תִּבְבֵּב	תִּבְבֵּב	תִּסְבֵּב
2 m.	תִּבְבֵּב	תִּבְבֵּב	תִּבְבֵּב	תִּסְבֵּב
2 f.	תִּבְבֵּבִי	תִּבְבֵּבִי	תִּבְבֵּבִי	תִּסְבֵּבִי
1 c.	אִבְבֵּב	אִבְבֵּב	אִבְבֵּב	אִסְבֵּב
Plur. 3 m.	יִבְבּוּ	יִבְבּוּ	יִבְבּוּ	יִסְבְּבוּ
3 f.	תִּבְבְּבוּ	תִּבְבְּבוּ	תִּבְבְּבוּ	תִּסְבְּבוּ
2 m.	תִּבְבְּבוּ	תִּבְבְּבוּ	תִּבְבְּבוּ	תִּסְבְּבוּ
2 f.	תִּבְבְּבוּנִי	תִּבְבְּבוּנִי	תִּבְבְּבוּנִי	תִּסְבְּבוּנִי
1 c.	נִבְבֵּב	נִבְבֵּב	נִבְבֵּב	נִסְבֵּב
IMPER. 2 m.	בֵּב		הִבְבֵּב	סִבֵּב
2 f.	בִּיבֵּבִי		הִבְבֵּבִי	סִבְבֵּבִי
Plur. 2 m.	בִּיבְבוּ		הִבְבֵּבוּ	סִבְבְּבוּ
2 f.	בִּיבְבֵּנִי		הִבְבְּבוּ	סִבְבְּבוּ
PART. Act.	סִבֵּב			נִסְבֵּב
Pass.	קָבֻב		נָבֻב	

DOUBLED VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הִסָּב	הִסְתַּיֵּב	סָבַסֵּב
הִסָּבָה	הִסָּבָה	הִסְתַּיֵּבָה	סָבַסָּבָה
הִסָּבוֹת		הִסְתַּיֵּבֶת	סָבַסָּבֶת
הִסָּבוֹת		הִסְתַּיֵּבֶת	סָבַסָּבֶת
הִסָּבוֹתִי		הִסְתַּיֵּבֶתִּי	סָבַסָּבֶתִּי
הִסָּבוּ	הִסָּבוּ	הִסְתַּיֵּבוּ	סָבַסָּבוּ
הִסָּבוֹתָם		הִסְתַּיֵּבוּם	סָבַסָּבוּם
הִסָּבוֹתָן		הִסְתַּיֵּבוּן	סָבַסָּבוּן
הִסָּבוּנִי		הִסְתַּיֵּבוּנִי	סָבַסָּבוּנִי
הִסָּב			סָבַסָּבֵךְ
הִסָּב		הִסְתַּיֵּבֶךְ	סָבַסָּבֶךְ
הִסָּב	הִסָּב	הִסְתַּיֵּבֶב	סָבַסָּבֵב
הִסָּב	הִסָּב	הִסְתַּיֵּבֶב	סָבַסָּבֵב
הִסָּב	הִסָּב	הִסְתַּיֵּבֶב	סָבַסָּבֵב
הִסָּבִי	הִסָּבִי	הִסְתַּיֵּבֶבִּי	סָבַסָּבֵבִּי
הִסָּב	הִסָּב	הִסְתַּיֵּבֶב	סָבַסָּבֵב
הִסָּבוּ	הִסָּבוּ	הִסְתַּיֵּבוּ	סָבַסָּבוּ
הִסָּבִינָה		הִסְתַּיֵּבֶבְנָה	סָבַסָּבֵבְנָה
הִסָּבוּ	הִסָּבוּ	הִסְתַּיֵּבוּ	סָבַסָּבוּ
הִסָּבִינָה		הִסְתַּיֵּבֶבְנָה	סָבַסָּבֵבְנָה
הִסָּב	הִסָּב	הִסְתַּיֵּבֶב	סָבַסָּבֵב
הִסָּב		הִסְתַּיֵּבֶב	סָבַסָּבֵב
הִסָּבִי	wanting	הִסְתַּיֵּבֶבִּי	סָבַסָּבֵבִּי
הִסָּבוּ		הִסְתַּיֵּבוּ	סָבַסָּבוּ
הִסָּבִינָה		הִסְתַּיֵּבֶבְנָה	סָבַסָּבֵבְנָה
הִסָּב		הִסְתַּיֵּבֶב	סָבַסָּבֵב
	הִסָּב		סָבַסָּבֵב

back to the simple penult syllable in this form of the future, and Hholem is consequently shortened, § 64. 1. נִיָּהוּ, נִיָּהָם, נִיָּהֲזוּ, נִיָּהֲזוּ. There are a few examples of *u* in the future as in Ayin Vav verbs, רָדוּךְ Prov. 29: 6, רָדוּךְ Isa. 42: 4, Eccles. 12: 6, הָאָם Ezek. 24: 11 and perhaps רָדוּךְ Gen. 49: 19, Hab. 3: 16, רָדוּךְ Ps. 91: 6, though Gesenius assumes the existence of גִּיד and טוֹד as distinct roots from גָּדַד and טָדַד.

2. The Niphal preterite and participle: (1) With Hhirik under the prefixed *n*, נִגְרוּחַ Job 20: 28, נִגְחַל, נִגְחַר, נִגְחַח. (2) With Tsere under the prefix, נִגְחָרִים Jer. 22: 23, נִגְחָרִים Mal. 3: 9, נִגְחָמִים Isa. 57: 5. (3) With Kamets under the prefix, נִגְחַם, נִגְחַל, נִגְחַר; sometimes the repetition of like vowels in successive syllables is avoided by exchanging *a* of the last syllable for Tsere, נִגְחַל and נִגְחָל, נִגְחַם and נִגְחָם, נִגְחָה Ezek. 26: 2, or for Hholem as in Ayin Vav verbs, נִגְבּוּהוּ Eccl. 12: 6, נִגְבּוּהוּ Am. 3: 11, נִגְבּוּהוּ Nah. 1: 12, נִגְבּוּהוּ Isa. 34: 4.

3. The Niphal future preserves the Tsere of perfect verbs in one example, נִיָּהֲלָה Lev. 21: 9, but mostly compresses it to Pattahh, נִיָּהֲלָה, נִיָּהֲלָה, נִיָּהֲלָה; like the preterite it sometimes has Hholem, נִיָּהֲלָה Isa. 24: 3, נִיָּהֲלָה ibid. If the first radical is a guttural and incapable of receiving Daghes, the preceding Hhirik is lengthened to Tsere, נִיָּהֲלָה, נִיָּהֲלָה. The Kal and Niphal futures, it will be perceived, coincide in some of their forms; and as the signification of these species is not always clearly distinguishable in intransitive verbs, it is often a matter of doubt or of indifference to which a given form should be referred. Thus, נִיָּהֲלָה, נִיָּהֲלָה, נִיָּהֲלָה are in the Niphal according to Gesenius, while Ewald makes them to be Kal, and Fürst the first two Niphal and the third Kal.

4. The Niphal infinitive absolute: נִיָּהֲלָה Isa. 24: 3, נִיָּהֲלָה ibid., or with Tsere in the last syllable, נִיָּהֲלָה 2 Sam. 17: 10. The infinitive construct: נִיָּהֲלָה Ps. 68: 3, נִיָּהֲלָה Ezek. 20: 9, and once with Pattahh before a suffix, נִיָּהֲלָה Lev. 21: 4. The imperative: נִיָּהֲלָה Isa. 52: 11, נִיָּהֲלָה Num. 17: 10.

5. In the Hiphil preterite the vowel of the last syllable is compressed to Tsere, נִיָּהֲלָה, נִיָּהֲלָה (in pause נִיָּהֲלָה, so נִיָּהֲלָה, נִיָּהֲלָה), or even to Pattahh, נִיָּהֲלָה. נִיָּהֲלָה, נִיָּהֲלָה, נִיָּהֲלָה. Both infinitives have Tsere, thus the absolute: נִיָּהֲלָה, נִיָּהֲלָה, נִיָּהֲלָה; the construct: נִיָּהֲלָה, נִיָּהֲלָה, נִיָּהֲלָה (Zech. 11: 10), נִיָּהֲלָה, נִיָּהֲלָה, in pause: נִיָּהֲלָה, נִיָּהֲלָה, with a final guttural, נִיָּהֲלָה, נִיָּהֲלָה. The imperative: נִיָּהֲלָה, נִיָּהֲלָה, נִיָּהֲלָה, נִיָּהֲלָה Job 21: 5 is a Hiphil and not a Hophal form as stated by Gesenius, the first vowel being Kamets and not Kamets Hhatuph. Futures with a short vowel before Daghes-forte in the first radical: נִיָּהֲלָה, נִיָּהֲלָה, נִיָּהֲלָה; with a long vowel, נִיָּהֲלָה, נִיָּהֲלָה, נִיָּהֲלָה or נִיָּהֲלָה, נִיָּהֲלָה and נִיָּהֲלָה, נִיָּהֲלָה (ē expressed by the vowel letter א, § 11. 1. a) Eccles. 12: 5. When in this latter class of futures the accent is removed from the ultimate, whether by Vav Conversive or any other cause, Tsere is shortened to Seghol, נִיָּהֲלָה, נִיָּהֲלָה, נִיָּהֲלָה, נִיָּהֲלָה, and in one instance to Hhirik, נִיָּהֲלָה Judg. 9: 53 (נִיָּהֲלָה would be from נִיָּהֲלָה before a guttural it becomes Pattahh, נִיָּהֲלָה, נִיָּהֲלָה). Participle: נִיָּהֲלָה, נִיָּהֲלָה, נִיָּהֲלָה Ezek. 31: 3, נִיָּהֲלָה Prov. 17: 4. In a very

few instances the Hhirik of the perfect paradigm is retained in the last syllable of this species as in Ayin Vav verbs, *מָסַרְךָ* Judg. 3: 24, *נָשִׂים* Jer. 49: 20, *נָשִׂים* Num. 21: 30.

6. Hophal preterites: *הוֹחֵל, הוֹחֵלָה, הוֹחֵלְוּ, הוֹחֵלְוּ*; futures: *יִחַל, יִחַלְוּ, יִחַלְוּ*; participles: *מֵוֹחֵל, מֵוֹחֵלָה* or in some copies *מֵוֹחֵל* 2 Sam. 23: 6; infinitive with suffix, *הוֹחֵלְוָה* Lev. 26: 34, with prep., *בְּהוֹחֵלְוָה* ver. 43.

§ 141. 1. Upon the addition of a vowel affix and the consequent insertion of Dagghesh-forte in the last radical, the preceding vowel and the position of the accent continue unchanged, *נָשָׂא, נָשָׂאָה, נָשָׂאוּ* (distinguished from the fem. part. *נֹשֵׂאָה*), *נָחַל, נָחַלְוּ*; if the last radical does not admit Dagghesh-forte a preceding Pattahh sometimes remains short before ה, but it is lengthened to Kamets before other gutturals, *מָרָה, מָרָהוּ* (100. 2), *שָׂחָה, שָׂחָהוּ*. When the first radical is doubled, Dagghesh is omitted from the last in the Kal fut. *סָ, סָמָה, סָמָהוּ, סָמָהוּ*, and occasionally elsewhere *נָחַלְוּ* Hi. fut. *הִמָּכִי* Ho. pret. Other cases are exceptional, whether of the shifting of the accent, *רָבוּ* Ps. 3: 2, *רָבִי* Ps. 55: 22, *קָצָה* Jer. 4: 13, and consequent shortening of the vowel, *נָחַלְוּ* Jer. 7: 29 for *נָחַלְוּ*, *רָבִי* for *רָבִי* Jer. 49: 28 (with the letter repeated instead of being simply doubled by Dagghesh, so likewise in *נָחַלְוּ* Jer. 5: 6, *הִמָּכִי* Ps. 9: 14); the omission of Dagghesh, *נָבִיחָה* 1 Sam. 14: 36, *נָבִיחָה* Prov. 7: 13, *הִמָּכִי* Cant. 6: 11, 7: 13. *יָחַקוּ* Job 19: 23. *קָדְדָה* Num. 22: 11, 17 (Kal imper. with ה, parag. for *קָדְדָה* shortened by Makkeph from *קָדְדָה*, so *אָדְדָה* *ora* Num. 23: 7), or in addition, the rejection of the vowel, *נָחַלְוּ* K. fut. Gen. 11: 6 for *נָחַלְוּ* Gen. 11: 7 K. fut. for *נָחַלְוּ* Isa. 19: 3 Ni. pret. for *נָחַלְוּ* or *נָחַלְוּ* Ezek. 41: 7 Ni. fut. for *נָחַלְוּ* Judg. 5: 5 according to Gesenius for *נָחַלְוּ* Ni. pret. of *נָחַלְוּ* to shake, according to others K. pret. of *נָחַלְוּ* to flow; *נָחַלְוּ* Ezek. 36: 3 for *נָחַלְוּ* (Ewald) from *נָחַלְוּ* to enter, or for *נָחַלְוּ* Ni. fut. of *נָחַלְוּ* to go up, *נָחַלְוּ* Ezek. 7: 24 Ni. pret. for *נָחַלְוּ* Cant. 1: 6 Ni. pret. for *נָחַלְוּ*. Once instead of doubling the last radical י is inserted, *הָלָלְוּ* Prov. 26: 7 for *הָלָלְוּ*, comp. *הָלָלְוּ* Ezr. 10: 16 for *הָלָלְוּ*.

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with *o* in the preterite, *קָבְלוּ, קָבְלוּ* (Kamets before ר which cannot be doubled), *נָסְרוּ, נָסְרוּ* (Pattahh instead of compound Sh'va on account of the following guttural. § 60. 3. c). *הִתְעַלְוּ* once with *u*, *הִתְעַלְוּ* Mic. 2: 4; with *e* in the future, *הִתְעַלְוּ, הִתְעַלְוּ*. If the first radical be doubled, Dagghesh is omitted from the last, and the customary vowel is in consequence not inserted. *הִתְעַלְוּ, הִתְעַלְוּ*; other cases are rare and exceptional, *הִתְעַלְוּ, הִתְעַלְוּ* which is first plur. pret. for *הִתְעַלְוּ* not third plur. for *הִתְעַלְוּ* (Ewald), § 54. 3. *שָׁנְאוּ* Deut. 32: 41, *הִתְעַלְוּ* Isa. 44: 16, *הִתְעַלְוּ* Ps. 116: 6, have the accent upon the ultimate instead of the penult.

3. Before suffixes the accent is always shifted, and if possible the vowels shortened, *נָסְבוּ, נָסְבוּ* from *נָסַב*, *נָסְבוּ, נָסְבוּ* from *נָסַב*.

from הָרַם, הִפָּרַם from הִפָּר; in רָחַק Gen. 43:29, Isa. 30:19, from רָחַק, הִפָּרַם Lev. 26:15 from הִפָּר, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghest being omitted from the last radical and the preceding vowel lengthened in consequence, חוּקָה Prov. 8:29 for חָקָה ver. 27, הִתְחַמָּה Isa. 33:1 for הִתְחַמָּה Ezek. 14:8 for הִשְׁמוּחִיהוּ, הִזְלִיחַ Lam. 1:8 for הִזְלִיחַ Hi. pret. of זָלַל Hab. 2:17 for רָחַק Hi. fut. of רָחַק with 3 fem. plur. suf. אֲרָקָם 2 Sam. 22:43 in a few editions for אֲרָקָם. Nun is once inserted before the suffix in place of doubling the radical, קָבוֹ- Num. 23:13 for קָבוֹ.

§ 141. 1. Of the verbs which occur in Piel, Pual, or Hithpael, the following adopt the forms of perfect verbs, viz.:

אָרַר to curse.	רָבַב to cry.	קָוַן to make a nest.
בָּזַב to plunder.	פָּחַח to smite, break.	קָצַץ to cut off.
בָּרַר to purify.	לָבַב to take away the	רָבַב to be many.
גָּשַׁשׁ to grope.	heart.	רָבֵךְ to be tender.
זָקַף to refine.	לָמַץ to lick.	שָׂרַר to harrow.
חָמַם to warm.	מָשַׁשׁ to feel, to grope.	שָׁרַר to rule.
חָצַץ to divide.	פָּוַץ to leap.	שָׁרַן to sharpen.
חָרַח to be broken.	פָּלַץ to judge, to inter-	חָמַם to be perfect.
כָּלַל to cover.	cede.	

2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz.:

חָרַר to burn.	מָהַה to linger.	שָׁלַע to sport, delight.
כָּרַר to dance.	סָבַה to excite.	שָׁקַק to run.
לָהַה to be mad.	צָפַח to chirp.	מָעַע to mock.

3. The following insert Hholem after the first radical, viz.:

אָזַן to complain.	נָזַר to fly.	רָעַע to break.
בָּלַל to mix.	נָלַס to lift up.	שָׁהַח to sink.
בָּאָן to empty.	סָפַה to occupy the thres-	שָׁלַל to spoil.
בָּרַר to cut.	hold.	שָׁמַם to be desolate or
בָּרַר to sweep away.	צָרַר to bind.	amazed.
דָּמַם to be still.	קָלַס to cut off.	מָהַח to beat.
הָרַח to break loose	קָשַׁשׁ to gather.	

4. The following employ two forms, commonly in different senses, viz.:

הָלַל and הוֹלַל to roll.	הָלַן to make gracious, הוֹלַן to be
הָלַל to praise, הוֹלַל to make mad.	gracious.
הָלַל to profane, הוֹלַל to wound.	מָלַל to speak, מוֹלַל to mow.

סָבַב *to change*, סִבְבָּה *to surround*. קָלַל *to curse*, קִלְקַל *to whet*.
 גָּזַן *to gather clouds*, עִזָּן *to practise sorcery*. רָצַץ and רִצְצָן *to crush*.
 שָׁדַד and שָׁדַדָּה *to treat with violence*.
 פִּירַר *to burst*, פָּרַרָה *to shake to pieces*.

5. The following use different forms in different species, viz.:

הִלָּךְ Pi. *to decree*, Pu. הִלָּךְ. שָׁרַן Pi. *to shout*, Hith. הִתְשָׁרַן.*
 מָדַד Pi. *to measure*, Hith. הִתְמַדַּד. שָׁבַשׁ Pi. *to break*, Pu. שָׁבַשׁ.
 מָרַר Pi. *to make bitter*, Hith. הִתְמַרְרָה. שָׁנַן Pi. *to inculcate*, Hith. הִתְשָׁנַן
 סָלַסַּל Pi. *to exult*, Hith. הִסְתַּלַּל. *to pierce*.
 מָלַל Pi. *to maltreat*, Hith. הִתְמַלַּל
 and הִתְעַלַּל.

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׁשַׁטְתָּ Isa. 11:8; Infinitive, לְהַשְׁחִיחַ Prov. 26:21, הִתְהַשְׁחִיחַ Ex. 12:39; Future, אֶשְׁתַּשְׁטֵּשׁ Ps. 119:47, יִשְׁתַּשְׁטֵּשׁ Ps. 94:19; Imperative, הִשְׁתַּשְׁטֵּשׁ Isa. 29:9; Participle, מְהַשְׁטֵּשׁ Gen. 27:12, מְהַלְחֵלָה Prov. 26:18.

§ 142. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נִדָּר Nah. 3:17, עִוְלָה Lam. 1:12, the future הִשְׁתַּשְׁשָׁה Isa. 66:12, and the participles, מְקַלְקֵל Isa. 9:4, מְחַלְקֵל Isa. 53:5.

2. יִשְׁתַּקְּרוּ Isa. 15:5 is for יִשְׁתַּקְּרוּ Pi. fut. of קָרַר, § 57. 1. הִתְקַרַּר 2 Sam. 22:7 is contracted for הִתְקַרְקַר Ps. 18:27, probably with the view of assimilating it in form to the preceding: הִתְקַדַּם; in regard to: הִתְקַשַּׁל in the same verse, Nordheimer adopts the explanation of Altling that it is a similar contraction of the Hithpael of פָּלַל *thou wilt show thyself a judge*, but as it answers to: הִתְקַשַּׁל Ps. 18:27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ה of the prefix.

3. הִתְחַלַּל and הִתְחַלֵּל. The prefixed ה remains in the Hiphil future of הִתְחַלֵּל, e. g. הִתְחַלֵּל, הִתְחַלֵּל, הִתְחַלֵּל and in the derivative nouns הִתְחַלֵּל, הִתְחַלֵּל, whence these forms are in the lexicons referred to the secondary root הִתְחַלֵּל.

PE YODH (פִּי) VERBS.

§ 143. In quiescent verbs one of the original radicals is א, ר or י, which in certain forms is converted into or exchanged for a vowel. As א preserves its consonantal character when occupying the second place in the root, and also

* מְהַרְוֵן Ps. 78:65 is not from רוּן (Gesenius) but from רָוַן, see Alexander in loc.

(with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either י or ו enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. *a*. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

a. Verbs whose third radical is the consonant ה belong to the guttural class, e. g. גָּבַהּ, תָּהַל, and are quite distinct from the quiescent verbs לָה in which ה always represents a vowel, e. g. פָּגַהּ, גָּלָה.

§ 144. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpael, רָשָׁב, רָשַׁב, רָשֵׁב, רָשְׁבָה. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, הוֹרָשָׁב, הוֹרָשִׁיב, הוֹרָשֵׁב.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִרְשֵׁשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִרְשֶׁשׁ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c*, e. g. יִרְשֶׁב; in a few instances Hhirik is preserved by giving Daghesh-forte to the

second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, **רָצַח**, **רָצַק**.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. *a*, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, **שָׁב**, **שָׁבָה**.

§ 145. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, **וָשַׁב**, **וָשֵׁב**; in the infinitive, future, and imperative, where it is doubled by Daghesh-forte, it retains its consonantal character, **הִשָּׁב**, **הִשָּׁב**.

2. In the Hiphil Vav quiesces in Hholem, **הוֹשִׁיב**, **הוֹשִׁיב**; a few verbs have Yodh quiescing in Tsere, **הוֹשִׁיב**, **הוֹשִׁיב**; more rarely still, the first radical is dropped and the preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, **הוֹשִׁיב**, **הוֹשִׁיב**.

3. In the Hophal Vav quiesces in Shurek, **הוֹשִׁב**, **הוֹשִׁב**; occasionally the short vowel is preserved and Daghesh-forte inserted in the second radical, **הוֹשִׁב**.

a. The Hholem or Tsere of the Hiphil arises from the combination of *a.* the primary vowel of the first syllable in this species, § 82. 5. *b.* (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. **נָקָה**, **נָקָה**), and the union of this with ו forms *o*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a.*

§ 146. The inflections of Pe Yodh verbs may be represented by those of **יָשַׁב** *to sit* or *dwell*. The Piel, Pual, and Hithpacl are omitted from the paradigm, as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of **יָשַׁב** *to be dry*.

PARADIGM OF PE YODH VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נִישַׁב	הוֹשִׁיב	הוֹשִׁב	יָשַׁב
3 f.	יָשְׁבָה	נִישְׁבָה	הוֹשִׁיבָה	הוֹשִׁבָה	יָשְׁבָה
2 m.	יָשַׁבְתָּ	נִישַׁבְתָּ	הוֹשִׁיבְתָּ	הוֹשִׁבְתָּ	יָשַׁבְתָּ
2 f.	יָשַׁבְתְּ	נִישַׁבְתְּ	הוֹשִׁיבְתְּ	הוֹשִׁבְתְּ	יָשַׁבְתְּ
1 c.	יָשַׁבְתִּי	נִישַׁבְתִּי	הוֹשִׁיבְתִּי	הוֹשִׁבְתִּי	יָשַׁבְתִּי
Plur. 3 c.	יָשְׁבוּ	נִישְׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	יָשְׁבוּ
2 m.	יָשַׁבְתֶּם	נִישַׁבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשִׁבְתֶּם	יָשַׁבְתֶּם
2 f.	יָשַׁבְתֶּן	נִישַׁבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשִׁבְתֶּן	יָשַׁבְתֶּן
1 c.	יָשַׁבְנוּ	נִישַׁבְנוּ	הוֹשִׁיבְנוּ	הוֹשִׁבְנוּ	יָשַׁבְנוּ
INFIN. Absol.	יָשׁוּב		הוֹשִׁיב		יָשׁוּב
Constr.	שׁוֹבֵת	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	יָשׁוּב
FUT. 3 m.	יָשֹׁב	יִשְׁלַב	יִשְׁלִיב	יִשְׁלֹב	יִשְׁלַב
3 f.	תִּשְׁלַב	תִּשְׁלַב	תִּשְׁלִיב	תִּשְׁלֹב	תִּשְׁלַב
2 m.	תִּשְׁלַב	תִּשְׁלַב	תִּשְׁלִיב	תִּשְׁלֹב	תִּשְׁלַב
2 f.	תִּשְׁלְבִי	תִּשְׁלְבִי	תִּשְׁלִיבִי	תִּשְׁלֹבִי	תִּשְׁלְבִי
1 c.	אֵשֶׁב	אֵשֶׁב	אֵשֶׁיב	אֵשֶׁב	אֵשֶׁב
Plur. 3 m.	יִשְׁלְבוּ	יִשְׁלְבוּ	יִשְׁלִיבוּ	יִשְׁלֹבוּ	יִשְׁלְבוּ
3 f.	תִּשְׁלְבְּנָה	תִּשְׁלְבְּנָה	תִּשְׁלִיבְנָה	תִּשְׁלֹבְנָה	תִּשְׁלְבְּנָה
2 m.	תִּשְׁלְבוּ	תִּשְׁלְבוּ	תִּשְׁלִיבוּ	תִּשְׁלֹבוּ	תִּשְׁלְבוּ
2 f.	תִּשְׁלְבְּנָה	תִּשְׁלְבְּנָה	תִּשְׁלִיבְנָה	תִּשְׁלֹבְנָה	תִּשְׁלְבְּנָה
1 c.	נִשְׁלַב	נִשְׁלַב	נִשְׁלִיב	נִשְׁלֹב	נִשְׁלַב
IMPER. 2 m.	שֵׁב	הוֹשִׁיב	הוֹשִׁיב		יָשַׁב
2 f.	שְׁבִי	הוֹשִׁיבִי	הוֹשִׁיבִי	wanting	יָשְׁבָה
Plur. 2 m.	שְׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ		יָשַׁבְתֶּם
2 f.	שְׁבֶנָה	הוֹשִׁיבְנָה	הוֹשִׁיבְנָה		יָשַׁבְתֶּן
PART. Act.	יֹשֵׁב		מוֹשִׁיב		יֹשֵׁב
Pass.	יֹשֻׁב	נוֹשֵׁב		מוֹשֵׁב	יֹשֻׁב

REMARKS ON PE YODH VERBS:

§147. 1. The following verbs retain Yodh in the Kal future, viz.:

יָבֵשׁ <i>to be dry.</i>	יָסַף <i>to be poured.</i>	יָרָא <i>to fear.</i>
יָנַע <i>to toil.</i>	יָנַח <i>to appoint.</i>	יָרַח <i>to cast.</i>
יָחַר <i>to delay.</i>	יָקַח <i>to be weary.</i>	יָרַשׁ <i>to possess.</i>
יָצַח <i>to oppress.</i>	יָצַח <i>to counsel.</i>	יָשַׁם <i>to put.</i>
יָצַק <i>to suck.</i>	יָרַח <i>to be beautiful.</i>	יָשַׁן <i>to sleep.</i>

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent *יָבֵשׁ*, *יָרָא*, *יָשַׁם*, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, *יָרָא* from *יָרַח* and *יָשַׁם* from *יָשַׁן*, §45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

יָדַע <i>to know.</i>	* יָדַר <i>to bear.</i>	יָדַע <i>to be dislocated.</i>
יָדַח <i>to be joined.</i>	* יָדַח <i>to go out.</i>	* יָדַח <i>to go down.</i>
יָדַח <i>to conceive.</i>	יָדַח <i>to be straitened.</i>	* יָדַח <i>to sit, dwell.</i>

The second syllable has Pattahh in *יָדַר* Jer. 13:17, Lam. 3:48, and in the feminine plurals, *יָדַח*, *יָדַח*; *יָדַח* has Seghol after the analogy of Lamedh Aleph verbs; *יָדַח* (with the vowel-letter י for e) occurs only in the K'thibh, Ezek. 35:9, and of course has not its proper vowels. In *יָדַח* Ps. 138:6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. §60. 3. c.

3. The following insert Daghesh-forte in the second radical, viz.: *יָדַח* *to chastise, instruct*, *יָדַח* *to burn*. In *יָדַח* Isa. 44:8 short Hhirik remains before a letter with Sh'va; *יָדַח* Job 16:11 is explained by some as a Kal future, by others as a Piel preterite.

4. The following have more than one form: *יָדַח* *to be good fut.* *יָדַח*, once *יָדַח* Nah. 3:8; *יָדַח* *to pour* *יָדַח*, once *יָדַח* 1 Kin. 22:35; *יָדַח* *to form*, *יָדַח* and *יָדַח*; *יָדַח* *to burn*, *יָדַח* Isa. 10:16, and *יָדַח* Deut. 32:22; *יָדַח* *to awake*, *יָדַח* once *יָדַח* 1 Kin. 3:15; *יָדַח* *to be precious*, *יָדַח* and *יָדַח*, or with a vowel letter for *ē*, *יָדַח* *to be desolate*, *יָדַח* once *יָדַח* Ezek. 6:6; *יָדַח* *to be right*, *יָדַח*, once *יָדַח* (3 fem. plur., §58) 1 Sam. 6:12. Some copies have *יָדַח* Isa. 40:30 for *יָדַח*.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Conversive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol, *יָדַח*, *יָדַח*, *יָדַח*. Pattahh in the ultimate becomes Seghol in *יָדַח*, *יָדַח* (with a postpositive accent) Gen. 2:7, 19, *יָדַח* Gen. 50:26; but *יָדַח*, *יָדַח*, *יָדַח*, only once before a

monosyllable, § 35. 1, נִי־קָץ Gen. 9:24. The accent remains on the ultimate in the Lamedh Aleph form וְנִצָּץ, unless the following word begins with an accented syllable, e. g. וְנִצָּץ Gen. 4:16, 8:18. The pause restores the accent in all these cases to its original position, וְנִצָּץ Ruth 4:1, וְנִצָּץ Ps. 139:1, וְנִצָּץ Ps. 18:10, § 35. 2.

§ 148. 1. Kal construct infinitives with Yodh: יָבֵשׁ and with a feminine ending רְבִשָּׁה, רְבִשָּׁה, רְבִשָּׁה with suff. רְבִשָּׁה, once with prep. לְיָבֵשׁ 2 Chron. 31:7, Daghesh conservative after *z*, § 14. *a*; יָבֵשׁ, § 87, once יָבֵשׁ Josh. 22:25 and with prep. לְיָבֵשׁ 1 Sam. 18:29 from יָבֵשׁ; יָבֵשׁ once יָבֵשׁ 2 Chron. 26:15 from יָבֵשׁ, יָבֵשׁ.

2. Infinitives without Yodh: יָבֵשׁ (with suff. יָבֵשׁ Ex. 2:4, and without the feminine termination יָבֵשׁ, יָבֵשׁ (with suff. יָבֵשׁ) and יָבֵשׁ, once יָבֵשׁ 1 Sam. 4:19, § 54. 2, יָבֵשׁ (with suff. יָבֵשׁ), יָבֵשׁ (with suff. יָבֵשׁ) once יָבֵשׁ Gen. 46:3, יָבֵשׁ (with suff. יָבֵשׁ), with suff. יָבֵשׁ once יָבֵשׁ Ps. 23:6). Yodh is perhaps dropped from the absolute infinitive יָבֵשׁ Jer. 42:10, which is usually explained to be for יָבֵשׁ; it may, however, be derived from the Ayin Vav verb יָבֵשׁ.

3. Imperatives with Yodh: יָבֵשׁ, יָבֵשׁ, יָבֵשׁ. Without Yodh: יָבֵשׁ (with ה parag. יָבֵשׁ Prov. 24:14), יָבֵשׁ (with ה parag. יָבֵשׁ; for יָבֵשׁ Hos. 4:18, see § 92. *a*), יָבֵשׁ (fem. plur. יָבֵשׁ Cant. 3:11), יָבֵשׁ (יָבֵשׁ). With both forms: יָבֵשׁ and יָבֵשׁ (יָבֵשׁ), יָבֵשׁ (יָבֵשׁ), twice יָבֵשׁ Judg. 5:13, יָבֵשׁ and יָבֵשׁ.

§ 149. 1. The Niphal of יָבֵשׁ has *u* instead of *o*, נִי־זֶפֶת Zeph. 3:18, נִי־זֶפֶת Lam. 1:4, נִי־זֶפֶת 1 Chron. 3:5, 20:8 has *u* followed by Daghesh. נִי־זֶפֶת, which according to Gesenius is from יָבֵשׁ, has *z*; Ewald assumes the root to be יָבֵשׁ, and refers to it likewise the Kal future and the Hiphil ascribed to יָבֵשׁ, § 147. 3. and § 150. 4. In that case the Daghesh in יָבֵשׁ Isa. 33:12, Jer. 51:58, will not require the explanation suggested in § 24. *c*, but the K'thibh הַיּוֹצֵא 2 Sam. 14:30 will be unexplained. נִי־זֶפֶת Ps. 9:17 is not the Niphal preterite or participle of יָבֵשׁ, but the Kal participle of יָבֵשׁ.

2. Yodh appears in the Niphal future of two verbs instead of Vav, נִי־זֶפֶת Gen. 8:12, 1 Sam. 13:8 K'tri, יָבֵשׁ Ex. 19:13. In the first person singular *s* always has Hhirik, אָבֵשׁ, אָבֵשׁ, אָבֵשׁ, אָבֵשׁ.

§ 150. 1. In the Hiphil the following verbs have Yodh preceded by Tsere, viz.: יָבֵשׁ to be good, יָבֵשׁ to howl, יָבֵשׁ to go to the right, יָבֵשׁ to change, יָבֵשׁ to suck. Yodh is likewise found in the following instances in which the prefix has Pattahh as in perfect verbs, אָבֵשׁ Hos. 7:12, יָבֵשׁ Prov. 4:25, יָבֵשׁ Ps. 5:9 K'tri (K'thibh הַיּוֹשֵׁר), יָבֵשׁ Gen. 8:17 K'tri (K'thibh הַיּוֹצֵא), יָבֵשׁ 1 Chron. 12:2.

2. In יָבֵשׁ Job 24:21 (elsewhere יָבֵשׁ) and יָבֵשׁ (once יָבֵשׁ Mic. 1:8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 147. 2. He remains after the preformative in יָבֵשׁ Isa. 52:5, יָבֵשׁ Neh. 11:17, Ps. 28:7, יָבֵשׁ 1 Sam. 17:47, Ps. 116:6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, הַיּוֹשֵׁר, הַיּוֹשֵׁר, and once the vowel Tsere is dropped before a suffix, יָבֵשׁ Ex. 2:9 for יָבֵשׁ.

3. Vav conversive draws the accent back to the penultimate Tsere or Hholem of the Hiphil future in the persons liable to be affected by it, § 147. 5. and shortens the final vowel. *וַיִּשָּׁב, וַיִּשְׁבַּח, וַיִּתְּנָה, וַיִּתְּנָה*; but with a pause accent : *וַיִּתְּנָה* Ruth 2: 14.

4. The following verbs insert Daghesh in the second radical in the Hiphil, viz.: *רָצַב* to set, place, *רָצַב* to spread, *רָצַב* to pour, except *בִּינְיָאָה* 2 Kin. 4: 5 K'ri (K'thibh *בִּינְיָאָה*), *רָצַב* to burn, except *הוֹצִיָּהוּ* 2 Sam. 14: 30 K'thibh.

5. In the Hophal a few examples occur of *ā* followed by Daghesh, *רָצַב* Ex. 10: 24, *רָצַב* Isa. 14: 11, *רָצַב* Esth. 4: 3, *רָצַב* Isa. 28: 16, *רָצַב* Job 11: 15; and a few of Hholem, *הוֹצִיָּהוּ* Lev. 4: 23, 28, *הוֹצִיָּהוּ* Prov. 11: 25 for *הוֹצִיָּהוּ* from *הוֹצִיָּהוּ*. The construct infinitive: *הוֹצִיָּהוּ* Ezr. 3: 11, and with the feminine termination *הוֹצִיָּהוּ* Ezek. 16: 4, *הוֹצִיָּהוּ* Gen. 40: 20, Ezek. 16: 5.

§ 150. 1. In the Kal preterite Yodh is once dropped, *רָד* Judg. 19: 11 for *רָיָד*. Hhirik occurs with the second radical of *רָד* and *רָד* in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e. g. *רָדְתָּהּ, רָדְתָּהּ, רָדְתָּהּ*.

2. In the Piel future the prefix Yodh of the third person is contracted with the radical after Vav conversive. *וַיִּבְשָׁהוּ* Nah. 1: 4 for *וַיִּבְשָׁהוּ* *וַיִּבְשָׁהוּ* Lam. 3: 33, *וַיִּבְשָׁהוּ* Lam. 3: 53, *וַיִּבְשָׁהוּ* 2 Chron. 32: 30 K'ri (K'thibh *וַיִּבְשָׁהוּ*).

3. Three verbs have Vav in the Hithpael, *הִתְנַחֵם, הִתְנַחֵם, הִתְנַחֵם*; *הִתְנַחֵם* is assimilated to the following *י* and contracted with it in *הִתְנַחֵם* Ezek. 23: 48 for *הִתְנַחֵם* a peculiar Niphal formed on the basis of a Hithpael, § 83. c. (2). In *הִתְנַחֵם* Ex. 2: 4 for *הִתְנַחֵם* Yodh is rejected and its vowel given to the preceding letter, § 53. 3. b.

§ 151. 1. *הָלַךְ* and *הָלַךְ*. *הָלַךְ* to go in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were *הָלַךְ*. Thus. Kal inf. const. *הָלַךְ* (לָלַךְ), with suff. *הָלַךְ* rarely *הָלַךְ*; fut. *הָלַךְ* (once with the vowel letter *י* for *ē*, *הָלַךְ* Mic. 1: 8, fem. pl. *הָלַכְתֶּינָה*), occasionally in poetry *הָלַךְ* (3 fem. sing. *הָלַכְתֶּינָה*); imper. *הָלַךְ* (with *ה*, parag. *הָלַךְ*, or without the vowel letter *הָלַךְ*, fem. pl. *הָלַכְתֶּינָה* and *הָלַכְתֶּינָה*) once *הָלַכְתֶּינָה* Jer. 51: 50. Hiphil: *הָלַכְתֶּינָה* once in the imper. *הָלַכְתֶּינָה* Ex. 2: 9, and once in the participle *הָלַכְתֶּינָה* Zech. 3: 7 for *הָלַכְתֶּינָה*, § 94. e.

2. *אָסַף* to gather and *רָבַע* to add are liable to be confounded in certain forms. In the Hiphil future of *רָבַע*, *σ* is twice represented by the vowel letter *א*, *וַיִּרְבֹּעַ* 1 Sam. 18: 29, *וַיִּרְבֹּעַ* Ex. 5: 7; *אָסַף* drops its *א* in the Kal future, when it follows the Pe Aleph inflection. § 110. 3. which it does only in the following instances, *וַיִּרְבֹּעַ* 2 Sam. 6: 1, *וַיִּרְבֹּעַ* Ps. 104: 29, *וַיִּרְבֹּעַ* Mic. 4: 6, *וַיִּרְבֹּעַ* 1 Sam. 15: 6, where the Hhirik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. a. The apoc. Hiph. fut. of *רָבַע* when joined with the negative particle *אֵל* is accented on the penult, *אֵל-רָבִיעַ* Dent. 3: 26, and in one instance the vowel of the ultimate is dropped entirely, *אֵל-רָבִיעַ* Prov. 30: 6.

3. הוֹשִׁבוּהֶם Zech. 10:6 is probably, as explained by Gesenius and Hengstenberg, for הוֹשִׁבָּהֶם from יָשַׁב *to dwell*, though Ewald derives it from שָׁוָה *to return*, as if for הוֹשִׁבוּהֶם, and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them*.

הָבֵיט Isa. 30:5 "is regarded by Gesenius as an incorrect orthography for הוֹבִיט; but Maurer and Knobel read it הִבְבֵּיט and assume a root בָּבֵט synonymous with בִּיט". Alexander in loc.

הוֹבִיט Ps. 16:5, see §90.

AYIN VAV (וֹ) AND AYIN YODH (יֹ) VERBS.

§152. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz:

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

a. Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hithpael of two, §161. 1, the Niphal of הָיָה *to be*, and the Hiphil of תָּלִיָה *to live*.

§153. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָמָה where *ā*, which arises from blending *ā* with the pretonic Kamets, §62. 1, is in partial compensation for the contraction, מָית for מָיָה, בָּשׁ for בָּשָׂה, רָבָה for רָבָה. For an exceptional formation, see §158. 1.

Active participle: קָם for קָמָה, מָית for מָיָה, בָּשׁ for בָּשָׂה, רָבָה for רָבָה, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, §90.

Hiphil and Hophal: הָקִים for הִקְיָם, יִקְיָם for יִקְיָם, הִקְיָם for הִקְיָם, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, קָיָם, קָיָם; in the future the preformative commonly takes the simplest of the long vowels *ā*, יִקְיָם, קָיָם, comp. קָיָם.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of *ı* occurs, which, with the accompanying or preceding *a*, forms *ō*, § 57. 2. (5), קָיָם (*kōm* = *kāūm*) for קָיָם; קָיָם for קָיָם, the prefix usually taking the simplest of the long vowels *ā*; יִקְיָם for יִקְיָם.

4. In the first and second persons of the Niphal and Hiphil preterites *ō* (ı) is inserted before the affixed termination in order to preserve the long vowel of the root from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future *ē* (י) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, נִקְיָמָהּ, נִקְיָמָהּ, נִקְיָמָהּ. In the Niphal preterite, when the inserted *ı* receives the accent, the preceding *ı* is for euphony changed to *ı*, e. g. נִקְיָמָהּ.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels *ō* and *ē* in distinction from the ordinary future, which has the pure vowels *ā* and *ī*, § 65. 2. *b*, thus קָיָם, קָיָם. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, נִקְיָם, נִקְיָם.

§ 154. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as *ı*, e. g. קָיָם, or as *ı*, e. g. קָיָם.

2. Commonly the third radical is reduplicated instead

of the second, which then quiesces in Hholem, Pi. קוֹיִם, Pu. קוֹיִם, Hith. הִתְקוֹיִם.

a. In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which *י* is softened, with the antecedent *a*, קוֹיִם for קוּיִם: §82. 5. *b* (3).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כָּלָל, Pu. כָּלָל.

a. The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§ 155. The inflections of Ayin Vav verbs are shown in those of קים *to stand* or *rise*, in the following paradigm; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by ריב *to contend*.

a. Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

b. No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	קָמָם	קָמַם	קָמַם
3 f.	קָמָה	קָמָהּ	קָמָהּ	קָמָהּ
2 m.	קָמַת	קָמַתָּה	קָמַתָּה	קָמַתָּה
2 f.	קָמַתְּ	קָמַתְּ	קָמַתְּ	קָמַתְּ
1 c.	קָמַתִּי	קָמַתִּי	קָמַתִּי	קָמַתִּי
Plur. 3 c.	קָמוּ	קָמוּ	קָמוּ	קָמוּ
2 m.	קָמַתְּם	קָמַתְּם	קָמַתְּם	קָמַתְּם
2 f.	קָמַתְּנָה	קָמַתְּנָה	קָמַתְּנָה	קָמַתְּנָה
1 c.	קָמַתְּנִי	קָמַתְּנִי	קָמַתְּנִי	קָמַתְּנִי
INFIN. Absol.	קֹם	הִקָּם		
Constr.	קֹמֵם	הִקָּמֵם	קֹמֵם	
FUT. 3 m.	יָקִים	יָקִים	יָקִים	יָקִים
3 f.	תָּקִים	תָּקִים	תָּקִים	תָּקִים
2 m.	תָּקִים	תָּקִים	תָּקִים	תָּקִים
2 f.	תָּקִימִי	תָּקִימִי	תָּקִימִי	תָּקִימִי
1 c.	אָקִים	אָקִים	אָקִים	אָקִים
Plur. 3 m.	יָקִימוּ	יָקִימוּ	יָקִימוּ	יָקִימוּ
3 f.	תָּקִימְנָה	תָּקִימְנָה	תָּקִימְנָה	תָּקִימְנָה
2 m.	תָּקִימוּ	תָּקִימוּ	תָּקִימוּ	תָּקִימוּ
2 f.	תָּקִימְנָה	תָּקִימְנָה	תָּקִימְנָה	תָּקִימְנָה
1 c.	נָקִים	נָקִים	נָקִים	נָקִים
IMPER. 2 m.	קֹם	הִקָּם	קֹמֵם	
2 f.	קֹמִי	הִקָּמִי	קֹמִי	wanting
Plur. 2 m.	קִימוּ	הִקָּמוּ	קִימוּ	
2 f.	קִימְנָה	הִקָּמְנָה	קִימְנָה	
PART. Act.	קֹמֵם		מְקֹמֵם	
Pass.	קֹמֵם	נִקְמָם		מְקֹמֵם

AND AYIN YODH VERBS.

[illegible]

REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 156. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. *הָלַךְ* *hālak*; so likewise in the following guttural verbs and forms, *נָפַח* *to expire*, *נָפַח* Isa. 29:22; *נָפַח* Isa. 42:11, *אָבַח* *to be an enemy*, *אָבַח* 1 Sam. 18:9 K'ri (K'thibh *עָבַח*), *רָחַח* Jer. 4:31, which are confined to the Kal species, and in *רָחַח* *to be airy or refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, *בָּו* Zech. 4:10, *נָח* Isa. 41:18 but *נָח* Lev. 14:42. It has Tsere in *בָּת* *to die*, *נָד* Isa. 17:11 but *נָדוּ* Jer. 50:3, and Hholem in *אָרַר* *to shine*, *בּוֹשׁ* *to be ashamed*, *טוֹב* *to be good*. §82. 1. *a*, and in *בָּאָה* Jer. 27:18, elsewhere *בָּאָה* Isa. 1:6, Ps. 58:4, elsewhere *בָּרוּ*. Hhirik once occurs instead of Pattahh in the second person plural, *פָּתַחְתָּ* Mal. 3:20. The following participles have Tsere, *לָבִיחַ*, *לָבִיחַ*, *לָבִיחַ*; the following have Hholem, *בּוֹשִׁים*, *בּוֹשִׁים*, *קוֹמְמִים* 2 Kin. 16:7 (comp. *קוֹמְמִים* Ex. 32:25 in the Samaritan copy), elsewhere *קוֹמְמִים*.

3. The vowel letter א is written for *a*, § 11. 1. *a*, once in the preterite, *קָאָה* Hos. 10:14, and occasionally in the participle, *קָאָה* Judg. 4:21, *רָאָה* Prov. 24:7, *רָאָה* 2 Sam. 12:1, 4, Prov. 10:4, 13:23, *שָׂאָה* *despising* Ezek. 16:57, 28:24, 26, to be distinguished from *שָׂאָה* *rowing* Ezek. 27:8, 26. The consonant א is once introduced in place of the omitted ו, *רָאָה* Zech. 14:10 for *רָאָה*; the ancient versions favour the assumption, that *קָאָה* Ps. 22:17 is in like manner for *קָאָה* *piercing*, though the most recent and ablest expositors take it to be a preposition and noun like the lion. Alexander in loc.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. *קָאָה* Lev. 18:28, *רָבּוּ* Gen. 26:22, *שָׂבּוּ* Gen. 40:15. *הָרַו* Num. 13:32. In a few instances it is shifted by Vav conversive preterite, § 100. 2. *וְלָבַח* Obad. ver. 16, *וְלָבַח* Am. 3:15, *וְלָבַח* Isa. 11:2, *וְלָבַח* Isa. 7:19 but *וְלָבַח* *ibid.*, *וְלָבַח* Zech. 5:4, *וְלָבַח* *ibid.*, where the feminine ending is ה, instead of ה; so in the passive participle, *וְלָבַח* Isa. 59:5 for *וְלָבַח*.

§ 157. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, *בּוֹשׁ*, *בּוֹשׁ* Judg. 3:25, *בּוֹשׁ*, *בּוֹשׁ* and *בּוֹשׁ* Isa. 7:2, elsewhere *בּוֹשׁ*, *בּוֹשׁ* Isa. 30:2, which is not from *בּוֹשׁ* Josh. 2:16, elsewhere *בּוֹשׁ*, and with suff. *בּוֹשׁ* Ezek. 10:17, *בּוֹשׁ* Ps. 71:6, which is not the participle from *בּוֹשׁ* (Gesenius), *בּוֹשׁ* *my breaking forth*, i. e. the cause of it Ps. 22:10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem, *אָרַר* Isa. 60:1, *בָּא*, *בָּא*,

5. In a few instances *ā* is found in the Hophal before Daghesh-forte or Sh'va, הִזְרִיחַ Zech. 5:11, מָזַח Ezek. 41:9, 11 but הוֹלִיחַ Lam. 5:5, and in some editions הִלָּח 2 Sam. 23:1, רָלַח Job 41:1, הִמָּחַ 2 Sam. 21:9, though others read הִמָּחַ, רָלַח; הִלָּח.

§ 161. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: חָיַב *to render liable*, עָוִל *to do wickedly*, עָוֵר *to blind*, עָוֶה *to pervert*, שָׁעַר *to cry for help*, הִצְטִינְנוּ Josh. 9:12, הִצְטִינְנוּ Josh. 9:4; so also קָנַח fut. יִקְנֹחַ and יִקְנֹחַ, יִקְנֹחַ fut. יִקְנֹחַ, which have quiescent Vav in other species, and רָוַח, which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral, כָּלַל *to sustain*, נִאֲמָאֲרִיחַ Isa. 14:23, מִנְּטָטָלָהּ Isa. 22:17, מוֹדִינִיחַ Hab. 3:7, יִפְצֹץ Job 16:12 but יִפְצֹץ Jer. 23:29, קָרַח Num. 24:17 and מִקְרָח Isa. 22:5, הִטְנִיחַ Isa. 17:11; יִטְנִיחַ Isa. 15:5 is for יִטְנִיחַ, § 57. 1; יִטְנִיחַ Job 39:3 is perhaps for יִטְנִיחַ from יָטַח, comp. אָסַף Ps. 139:8 for אִסְפֵּךָ, § 88, though Gesenius conjectures that it is an erroneous reading for יִטְנִיחַ from יָטַח. The only Hithpaal formed by a like reduplication is הִתְחַלַּח Esth. 4:4, elsewhere הִתְחַלַּח.

3. Other verbs double the third radical in the Piel and Hithpaal. Examples of the feminine plural: הִצְוִרְנָה, הִתְוִרְנָה; הִתְוִרְנָה; הִתְוִרְנָה. Hholeu is changed to *ā* before the doubled letter in the contracted form, יִרְבֹּנְנוּ Job 31:15 for יִרְבֹּנְנוּ, § 61. 3. Fürst explains יִרְבֹּנְנוּ Isa. 64:6 as in like manner for יִרְבֹּנְנוּ, while Gesenius makes it a Kal future, used in this single instance in a transitive sense. בִּישְׁסָבָם Am. 5:11 is probably a variant orthography for בִּישְׁסָבָם, § 92. b.

4. The following are the only examples of the Pual in Ayin Vav verbs, viz.: With ו doubled, מָצַח Eccles. 1:15, מָרְוִחַם Jer. 22:14. Reduplicated biliteral, בָּלְבָלוּ 1 Kin. 20:27. The third radical reduplicated, חִילָל *to be born*, בִּוְנָנוּ Ezek. 28:13, Ps. 37:23, חִוְלִיחַ Ps. 75:11 and מְרוֹחָם Neh. 9:5, יִרְעָע Isa. 16:10, יִרְעָע Job 26:11, מִשְׁוֹבָחַי Ezek. 38:8.

5. הִפְצִיחֵם Jer. 25:34 is an anomalous preterite from פָּצַח *to scatter*, with ה prefixed and inflected after the analogy of Niphal; some copies have the noun הִפְצִיחֵם *your dispersions*.

In הִתְעַבְּרִי Ezek. 36:11 for הִתְעַבְּרִי from טָבַח, Tsere is retained under the prefix as though the word were from the related Pe Yodh verb רָטַח, e. g. הִתְעַבְּרִי. On the other hand, in הִתְנַחֲמוּ Ex. 2:9 from נָחַח, Tsere is rejected as though it were from an Ayin Vav verb.

LAMEDH ALEPH (לֵא) VERBS.

§ 162. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, הִמָּצִיחַ, מָצָח.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), מָצָא , מָצָא , הִמָּצֵא . If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, מָצָא for מָצָא , מָצָא for מָצָא ; so likewise in the Kal future and imperative, where א as a guttural requires a , מָצָא for מָצָא , מָצָא for מָצָא . A like prolongation of Pattahh to Kamets occurs before medial א in the first and second persons of the Kal preterite, מָצָא , מָצָא .

3. With the single exception just stated, medial א quiesces in the diphthongal vowel e before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in T'sere, נִמְצָא , הִמְצָא , in the feminine plurals of all the futures and imperatives in Seghol, תִּמְצָאנָה , תִּמְצָאנָה .

a. This e may arise from the diphthongal preferences of א , § 60. 1. *a* (5), or it may be borrowed from the corresponding forms of לֵא verbs, between which and א verbs there is a close affinity and a strong tendency to mutual assimilation. In Chaldee and Syriac no distinction is made between them.

§ 163. This class of verbs is represented in the following paradigm by מָצָא *to find*; the Piel and Hithpacl, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

a. In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

PARADIGM OF LAMEDH ALEPH VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
3 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
1 c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
Plur. 3 c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 f.	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן
1 c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
INFIN. Absol.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	
Constr.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
FUT. 3 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
3 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
1 c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
Plur. 3 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
3 f.	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן
2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 f.	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן
1 c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
IMPER. 2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
Plur. 2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 f.	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן
PART. Act.	לָמַדְתָּ		לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
Pass.	לָמַדְתָּ	לָמַדְתָּ			

REMARKS ON LAMEDH ALEPH VERBS.

§ 164. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, *שָׁאַרְתִּי*, *שָׁאַרְתָּ*, *שָׁאַרְתָּ*.

2. Quiescent *א* is occasionally omitted from the body of the word, e. g. Kal pret. *שָׁאַרְתִּי* Job 1:21 for *שָׁאַרְתִּי* Num. 11:11, *שָׁאַרְתָּ* Judg. 4:19, *שָׁאַרְתָּ* Job 32:18, *שָׁאַרְתָּ* 1 Sam. 25:8 for *שָׁאַרְתָּ* fut. *שָׁאַרְתָּ* and *שָׁאַרְתָּ*; *שָׁאַרְתָּ* Deut. 28:57 part. fem. sing. for *שָׁאַרְתָּ*; *שָׁאַרְתָּ* Job 41:17 for *שָׁאַרְתָּ* const. inf. with prep. and suf. from *שָׁאַרְתָּ*. Niph. pret. *שָׁאַרְתָּ* Josh. 2:16, *שָׁאַרְתָּ* Lev. 11:43. Otiant *א*, § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. *שָׁאַרְתָּ* Gen. 20:6 for *שָׁאַרְתָּ* 1 Kin. 12:12 for *שָׁאַרְתָּ* 2 Kin. 13:6, *שָׁאַרְתָּ* Jer. 32:35, *שָׁאַרְתָּ* Ps. 141:5, *שָׁאַרְתָּ* Ps. 55:16, *שָׁאַרְתָּ* 1 Kin. 21:29, Mic. 1:15, *שָׁאַרְתָּ* 2 Sam. 5:2, and in three other passages; *שָׁאַרְתָּ* Ruth 3:15 is Hiph. imper. fem. for *שָׁאַרְתָּ*, § 62. 2.

3. The vowel following *א* is in a few instances given to a preceding vowelless consonant, and the *א* becomes otiant or quiescent, § 57. 2 (3), *שָׁאַרְתָּ* Ps. 139:20 for *שָׁאַרְתָּ*, *שָׁאַרְתָּ* Jer. 10:5 for *שָׁאַרְתָּ* imp. for *שָׁאַרְתָּ*, *שָׁאַרְתָּ* Eccles. 10:5 Kal part. fem. for *שָׁאַרְתָּ* 1 Sam. 14:33 for *שָׁאַרְתָּ* Neh. 6:8 Kal part. with suf. for *שָׁאַרְתָּ* Ezek. 47:8 for *שָׁאַרְתָּ*; and, on the contrary, quiescent *א* attracts to itself the vowel of the preceding consonant in *שָׁאַרְתָּ* Ex. 2:20 Kal imp. for *שָׁאַרְתָּ* and *שָׁאַרְתָּ* Cant. 3:11 for *שָׁאַרְתָּ* from *שָׁאַרְתָּ*.

4. Final *א* resumes its consonantal character upon the addition of suffixes *שָׁאַרְתָּ*, receiving (־) before *א*, *א*, *א*, and *א*, in consequence of which a previous Tsere or Sh'va is converted into Pattahh, § 60. 1, *שָׁאַרְתָּ*, *שָׁאַרְתָּ*, *שָׁאַרְתָּ* Pi. inf., *שָׁאַרְתָּ*, *שָׁאַרְתָּ* Kal inf. for *שָׁאַרְתָּ*, § 61. 1. c.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic *א*, *שָׁאַרְתָּ* Ps. 41:5, *שָׁאַרְתָּ* 1 Sam. 28:15, but *שָׁאַרְתָּ* Isa. 56:12. Tsere is rejected *שָׁאַרְתָּ* Neh. 2:13, 2 Chron. 1:10, or retained only in pause: *שָׁאַרְתָּ* Judg. 9:29.

§ 165. 1. He is, in a few instances, substituted for *א*, *שָׁאַרְתָּ* Ps. 60:4 for *שָׁאַרְתָּ*, *שָׁאַרְתָּ* Jer. 19:11 for *שָׁאַרְתָּ* Ps. 4:7 for *שָׁאַרְתָּ*, § 3. 1. *a*, *שָׁאַרְתָּ* Jer. 49:10 for *שָׁאַרְתָּ*, *שָׁאַרְתָּ* 1 Kin. 22:25, 2 Kin. 7:12 for *שָׁאַרְתָּ* Job 8:21 for *שָׁאַרְתָּ*.

2. Sometimes *א* remains, but the vowels are those of *לֵא* forms, *שָׁאַרְתָּ* Ps. 119:101 for *שָׁאַרְתָּ* Eccl. 8:12, 9:18, Isa. 65:20 for *שָׁאַרְתָּ* 1 Sam. 22:2, Isa. 24:2, *שָׁאַרְתָּ* Eccl. 7:26, *שָׁאַרְתָּ* 1 Kin. 9:11, Am. 4:2 Pi. pret. for *שָׁאַרְתָּ*, *שָׁאַרְתָּ* Ps. 143:3 for *שָׁאַרְתָּ*, *שָׁאַרְתָּ* Jer. 51:34 for *שָׁאַרְתָּ* 2 Kin. 2:21 for *שָׁאַרְתָּ*, *שָׁאַרְתָּ* Jer. 51:9 for *שָׁאַרְתָּ* Job 39:24 for *שָׁאַרְתָּ* Deut. 28:59 Hiph. pret. for *שָׁאַרְתָּ* Ps. 135:7 Hiph. part. const. for *שָׁאַרְתָּ* from *שָׁאַרְתָּ*; to which may be added *שָׁאַרְתָּ* Ezek. 23:49 for *שָׁאַרְתָּ* Jer. 50:20, with *א* inserted as in *לֵא* verbs.

3. Sometimes the ל"ה form is adopted both in consonants and vowels, *מָלַח* Ezek. 28:16 for *מָלַח*, *כָּלַח* 1 Sam. 6:10, *נָשַׁח* Ezek. 39:26, *כָּלַח* 1 Sam. 25:33 for *כָּלַח*, *צָמַח* Ruth 2:9 for *צָמַח*, *רָכַח* Gen. 23:6 for *רָכַח*, *תָּרַח* Job 5:18 for *תָּרַח* comp. Jer. 8:11, 51:9, 2 Kin. 2:22, *נָשַׁח* Ps. 32:1 for *נָשַׁח*, *נָשַׁח* Jer. 26:9 for *נָשַׁח*, *נָשַׁח* 1 Sam. 10:6, *נָשַׁח* 1 Sam. 10:13, *נָשַׁח* 2 Sam. 3:8, *נָשַׁח* Isa. 29:7 for *נָשַׁח*; *מָלַח* Ezek. 8:3 is by some interpreters thought to be for *מָלַח* *provoking to jealousy*, and by others explained in the sense of the ל"ה verb *selling* (Israel to their foes).

§ 166. 1. The 3 fem. preterite has the old ending ה, § 86. b, in *הָשָׁח* Ex. 5:16 for *הָשָׁח*, *קָרָח* Deut. 31:29, Isa. 7:14, Jer. 44:23, *הָשָׁח* Gen. 33:11 Hoph. from *בֹּא* *נָשָׁח* Ps. 118:23 (*נָשָׁח* Deut. 30:11 is the feminine participle), to which the customary ending ה is further added in *נָשָׁח* 2 Sam. 1:26, *הָשָׁח* Josh. 6:17 for *הָשָׁח*.

2. A feminine termination ה, or as in ל"ה verbs ה, is occasionally added to the construct infinitive, e. g. Kal, *הָשָׁח*, *קָרָח* from *קָרַח* to *meet*, distinguished from *קָרַח* and *קָרָח* Judg. 8:1 from *קָרַח* to *call*, *מָלַח* and *מָלַח* never *מָלַח*, *שָׁח* Prov. 8:13, with suf. *הָשָׁח* Ezek. 33:12. Niphal, *הָשָׁח*, *הָשָׁח* Zech. 13:4. Piel, *הָשָׁח* and *הָשָׁח* 2 Sam. 21:2; *הָשָׁח* Ezek. 17:9 is a Kal inf. const., formed as in Chaldee by prefixing מ.

3. There are two examples of the Niphal infinitive absolute, *קָרַח* 2 Sam. 1:6 and *הָשָׁח* Ex. 22:3: the analogy of the former has been retained in the paradigm for the sake of distinction from the construct. Piel infinitive absolute: *הָשָׁח*, *הָשָׁח*, *הָשָׁח*. Hiphil inf. abs.: *הָשָׁח*, *הָשָׁח*.

4. The Hiphil future with Vav conversive commonly has Tsere in the ultimate, though Hithrik also occurs *וְהָשָׁח*, *וְהָשָׁח* and *וְהָשָׁח*, once *וְהָשָׁח* Ezek. 40:3, and once *וְהָשָׁח* Neh. 8:2.

5. Kamets sometimes occurs in the ultimate of the Hithpael future, *וְהָשָׁח* Num. 23:24 but *וְהָשָׁח* Ezek. 29:15, so *וְהָשָׁח*, *וְהָשָׁח*; more rarely in the preterite, *הָשָׁח*.

§ 167. 1. The following are the only Pual forms which occur. Pret.: *הָשָׁח*, *הָשָׁח*, *הָשָׁח*. Fut.: *הָשָׁח*. Part.: *הָשָׁח*, *הָשָׁח*, with suf. *הָשָׁח*.

2. The following are the only Hophal forms: Pret. *הָשָׁח*, *הָשָׁח*, *הָשָׁח*. Fut.: *הָשָׁח*, *הָשָׁח*. Part.: *הָשָׁח*, *הָשָׁח*.

3. For the anomalous forms, *הָשָׁח* Deut. 33:16, *הָשָׁח* Job 22:21, *הָשָׁח* 1 Sam. 25:34 (K'thibh *הָשָׁח*), see § 88 (sing. 3 fem.)

LAMEDH HE (ל"ה) VERBS.

§ 168. In these verbs the third radical, which is Yodh or Vav, does not appear at the end of the word except in the

Kal passive participle, e. g. גָּלִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה, § 11. 1. *a*.

In the various preterites ה stands for the vowel *a*, and is hence pointed הַ.

In the futures and participles it stands for *ē*, and is pointed הֶ.

In the imperatives it stands for *e*, and is pointed הֵ.

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed הִ, in the Hiphil and Hophal הִ, in the Niphal and Piel הִ or הִ. There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending הִ.

a. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where הִ, occurring in all the species, is best explained by assuming ו to be radical (comp. רָצוּהַ Ezek. 28: 17 as an alternate of רָצוּהַ) and to a few other sporadic cases. viz.: a single Kal preterite, שָׁלַחַתִּי Job 3: 25. the reduplicated forms of three verbs, נָאֵה, מָנַחַיִר, מָנַחַה, and the peculiar form, אָרַחַה Isa. 16: 9.

b. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5). which is then prolonged to Kamets in the simple syllable, גָּלַי for גָּלִי. As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and occasionally appears in Piel, § 92. *c*, and Hithpael, § 96. *b*, the final Kamets of these species may be similarly explained. The ending, thus made uniform in the other species, passed over likewise into the Hiphil preterite, which it did the more readily since *a* belongs at least to some of its persons in the perfect verb. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

c. The futures, imperatives, and participles of certain of the species have *e* as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species (except the Hiphil, which is once more attracted into conformity with the rest) have or may have *a* in the ultimate; this, combined with the *i* latent in י, will again form *e*. In the future this becomes *ē* (ֶ) in distinction from the ending *ē* (ֵ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 169. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as י, particu-

larly in prolonged or pausal forms, *הִסְתִּיר*, *הִסְתִּיר*, *יִהְיֶה*; it is, however, commonly rejected and its vowel given to the antecedent consonant, *גָּלַי* for *גָּלִי*, *תִּגְלִי* for *תִּגְלִי*; in like manner the preterite 3 fem., which in these verbs retains the primary characteristic *ה*, § 86. *ב*, *גָּלְתָּ* for *גָּלִיתָ*, to which is further appended the softened ending *ה*, thus *גָּלְתָּה*, in pause *גָּלְתָּה*.

a. The *ה* of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as *רִשְׁמֻלָּהּ*, *עֲלֻלָּהּ*, *אֲרֻמָּהּ*, in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the *ה* as hardened from *ה*, *גָּלְתָּה* for *גָּלְתָּה*, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant *ה* could be exchanged for *ה*, and that *ה* in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical *י* remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol, *גָּלִי*, *תִּגְלִי*.

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. *גָּלִי*, *גָּלְתָּ* from *גָּלִי*, *גָּלְתָּ* from *גָּלִי*, *תִּגְלִי* from *תִּגְלִי*. The preterite 3 fem. takes its simple form, e. g. *גָּלְתָּה* or *גָּלְתָּה*, and in pause *גָּלְתָּה*.

§ 170. The Lamedh He verbs will be represented by *גָּלַי* to *uncover, reveal*, which is used in all the species.

PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	קָלָה	נִקְלָה	קָלָה
3 f.	קָלְתָּה	נִקְלְתָּה	קָלְתָּה
2 m.	קָלִיתָ	נִקְלִיתָ	קָלִיתָ
2 f.	קָלִיתְּ	נִקְלִיתְּ	קָלִיתְּ
1 c.	קָלִיתִי	נִקְלִיתִי	קָלִיתִי
Plur. 3 c.	קָלוּ	נִקְלוּ	קָלוּ
2 m.	קָלִיתֶם	נִקְלִיתֶם	קָלִיתֶם
2 f.	קָלִיתֶן	נִקְלִיתֶן	קָלִיתֶן
1 c.	קָלִיתִי	נִקְלִיתִי	קָלִיתִי
INFIN. Absol.	קָלָה	נִקְלָה	קָלָה
Constr.	קָלֹת	הִקְלֹת	קָלֹת
FUT. 3 m.	יִקְלָה	יִקְלָה	יִקְלָה
3 f.	תִּקְלָה	תִּקְלָה	תִּקְלָה
2 m.	תִּקְלָה	תִּקְלָה	תִּקְלָה
2 f.	תִּקְלִי	תִּקְלִי	תִּקְלִי
1 c.	אִקְלָה	אִקְלָה	אִקְלָה
Plur. 3 m.	יִקְלוּ	יִקְלוּ	יִקְלוּ
3 f.	תִּקְלֶינָה	תִּקְלֶינָה	תִּקְלֶינָה
2 m.	תִּקְלוּ	תִּקְלוּ	תִּקְלוּ
2 f.	תִּקְלֶינָה	תִּקְלֶינָה	תִּקְלֶינָה
1 c.	נִקְלָה	נִקְלָה	נִקְלָה
IMPER. 2 m.	קָלָה	הִקְלָה	קָלָה
2 f.	קָלִי	הִקְלִי	קָלִי
Plur. 2 m.	קָלוּ	הִקְלוּ	קָלוּ
2 f.	קָלֶינָה	הִקְלֶינָה	קָלֶינָה
PART. Act.	קָלֹת		קָלֹת
Pass.	קָלוּ	נִקְלָה	

HE VERBS.

[illegible]

hand, there is one instance of an imperative ending in Seghol, viz., the Piel, רָדֶה Judg. 9:29. The radical י remains and rests in Hhirik in וְתַזְנִי (3 fem.) Jer. 3:6, in the Hiphil, תִּמְחֵר (2 masc.) Jer. 18:23, and in the Kal imperative, חֲבִי (2 masc.) Isa. 26:20. Yodh appears once as a consonant before a suffix, וַיֹּאמְרוּ Job 3:25, and once before ה paragogic, אֲהַמִּיהָ Ps. 77:4, which is very rare in these verbs, but perhaps displaces the final vowel in אֲשַׁעֲהָ Ps. 119:117, and the Hithpael, נִשְׁתַּחֲוֶה Isa. 41:23. In a few instances י is restored as a quiescent before suffixes, חֲסִינִי Hos. 6:2; חֲסִינִי 1 Kin. 20:35; כְּסִימוֹ Ps. 140:10 K'ri. אֶפְאַיְהֶם Deut. 32:26. Examples of the feminine plural: וְתַזְנֶנהּ, וְתַחֲלֶנהּ, וְתַחֲסֶנהּ, וְתַחֲסֶנָּה, וְתַחֲסֶנָּה, וְתַחֲסֶנָּה.

4. The future of a few verbs when apocopated or preceded by Vav conversive simply drops its last vowel, either retaining Hhirik under the personal prefix or lengthening it to Tsere, וְיִשָּׁב, וְיִשְׁכַּח, וְיִסְמַח; so in the Pe Nun forms, וְנִזְרָה and וְנִזְרוּ, and Pe Yodh וְיִירָא, with Pattahh-furtive under the first radical of the Pe guttural, וְיֵרָא, § 17. , or the vowel of the personal prefix changed to Pattahh. § 60. 1. וְנִצָּח, but וְנִפְתָּח. Most commonly Seghol is inserted between the concurring consonants, וְנִפְתָּח, וְנִלָּךְ, וְנִדָּן, וְנִקָּח, וְנִסָּף, וְנִסָּח, וְנִסָּח, וְנִסָּח, וְנִסָּח, or וְנִסָּח, וְנִסָּח, וְנִסָּח, or וְנִסָּח, וְנִסָּח, or Pattahh if one of the consonants is a guttural, § 61. 2; thus, in Ayin guttural verbs, וְנִשָּׂא from נִשְׂאתָ, in Pe guttural וְנִשָּׂא from נִשְׂאתָ, § 60. 1. a. (3), or with the additional change of the vowel of the prefix to Pattahh, וְנִשָּׂא from נִשְׂאתָ, or וְנִשָּׂא from נִשְׂאתָ Isa. 59: 17 (in 1 Sam. 15: 19. 14: 32 K'ri, this same form is from נִשָּׂא or נִשָּׂא, § 157. 3). The rejection of the final vowel takes place frequently even in the first person singular, which in other verbs is commonly exempt from shortening. § 99. 3. a. וְנִשָּׂא, וְנִשָּׂא, וְנִשָּׂא, וְנִשָּׂא, וְנִשָּׂא, In a few instances the final vowel is retained in other persons after Vav conversive, e. g. וְנִשָּׂא 1 Kin. 16: 25. וְנִשָּׂא 2 Kin. 1: 10. וְנִשָּׂא Josh. 19: 50. וְנִשָּׂא 1 Sam. 1: 9. וְנִשָּׂא 1 Kin. 16: 17. וְנִשָּׂא 1 Sam. 17: 42. וְנִשָּׂא 2 Kin. 6: 23. וְנִשָּׂא Deut. 32: 18 is fut. apoc. of נִשָּׂא as וְנִשָּׂא or וְנִשָּׂא of נִשָּׂא.

5. The passive participle drops the final **י** צָפָרְיָה Job 15:22 for צָפָרְיָה Job 41:25 for עֲשָׂרִי, and fem. plur. נְשֹׂת Isa. 3:16 K'thibh (K'ri נְשֹׂת), עֲשֹׂת 1 Sam. 25:18 K'thibh.

§ 173. 1. In the Niphal preterite Yodh may quiesce in either Tsere or Hirik, though the former is more frequent, נָפַלְתָּ and נִפְּלֵיתָ, נִגְּלֵיתָ and נִגְלֵיתָ, נִשְׁמַרְתָּ and נִשְׁמְרֵיתָ, נִבְּלֵיתָ and נִבְלֵיתָ.

2. Examples of the infinitive absolute: הִנָּהוּ, נִדְרָמָה, נִגְלָה. Construct: הִנָּהוּ and נִגְלָה, הִנָּהוּ and נִגְלָה, הִנָּהוּ and נִגְלָה; with suffixes, הִנָּהוּ and נִגְלָה, הִנָּהוּ and נִגְלָה, הִנָּהוּ and נִגְלָה, once as though it were a plural noun, הִנָּהוּ Ezek. 6:8, so the Kal infin., הִנָּהוּ Ezek. 16:31, once with a preposition, לִנָּהוּ Ex. 10:3.

3. Future apocopated and with Vav conversive: וְהָיָה, וְהָיִיתָ, וְהָיִיתָ, and in one verb with Pattahh before הָיִיתָ, Gen. 7:23, Ps. 109:13, though some editions omit the Dagghesh-forte in the former passage, thus making it a Kal future.

§ 174. 1. Piel: Two verbs, נָחָה *to be becoming* and נָחָה *to draw* (the bow), having a guttural for their second radical, double the third instead, which in the reduplication appears as Vav, though the general law is adhered to requiring its rejection from the end of the word and the substitution of the vowel letter ה. The only forms which occur are, of the former, the preterite נָחָה Ps. 93:5, נָחָה Cant. 1:10, Isa. 52:7, and of the latter the participle plur. constr. נֹחָהִי Gen. 21:16. There are three examples of Hholem inserted after the first radical, § 92. *b*, נֹחָהִי Isa. 10:13 from נָחָה, the ו being an orthographic equivalent for ס, § 3. 1. *a*, and in the infinitive, הֹנֵחַ, הֹנֵחַ Isa. 59:13.

2. In the first person singular of the Piel preterite י sometimes quiesces in Tsere; in all the other persons, however, and even in the first singular, when a suffix is added, it invariably quiesces in Hhirik, גָּבַיְתִי and גָּבַיְתִי, once קָבַיְתִי, קָבַיְתִי and קָבַיְתִי, קָבַיְתִי.

3. Infinitive absolute: קָוָה and קָוָה, קָוָה, קָוָה. The construct always ends in וֹת with the exception of קָוָה also קָוָה, and קָוָה Hos. 6:9.

4. Future: in קָוָה Isa. 16:9 from קָוָה, the second radical is doubled as י, § 153. 1, and the third appears as ו, § 56. 3. *a*; קָוָה Ex. 33:3 is for קָוָה, § 63. 1. *b*. With Vav conversive: קָוָה, קָוָה, קָוָה, קָוָה, קָוָה, קָוָה, so in the first person singular, קָוָה, קָוָה; once Pattahh is lengthened to Kamets, קָוָה 1 Sam. 21:14; so in pause, קָוָה Prov. 25:9.

5. The imperative has Seghol in a single instance, קָוָה Judg. 9:29 and sometimes drops its final vowel, קָוָה, קָוָה, קָוָה, קָוָה and קָוָה.

6. Pual infinitive construct with suffix: קָוָה Ps. 132:1.

§ 175. 1. Hiphil preterite: The prefixed ה has occasionally Seghol, הִנָּחָה and הִנָּחָה, הִנָּחָה, הִנָּחָה, הִנָּחָה. Yodh may quiesce in Hhirik or Tsere, הִנָּחָה, הִנָּחָה, הִנָּחָה. Yodh once remains as a quiescent in the 3 masc. sing., הִנָּחָה Isa. 53:10, and once in the 3 masc. plur., הִנָּחָה Josh. 14:8 for הִנָּחָה, § 62. 2.

2. The infinitive absolute has Kamets in הִנָּחָה by way of distinction from הִנָּחָה and הִנָּחָה Jer. 42:2, which are always used adverbially. Construct: The prefixed ה has Hhirik in one instance, הִנָּחָה Lev. 14:43; הִנָּחָה 2 Kin. 19:25 K'thibh is for הִנָּחָה.

3. The future, when apocopated or preceded by Vav conversive, sometimes simply rejects its final vowel, הִנָּחָה, הִנָּחָה, הִנָּחָה, הִנָּחָה from הִנָּחָה, הִנָּחָה from הִנָּחָה, הִנָּחָה from הִנָּחָה; commonly, however, Seghol is inserted between the concurring consonants, הִנָּחָה from הִנָּחָה, § 111. 2. *a*, הִנָּחָה, הִנָּחָה, הִנָּחָה, הִנָּחָה, or Pattahh if one of the consonants is a guttural, הִנָּחָה, הִנָּחָה. Occasionally the final vowel remains, הִנָּחָה 1 Kin. 16:17. 18:42, הִנָּחָה Ezek. 23:19; once the radical י appears quiescing in Hhirik, הִנָּחָה (2 masc. apoc. for הִנָּחָה) Jer. 18:23. The retention or rejection of the vowel is optional in the first person singular, הִנָּחָה, הִנָּחָה, הִנָּחָה and הִנָּחָה from הִנָּחָה, הִנָּחָה from הִנָּחָה.

4. The imperative is sometimes abbreviated, הַרְבֵּה and הָרַב, הַרְבֵּה and הָרַב, הַרְבֵּה and הָרַב, הַרְבֵּה and הָרַב, הַרְבֵּה and הָרַב (accent on the ultimate) Ps. 39:14 is for הַרְבֵּה, the same word Isa. 6:9 is from הַרְבֵּה, § 140. 5.

5. Hophal infinitive absolute: הַפְּדֵה Lev. 19:20.

§ 176. 1. Hithpael: One verb שָׁחָה reduplicates its third radical, which appears as ו, הִשְׁתַּחֲוִה to worship, fut. יִשְׁתַּחֲוֶה, with Vav conv. וַיִּשְׁתַּחֲוֶה, § 61. 2, plur. וַיִּשְׁתַּחֲוּ, infin. הִשְׁתַּחֲוּהוּ, and once with suf. הִשְׁתַּחֲוִהוּ 2 Kin. 5:18, the accent being thrown back by a following monosyllable. For the inflected participle, מִשְׁתַּחֲוִיחָם Ezek. 8:16, see § 90, page 120.

2. In the preterite י mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, הִשְׁתַּחֲוִיתִי, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ.

3. The future apocopated and with Vav conversive: וַיִּהְיֶה, וַיִּהְיֶה, וַיִּהְיֶה, or with Kamets in the accented syllable, וַיִּהְיֶה, so always in pause, וַיִּהְיֶה, Gen. 24:65.

4. The shortened imperative: הִתְחַל, הִתְחַל.

§ 177. 1. הִיָּה to be, fut. הִיָּה, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va. though vocal, remains simple; so in the inf. const. with prep. הִיָּה, though without a prefix it is הִיָּה, once הִיָּה Ezek. 21:15. The apocopated future יְהִי (in pause יְהִי) and with Vav conversive וַיִּהְיֶה, is for יְהִי, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. a (1). page 116, when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future יְהִי Eccl. 11:3, where the second radical appears as י, which it sometimes does in the imperative, הִיָּה and הִיָּה Gen. 27:29 or הִיָּה Job 37:6, and in the participle הִיָּה Neh. 6:6, Eccl. 2:22, fem. הִיָּה Ex. 9:3.

2. הִיָּה to live. The root חָי is usually inflected as a Lamedh He verb pret. חָיָה, fut. חָיָה, apoc. חָי, with Vav conversive וַיִּחְיֶה, though in the preterite 3 masc. it occasionally takes an Ayin doubled form. חָי, e. g. Gen. 3:22, 5:5, and once in the 3 fem. an Ayin Yodh form: חָיָה Ex. 1:16, or it may be explained as an Ayin doubled form with Dagheshe-forte omitted, § 25.

3. In a few instances א is substituted for the third radical in Lamedh He verbs, רָצָא Ezek. 43:27, אָרָא Isa. 21:12, נָשָׂא Jer. 23:39, רָצָא 2 Chron. 26:15, תָּבַא Prov. 1:10 from אָבָה, וָרָא Deut. 33:21 from אָרָה, אָרָא 2 Chron. 16:12, רָשָׂא Lam. 4:1, שָׂא 2 Kin. 25:29, רָשָׂא Eccl. 8:1, תָּלָא 2 Sam. 21:12 K'ri for תָּלָא Hos. 11:7, Deut. 28:66 for תָּלָא, § 56. 4. חָמַרְא 2 Sam. 11:24 from חָמַר; the vowels are those of Lamedh Aleph verbs in אָחַז Jer. 3:22 for אָחַז 1 Kin. 17:14 for אָחַז, דָּחַר Dan. 10:14 for דָּחַר; and the full Lamedh Aleph form is adopted in חָפַר Hos. 13:15 for חָפַר.

DOUBLY IMPERFECT VERBS.

§ 178. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פֿ"א and לִ"ה will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both לִ"ו and לִ"ה the ו is invariably treated as a perfect consonant, and the לִ"ה peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

DEFECTIVE VERBS.

§ 179. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a לִ"א verb may appear with a לִ"ה form, or an לִ"ו verb with an לִ"ע form or *vice versâ*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, שָׁבַע means *to shut up or restrain*, and שָׁבַע means *to be finished*: yet a few שָׁבַע forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from שָׁבַע, but assimilated in inflection to the שָׁבַע paradigm. On the other hand, קָרָא means *to call*, and קָרָא means *to meet*; but so many קָרָא forms are found with this latter signification that it seems necessary to assume a second root קָרָא having that

meaning. The verb *to run* is ordinarily רוּץ; but רָצָה Ezek. 1: 14 is too remote from an רָץ form to be referred to that root; hence it is traced to another verb רָצָה of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: טוֹב *to be good*, used in the Kal species only in the preterite, the corresponding future is from רָטַב; קָרַךְ Kal pret. *to fear*, the fut. and imper. from גָּוַר; רָקַץ Kal pret. and inf. *to spit*, fut. from רָקַץ; נָפַץ Kal pret. and inf. *to break or disperse*, fut. and imp. from פָּוַץ; נָאָץ Kal pret. *to be alienated*, fut. from נָאָץ; טָוָה K. pret. *to be a prince*, fut. from שָׁוַר; רָבַב Kal pret. and inf. *to be many*, fut. from רָבָה which is used throughout the species; רָחַם Kal fut. *to be hot*, pret. and inf. from הָלַם, which is also used in the future; רָצַץ *to counsel*, borrows its Kal imper. from לוּץ; רָקַץ Kal fut. *to awake*, pret. from the Hiphil of קוּץ, which is also used in inf. imper. and fut.; נָצַב *to place*, the reflexive is expressed by הִתְנַצַּב from נָצַב; שָׁתָה *to drink*, the causative is הִשְׁתָּה from שָׁתָה; הִבְשִׁית from הִבֵּשׁ is used as the causative of בִּוֵּשׁ *to be ashamed*, as well as הִבְשִׁית; הִלָּךְ *to go*, derives many of its forms from רָלַךְ; רָחַב *to give*, is only used in the Kal imperative, it is supplemented by נָחַל of totally distinct radicals.

QUADRILITERAL VERBS.

§ 180. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.: Piel pret. פָּרִישׁ *he spread*, Job 26: 9, where the original Pattahh of the initial syllable of the Piel, § 82. 5. b (3), is preserved; fut. with suf. יִפְרֹשֵׁה *he*.

shall waste it, Ps. 80 : 14. Pual pret. רָטַשׁ *it freshened*, Job 33 : 25. the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to רָטַשׁ; part. מְרַטֵּשׁ *scaled off* or *resembling scales*, Ex. 16 : 14, מְרַבֵּל *clothed*, 1 Chron. 15 : 27. Hiphil pret. הִתְאַזְּרוּ *they stank*, Isa. 19 : 6 for הִתְאַזְּרוּ as נִתְמָדוּ for נִתְמָדוּ, derived from אִזָּח *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from זָחַח, § 94. *a*, comp. Alexander in loc.; fut. אֶשְׂמָאֵל *I will turn to the left*, Gen. 13 : 9; הִשְׁמָאֵל Isa. 30 : 21, part. מְשָׂמָאֵל 1 Chron. 12 : 2 from שָׂמָל *the left hand*, elsewhere reduced to a trilateral by the rejection of א, לְהִשְׁמָל 2 Sam. 14 : 19, הִשְׁמָלִי Ezek. 21 : 21. To these may be added the form, which occurs several times in the K'thibh מַחְצָרִים 1 Chron. 15 : 24, etc., and מַחְצָרִים 2 Chron. 5 : 12, for which the K'ri substitutes מְחַצְרִים or מְחַצְרִים. As it is a denominative from הִצְצָרָה *a trumpet*, it has been suspected that the form first mentioned should be pointed מְחַצְצָרִים; the other, if a genuine reading, is probably to be read מְחַצְרִים.

NOUNS.

THEIR FORMATION.

§ 181. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from pre-existing words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients, whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz. :

1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz. :
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

a. The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. *בֹּאֵר* *father*, *אֶרֶץ* *earth*. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as *מֶלֶךְ* *to reign*, and *מֶלֶךְ* *king* from the root *מִלַּךְ*. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, *מֶלֶךְ* *king* may be said to be derived from the root *מֶלֶךְ* *to reign*, that is, it is derived from the root *מִלַּךְ* of which that verbal form is the conventional designation, §68.

b. Infinitives, participles, nouns which follow the forms of the secondary or derived species, §187. 2. *a.*, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—*Nouns formed by the insertion of vowels.*

§182. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz. :

1. Monosyllables, or those in which the triliteral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Triliteral Monosyllables.*

§183. The formative vowel may be given either to the second radical *קָטֵל*, *קָטִיל*, *קָטִיל*, *קָטִיל*, or to the first, *קָטֵל*,

קָטַל, קָטַל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattahh is assimilated, § 63. 2. *a*, קָטַל, קָטַל, קָטַל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

a. In this and the following sections קָטַל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קָטַל has but one derivative קָטַל *slaughter*; and this only occurs in Obad. ver. 9.

b. As *i* *o* and *u* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ā*, קָטַל *a little* prop. *paucity*, קָטַל *honey*, קָטַל *man*; *ā*, קָטַל *strength*, קָטַל *writing*, קָטַל *residue*; *ē*, קָטַל *shoulder*, קָטַל *bush*; *ē*, קָטַל *howling*, קָטַל *grief*, קָטַל *a wolf*; especially *i*, *o*, and *u*, which occur with greater frequency than any others. When the first radical receives the vowel, *i* and *u* are likewise excluded, inasmuch as they rarely or never stand before concurring consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol קָטַל *a valley*, קָטַל *vanity*, קָטַל *sin*, קָטַל *spikenard*, קָטַל *truth*. Kamets is only found before Vav, § 63. 2. *a*, קָטַל, and in pause, § 65, קָטַל, קָטַל.

c. When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing *א*, § 53. 1. *a*, with a short vowel, mostly *ē*, § 60. 1. *a* (5), but occasionally *ā*, קָטַל *finger* for קָטַל, קָטַל *lattice*, קָטַל *belt*, קָטַל and קָטַל *arm*, קָטַל and קָטַל *yesterday*.

§ 184. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. קָטַל *emptiness*, קָטַל *bereavement*, קָטַל *strength*, קָטַל *righteousness*, קָטַל *help*, קָטַל *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, קָטַל *lord* from קָטַל *to be mighty*, קָטַל *man* from קָטַל *to be sick*, קָטַל *boundary*, קָטַל *libation* prop. *pouring out*, קָטַל *valley* prop. *depth*, קָטַל *vinegar* prop. *sourness*.

a. That the position of the formative vowel before or after the second radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. קָטַל and קָטַל *man*, קָטַל

and נִצָּח *plant*, בָּלָא and בָּלִיא *prison*, בָּהֶן and בָּהוֹן *thumb*, לָנָה and נִגְיָהָ *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive קָטַל and קָטַלָּה, § 87, קָטַלְתִּי and קָטַלְתְּ, § 61. 1. *b*. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramæan, and both to the Hebrew Segholates, e. g. שָׂבַד *servant*, Aram. שָׁבַר, Arab. عَبَدَ.

b. The presence of imperfect letters in the root may occasion the following modifications:

א roots. Aleph, as a first radical, sometimes receives a long vowel (ֹ) instead of Sh'va (ְ), § 60. 3. *c*, אֱמִין *fidelity* for אָמִין, אֶזְרֹר *girdle* for אָזְרֹר.

ג Guttural and ל Guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, שָׁנַח *confidence*, שִׁמְעַה *hearing*, גָּבַה *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh, נָעַר *young man*, נָעַר *youth*, פָּחַד *fear* but אָהַל *tent*, לָחַם *bread*.

פ and פֿ roots. A vowelless פ or פֿ is in a few instances rejected from the beginning of a word, § 53. 2. *a*, פִּזַּח *produce* for פִּזְחַח, פִּזְחַח *familiarity* for פִּזְחִי, נִשְׁאָה *elevation* for נִשְׁאָה, נִשְׁאָה *lamentation* for נִשְׁאָה, particularly in feminines and secondary derivatives; thus, חִמָּה, חִמָּה, נִצָּח, נִצָּח, drop an initial Yodh, and קָבַח, קָבַח, an initial Nun. Nun may also experience assimilation when it is a second radical, אָנַח *anger* for אָנַח, פִּזַּח *cup* for פִּזְחַח.

נ and נֿ roots. In Segholates נ is preceded by Kamets לָנַח (according to Kimchi לָנַח in Ezek. 28: 18) *wickedness*, מִדְּבַח *midst*, unless the last radical is a guttural, רָנַח *space*; נ is preceded by Pattahh and followed by Hhirik, לָנַח *night*, עֵינַח *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as בָּרַח *brand* for בָּרַח, אִי *island* for אִי, רָוַח *watering* for רָוַח, § 53. 3.

כ roots. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה, as כִּנְיָה *bush*, כִּנְיָה *weeping*, חִנְיָה *thought*. When כ appears as the radical, it prefers the form כָּכַח *weeping*, פִּכָּח *fruit*, כָּכַח *ressel*; כ retains its consonantal character in סָכַח *winter*, כָּכַח *quail*, or it may be changed to its cognate vowel ū, which combines with the preceding ā to form ō, § 62. 1, דָּיָח (for d'yāū) *ink*, אֶלֶח *antelope*. In Segholates כ quiesces in Shurek, § 57. 2. (4), שָׁחַח *swimming* for שָׁחַח, פִּחָּה *emptiness*; the lexicon of Gesenius contains the forms מָכַח *garment*, מָכַח *end*, מָכַח *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been מָכַח, מָכַח, מָכַח.

2. The main vowel in the ultimate.

§ 185. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its prin-

incipal syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קָטַל or קָטַל, קָטַל, קָטַל, קָטַל, קָטַל.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is *ā*, *ē*, or *ō*, and a passive signification when it is *ī* or *ū*, קָטַן and קָטַן *small*, קָטַן *fat*, קָטַן *made of brass*, קָטַן *chosen*. Those with *ā* and *ī* in the ultimate are, however, prevailing and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, קָטַן *herbs* prop. *green*, קָטַן *strong drink* prop. *intoxicating*, קָטַן *leopard* prop. *spotted*, קָטַן and קָטַן *turban* prop. *wound around*, קָטַן *glory, that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to nenter verbs, § 90, and in ע"ו verbs they have superseded the regular formation, § 153. 1. קָטַן for קָטַן. Kal passive participles are verbals with *ū*. This formation with *ī* in the ultimate is adopted in several names of seasons, קָטַן *Abib, the time of ears of corn*, קָטַן *ingathering* prop. *the being gathered*, קָטַן *vintage*, קָטַן *pruning-time*, קָטַן *ploughing-time*, קָטַן *harvest*, Comp. § 201. 1. b.

b. Adjectives with *ō* commonly express permanent qualities, those with *ē* variable ones, קָטַן *great*, קָטַן *growing great*; קָטַן *strong*, קָטַן *becoming strong*; קָטַן *near*, קָטַן *approaching*; קָטַן *remote*, קָטַן *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., קָטַן *long*, קָטַן *round*, קָטַן *deep*, קָטַן *high*; קָטַן *red*, קָטַן *spotted*, קָטַן *speckled*, קָטַן *green*, קָטַן *striped*, קָטַן *white*, קָטַן *bay*, קָטַן *black*; קָטַן *sweet*, קָטַן *pure*, קָטַן *holy*. And the latter are employed of shifting and evanescent states of body and of mind, קָטַן *thirsty*, קָטַן *hungry*, קָטַן *sated*, קָטַן *weary*, קָטַן *grieving*, קָטַן *desiring*, קָטַן *fearing*, קָטַן *exulting*.

c. The active signification asserted for the form קָטַן in a few instances cannot be certainly established; קָטַן or קָטַן *forler*, is intransitive in Hebrew conception as is shown by the construction of the corresponding verb, comp. Lat. *aucupari*, *aucupatus*. Other alleged cases are probably not nouns but absolute infinitives of Kal, קָטַן Jer. 6: 27 may as well be rendered *I have set thee to try as for a trier* (of metals); קָטַן Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even קָטַן Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. ל"ה roots are restricted to forms with *i*, in which the radical י quiesces, קָטַן *fresh*, קָטַן *afflicted*, קָטַן or קָטַן with otiant א, § 16. 1, *pure*;

or with *a* which combines with it to form *ē*, טָהַר and טֵהָרָה *field*, תָּהָה *fair*, גָּאָה *high*; in a few nouns this final vowel is dropped. דָּג *fish* for דִּגָּה, מָרַק for מִרְקָה, מָרַק for מִרְקָה, מָרַק for מִרְקָה, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *a*, מְנַח *meek*, or *ē*, מְנַח *secure*.

3. The main vowel in the penult.

§186. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קוֹטֵל, קוֹטֵל, קוֹטֵל, קוֹטֵל.

2. These indicate the agent, and are either active participles, קוֹטֵל *killing*, or substantives, חוֹתֵם *signet-ring* prop. *sealer*, אוֹיֵב *enemy*, one practising hostility, שׂוֹרֵץ *fox* prop. *digger*, פִּיטֵק *hammer* prop. *pounder*, הַיּוֹלֵךְ *morning-star* prop. *shining one*.

a. A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹקֵר *herdsman*, חוֹבֵל *sailor* prop. *rope-handler*, חוֹרֵשׁ *ploughman*, רוֹצֵר *potter* prop. *former*, מְבַבֵּם *fuller*, כּוֹהֵן *priest*, כּוֹנֵם *vine-dresser*, סוֹחֵר *merchant*, כּוֹסֵף *scribe*, רוֹבֵל *trafficker*, רֹעֵה *shepherd*, רֹפֵא *physician*, רוֹמֵם *dealer in unguents*, רוֹמֵם *embroiderer*, שׂוֹמֵר *watchman*, שׂוֹמֵר *porter* prop. *gate-keeper*, שׂוֹפֵט *judge*.

b. In a very few instances *u* in the first syllable is shortened and followed by Daghesh-forte conservative, עִנְיָב and עִנְיָב *pipe*, עִנְיָב *pit*.

c. עִ roots. The contraction of עִ and the quiescence of עִ roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in triliters. The contracted forms which arise from עִ roots are סָב, סָב, סָב, סָב, §183. b. Of these סָב = סָבָה belongs to the monosyllabic formation, and is chiefly used of abstracts, טָהָר *purity*, רַב *multitude*, חֹם *integrity*, עֵל *yoke*; and סָב = סָבָה to the first species of dissyllables, embracing adjectives and concrete nouns, חֹם *perfect*, חֹם *feast*; while סָב and סָב may arise indifferently from either, מְרִיב *rottenness* is an abstract noun for מְרִיב, but רַחֵם *tender* is an adjective for רַחֵם, Kamets being compressed to Pattah before the doubled letter, comp. §135. 3; לֵב *heart* is for the dissyllable לֵבָב, but חֵן *favour* for the monosyllable חֵן.

עִ and עִ roots. Nouns from quiescent עִ and עִ roots may be divided into three pairs of forms, קָם, קָם; קָם, קָם; קָם, קָם. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, קָם *strife*, קָם *goodness*; the first pair

to the first species of dissyllables. *רָשׁ* poor, *יָדָר* proud, *אֱל* God prop. the mighty one; and the second pair may belong to either, *רָשׁ* = *רָשָׁ* poverty, *רֵיק* = *רֵיקָ* empty, *אֵין* = *אֵינָן* strength, *טוֹב* = *טוֹבָה* good.

CLASS II.—Nouns with reduplicated radicals.

§ 187. 1. The simple form proper to adjectives is explained § 185; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *ı* or *ă* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, *חֲלֹשׁ* very weak, *פָּקֵחַ* seeing prop. (having eyes) wide open, *צַדִּיק* righteous, *גִּבּוֹר* mighty man, *חֲפִיז* full of grace, *רַחוּם* merciful.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *ā*, *ī*, or *ū* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *ā* in the second syllable are descriptive of occupations or modes of life, comp. § 186. 2. *אָמָן* husbandman, *דָּג* fisherman, *שֹׁפֵט* judge, *חֹמֶשׁ* (= *חֲמִשָּׁה*) workman, *בֹּשֶׁל* cook, *יָמָן* seaman (from *יָמָן* salt). *סָבֵל* bearer of burdens, *צַדִּיק* hunter, *בֹּשֶׁל* bowman. *בָּגָב* thief, not a mere equivalent to *גֹּזֵל* one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form *קָטָל* is applied to deformities and defects, physical or moral, *אָבֵם* dumb, *גִּבָּן* hump-backed, *חֵלֵשׁ* (= *חֲלֹשׁ*) deaf, *עִוֵּר* blind, *פֶּסֶחַ* lame, *קָרֵחַ* bald, *נָקֵשׁ* perverse.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. *א*, *קָבוֹשׁ* and *קִיבוֹשׁ* nettle prop. badly pricking, *שִׁיחור* smoke, *שִׁיחור* the Nile prop. very black, *צִיּוֹן* prison, *בִּירוֹר* spark, *בִּירוֹר* battle, *נִיצוּץ* spark.

d. The following double the third radical in place of the second, *פָּרָחָה* brood, *רִיחָן* green, *שָׁמָן* quiet, *נֶאֱמָה* comely from *נָאָה*, the last radical appearing as *ı*, § 169. *אַמְלֵל* feeble, where the long vowel Tsere is inserted to prevent the concurrence of consonants.

e. *כָּע* and more rarely *כֵּ* roots reduplicate the biliteral formed by their contraction, *גָּלְגָל* and *גָּלְגָל* wheel prop. roller, *חֲרָחָה* frightful, *וְרִירָה* girt, *קֶרֶךְ* crown of the head prop. dividing (the hair); so fem. *חֲרָחָה* severe pain, *נָלְנָה* casting down, *גָּלְגָלָה* skull, and plur. *סָבְסִיטָה* baskets, *תִּגְלָה* turning

upside down from $\text{לָאָהוּ} = \text{לָהוּ}$ (sing. לֹהֵי) *loops* and לֹהֵי (sing. probably $\text{לֹהֵי} = \text{לֹהֵי}$) *winding stairs* from $\text{לָהוּ} = \text{לָהוּ}$; a root לָהוּ is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צִלְצִל (const. צִלְצִל) *cymbal* prop. *tinkling*, עָרֵיר and עָרֵיר *stark naked, totally destitute*, קִלְקִיל *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1. כֹּדֶב *star* for בִּדְבָב , נוֹטָפוֹת *bands* worn on the forehead for טִטְפָּפוֹת , קִרְקִין (with the ending ין added) *ignominy* for בִּקְבִּין , בָּבֶל *Babylon* for בִּבְלָב , or its assimilation to the succeeding consonant, בִּדְבָב *something circular, a circuit* for בִּדְבָב . The second member of the reduplication suffers contraction or change in שֶׁרֶשֶׁת *chain* for שֶׁרֶשֶׁת and מַרְבֵּעַ *floor* for מַרְבֵּעַ .

2. Abstracts are formed with a doubled middle radical by giving \bar{u} to the second syllable and \bar{i} to the first, חִפְּק *folding the hands*, שְׁלִימ *retribution*, שְׁקִיץ *abomination*, and in the plural כְּפָרִים *atonement*, פְּקִידִים *commandments*, שְׁלוּחִים *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil חִתְּק *melting* from חָתַק , חִצְּקוֹת *cessation* from the עָו root פָּוַג , Niphal נִפְחָלִים *wrestlings*: נִחְמָמִים when derived from the Niphal means *repentings*, when from the Piel *consolations*.

c. עָ roots reduplicate the biliteral to which they are contracted, חִרְחָר *inflammation*, שִׂשְׂבִּיעִים *delight*.

c. A few roots, which are either עָ or עָ guttural, or have a liquid for their third letter, double the last radical with \bar{u} in the final syllable, נִצְּצוֹן *thorn-hedge*, פָּארוֹר (= פָּארוֹר) *ruddy glow*, חִמְרוֹרִים *upright columns* designed for way-marks, שִׁיּוֹרָה *horror*, נִאֲפָרִים *adulteries*, גִּבְנִיִּים *ridges*, also with \bar{o} or \bar{i} in the last syllable, נִיחָה *acquiescence*, נִחָלֶה *pasture*, חִבְּרִיר *shower*, פְּחִרִיר *obscuration*. שִׁפְרִיר (K'thibh שִׁפְרִיר) *tapestry*, whence חִבְּלִיר *dark*. The concurrence of consonants is relieved in שִׁבְּלִיר (in some editions) *snail* by Daghesh-forte separative.

§ 188. A few words reduplicate the two last radicals. These may express intensity in general, פְּקִידָה *complete opening*, יְפִה־יְפִה *very beautiful*, or more particularly repetition, הִלְכָּה *twisted* prop. *turning again and again*, הִלְכָּה *slippery*, עִקְלָקֶל *crooked*, פְּתִלָּה *perverse*, אַסְפָּסָה *mixed multitude* prop. *gathered here and there*, חִבְּרָרוֹת *spots or stripes*, הַפְּפָרוֹת *moles* prop. *incessant diggers*. As energy is consumed by repeated acts or exhibitions and so gradually

weakened, this form becomes a diminutive when applied to adjectives of colour, אַדְמָדָם *reddish*, יִרְקָקָן *greenish*, שְׁחָחָר *blackish*.

a. The first of two concurring consonants is softened to a vowel in הַצְרָצְרָה *trumpet* for הַצְרָצָה, and probably גְּזֻזָּל Lev. 16:8 for גְּזֻזָּל.

b. פ' roots drop their initial radical, הַבְּהָבִים *gifts* from הָבָה, צִאצָּאִים *offspring, issue* from צָא.

CLASS III.—*Nouns formed by prefixes.*

§ 189. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אֲזָב *utterly deceitful*, אֲכָזַר *violent*, אֲרִיָּן (= אֲרִיָּן) *perennial*, אֲזָח (only represented by a derivative, § 94. a) *very foul, fetid*, אֲשָׁמָן *exceedingly gross or thick* (applied to darkness, Isa. 59:10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזָכָרָה *memorial*, אֲהִירָה *declaration*.

a. This form corresponds with أَتَّعَلَ the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82. 5. b (2). respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ה is substituted for it in הִיכָל (= אֲרָבָל) *palace, temple* prop. *very capacious* from הָבַל in the sense of its cognate כוּל *to contain*. So likewise, in a few verbals with feminine terminations, הִשְׁמִיעָנִי Ezek. 24:26 *causing to hear* used for the Hiph. infin., § 128, הִצְלָה *deliverance* from הִצֵּל, הִנָּחָה *grant of rest* (= הִנָּחָה) from נָחָה.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 183. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 190. The consonants prefixed in the formation of nouns are מ, ה, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מִקְטָל, מִסְכָּב, תְּבִלָּל, תַּאֲשִׁיר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מִקְטָל, מִקְטָל.

פָּתַח to open, *מִלְמַד* goad from *לָמַד* to learn, *מִשֵּׁר* saw from *נָשַׁר* to saw.

3. The place or time in which it is done, *מִזְבֵּחַ* altar from *זָבַח* to sacrifice, *מַרְבֵּץ* lair, *מִלְכָּן* brick-kiln, *מִרְשָׁב* period of residence.

4. The action or the quality which is expressed by the root, *מִשְׁבַּח* slaughter, *מִסְפָּד* mourning, *מִרְיָה* sickness, *מִשְׁגָּה* error, *מִישָׁר* straightness. Verbals of this nature sometimes approximate the infinitive in signification and construction, as *מִהֲפֹכָה* overturning, *מִשְׁאוֹת* Ezek. 17:9, § 166. 2. In Chaldee the infinitive regularly takes this form, e. g. *מִקְטֵל* to kill.

5. The object upon which the action is directed or the subject in which the quality inheres, *מִמְאֵל* food from *אָמַל* to eat, *מִזְמוֹר* psalm from *זָמַר* to sing, *מִמְקִיחַ* booty from *לָקַח* to take, *מִשְׁמֵנִים* fat things from *שָׁמַן* to be fat, *מִמְצָר* that which is small, *מִמְרֹחַק* that which is remote.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, *מִיָּדָא* luminary, may suggest the idea of agency, dispenser of light, or of place, reservoir of light; *מִיָּדָא* knife, may be so called as an agent, a devourer, or as an instrument, used in eating; *מִקְדָּשׁ* means both a holy thing and a holy place; *מִמְכָּר* sale and something sold or for sale; *מִמְלָכָה* royal authority and kingdom; *מִיֵּצֵא* the act, place, and time of going forth and that which goes forth; *מִיֹּשֵׁב* the place and time of sitting or dwelling as well as they who sit or dwell.

§ 192. Nouns formed by prefixing י or ת denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, *יִצְחָק* Isaac, *יֵפְתָּה* Jephtha, but rarely in forming appellatives, *יָרִיב* adversary prop. contender, *יָסִיר* apostate prop. departer, *יָלָקֵט* bag prop. gatherer, *יָקִים* living thing prop. that (which) stands, *יָצָהָר* fresh oil prop. that (which) shines.

2. ה, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, תְּדָרִיר *oak* prop. *that (which) endures*, תְּכָרִיד *cloak* prop. *that (which) wraps up*, תַּנּוּר *furnace* prop. *that (which) burns*, תַּפִּיחַ *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תְּבִין *understanding*, תַּמְרוֹר *bitterness*, תַּעֲנִיג *delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תַּלְמִיד *learner*, תוֹשֵׁב *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ה prefixed have likewise a feminine ending, תְּרֵדָה *deep sleep*, תַּשׁוּבָה *salvation*, תַּפְאֲרָה *beauty*, תַּרְמִיחַ *fraud*.

CLASS IV.—Nouns formed by affixes.

§ 193. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant ך appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, אַחֲרָיו *last* from אַחֲרֵי *after*, רִאשׁוֹן *first* from רִאשׁ *head*, תִּיכּוֹן *middle* from תִּכּוֹן *midst*, נְחֹשֶׁתָן *brazen* from נְחֹשֶׁת *brass*. A very few are formed directly from the root, אֲבִיּוֹן *poor*, עָלְיוֹן *most high*, אֶלְמָן *widowed*.

2. Abstract substantives, the most common form of which is קַטְלוֹן, e. g. עִקְלוֹן *blindness*, בִּטְחוֹן *confidence*, עֲצָבוֹן *pain*, נֶקְלָן *paleness*, though various other forms likewise occur, e. g. אֲבָדוֹן and אֲבָדָן *destruction*, בָּרָדוֹן *dominion*, נִשְׁלָן *success*, קָרְבָן *offering*.

a. In a few words the termination וֹן has been thought to be intensive, שַׁבָּתוֹן *sabbath*, שַׁבְּתוֹן *a great sabbath*, זָרוֹן *proud*, יָרִיוֹן *exceedingly proud*, and once diminutive אִישׁוֹן *man*, אִישׁוֹן *little man*, i. e. the *pupil* of the eye, so called from the image reflected in it. The word יִשְׁרָיוֹן *Jeshurun* from יָשָׁר *upright*, is by some explained as a diminutive or term of endearment, while others think that the termination וֹן has no further meaning than to make of the word a proper name, comp. זִבְלָיוֹן. See Alexander on Isaiah 44: 2.

b. ך is occasionally affixed with the vowel *ē*, גִּרְיוֹן *are*, צַפֵּנוֹ *nail*.

c. A few words are formed by appending ם, e. g. בְּרִיּוֹב *ransom*, פִּדְיוֹן *ransom*, כִּלְעָם *ladder* from כָּלַע *to lift up*, חֲרָטָם *sacred scribe* from חָרַט *stylus*, דְּרוֹם *south* from דָּרַר *to shine*; or ל, e. g. פֶּרֶמֶל *garden* from פָּרַם *vineyard*, גִּבְעָל *calyx or cup of a flower* from גָּבַע *cup*, בֶּרַס *ankle* from בָּרַס *joint*, חֲרָל *locust* from חָרַג *indicative of tremulous motion*, בְּרָקָל *thick darkness* from בָּרַק *cloud*, בְּרִזָּל *iron* probably from בָּרַז *to pierce*.

§ 194. The vowel *ī* forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, עִבְרִי *Hebrew*, יְבוּסִי *Jebusite*, פִּלִּשְׁתִּי *Philistine*, אֲרָמִי *Aramean*, מִצְרִי *Egyptian*, יִשְׂרָאֵלִי *Israelitish, an Israelite*, דָּנִי *Danite*, קֹהַתִּי *Kohathite*, גֵּרְשֹׁנִי *Gershonite*.

2. It is also added to other substantives, צַפְּנִי *northerner*, זָכְרִי *foreigner*, פְּרָדִי *villager*, רֶגֶלִי *footman*, עֵתִי *timely*, פְּנִימִי *inner* from the plural פְּנִימִים; to a few adjectives, אֲזָחָרִי *and* אֲזָחָר *violent*, אֲזָלִי *and* אֲזָל *foolish*, and even to prepositions, תַּחְתִּי *lowest* from תַּחַת, לִפְנֵי *front* from לִפְנֵי, § 62. 2.

a. The feminine ending הָ is dropped before this ending, יְהוּדִי *Jew* from יְהוּדִיָּה, בְּרִיטִי *Berite* from בְּרִיטִיָּה, or the old ending הָ takes its place, מַאֲכַתִּי *Maachathite* from מַאֲכַתָּה, or ך is inserted between the vowels, שְׁלֹנִי *Shelanite* from שְׁלֹחַ. Final י combines with the appended י into *ē*, § 62. 2, לֵוִי *Lerite* and *Levi*, שֻׁנִּי *Shunite* and *Shuni*.

b. In a very few instances י takes the place of י, e. g. הַיָּזֵר *white stuffs*, הַיָּזֵר *basket*, לֹוֶץ *loop*, and perhaps הַיָּזֵר in a collective sense *windows*, חֲסוּפִי *uncoverd*, כִּינִי which Gesenius derives from כָּבַל *and* takes to mean *cunning*; if, however, it is derived from כָּבַח, § 187. 1. c, and means *spendthrift*, the final Yodh will be a radical.

MULTILITERALS.

§ 195. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָרָב *scorpion*, גִּזְזָר *treasurer*, חֲרִמֶּשֶׁת *sickle*, גִּלְמִיד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דָּמָשֶׁק *damask*, הַזֶּמֶל *frost*, סִמְדִּיר *vine blossom*, or preserved by the insertion of Daghesh-forte, חֲלָמִישׁ *flint*, עֲכָבִישׁ

spider, פִּלְגָּשׁ and פִּלְגָּשׁ *concubine*. Occasionally the third radical has Daghesth-forte, עֵטָה *bat*, סִנְיִיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אֲרָנָן *purple*, צִפְרָז *frog*, שֵׁנִיז *cloth*, אֲחֻשְׁתָּן *mule*, אֲחֻשְׁתָּן *satrap*.

3. Compound words are few and of doubtful character, צִלְמוֹת *shadow of death*, מְאִימָה *anything prop. what and what*, בְּלִימָה *nothing prop. no what*, בְּלִיזָל *worthlessness prop. no profit*, מְאֻפְלָה *darkness of Jehovah*, שְׁלֵה־בְתוֹלָה *flame of Jehovah*, except in proper names, מֶלְכִי־צֶדֶק *Melchizedek, king of righteousness*, עֹבַד־יְהוָה *Obadiah, serving Jehovah*, יְהוֹיָקִים *Jehoiakim, Jehovah shall establish*.

GENDER AND NUMBER.

§ 196. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (אִשָּׁה). The masculine, as the primary form, has no characteristic termination; the feminine ends in הָ, or ת, e. g. קָטָל *masc.*, קָטְלָה or קָטְלַת *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מַה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. a (1), appears to have been ת, which was either attached directly to the word, קָטְלַת which, by § 61. 2, becomes קָטְלָה, or added by means of the vowel *a*, קָטְלַת or קָטְלַת, which by the rejection of the consonant from the end of the word, § 55. 2. c, becomes קָטְלָה. The termination ת or ה, is still found in a very few words, מִרְיָם *emerald*, קָלָה *pelican*, שְׂפָרָה *company* 2 Kin. 9: 17, מָחָר *morrow*, מִנָּה *portion*, קֵצַר *end*, מִצְבֵּחַ Josh. 13: 13, and the poetic forms, זִמְרָה *song*, נַחֲלָה *inheritance*, עֲזָרָה *help*, פְּרִיָּה *fruitful*, שְׁנָה *sleep*. Two other words, חַיָּה Ps. 74: 19 and מְרִינָה Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original ת final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. a, רִשְׁמִינָהּ, רִשְׁמִינָהּ, חִיָּהּ.

c. The feminine ending הָ, receives the accent and is thus readily dis-

tinguished from the unaccented paragogic הָ. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. בָּרָחֵם *burning* Hos. 7:4, גַּלִּילֵהָ *Galilee* 2 Kin. 15:29, הַחֲרָה *destruction* Ezek. 7:25, רֶחֶם *vulture* Deut. 14:17, לֹחֵם *low* Ezek. 21:31.

d. The vowel letter א, which is the usual sign of the feminine in Chaldee and Syriac, takes the place of ה in חֲרָשָׁה *threshing* Jer. 50:11, אַתָּה *terror* Isa. 19:17, אַרְחָה *wrath* Dan. 11:44, אַרְיֵה *lioness* Ezek. 19:2, אַרְצָה *mark* Lam. 3:12, אַרְחָה *bitter* Ruth 1:20, אַרְחָה *baldness* Ezek. 27:31, אַרְחָה *sleep* Ps. 127:2. No such form is found in the Pentateuch unless it be אַרְחָה *loathing* Num. 11:20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root אַרְחָה cognate to אַרְחָה. The feminine ending in pronouns of the second and third persons, and in verbal futures is אַרְחָה; an intermediate form in א appears in אַרְחָה Isa. 59:5 and אַרְחָה the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. b. and § 156. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *a* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ה may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*. This distinctive neuter sign has, however, been largely superseded in Indo-European tongues by *m* or *v*, which is properly the sign of the accusative, *bonum*, *καλόν*, the passivity of the personal object being allied to the lifeless non-personality of the neuter. Bopp Vergleich. Gramm. § 152. In curious coincidence with this, the Hebrew sign of the definite object is אַרְחָה prefixed to nouns; and its principal consonant is affixed to form the inferior gender, the neuter being comprehended in the feminine.

§ 197. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination :

אִם *mother.* אִשָּׁה *she-ass.* פִּי־לָקֶשׁ *concubine.* מַלְכָּה *queen.*

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions :

אָזֶן <i>ear.</i>	זְרוֹעַ <i>arm.</i>	כַּף <i>palm.</i>	קֶרֶן <i>horn.</i>
אֶצְבָּע <i>finger.</i>	יָד <i>hand.</i>	כַּתֵּף <i>shoulder.</i>	רַגְלָא <i>foot.</i>
בֶּהֱן <i>thumb.</i>	רֵגֶל <i>thigh.</i>	עֵינַי <i>eye.</i>	שֵׁן <i>tooth.</i>
בִּרְךָ <i>knee.</i>	כַּנֵּף <i>wing.</i>	צִדֵּי <i>side.</i>	שׁוֹק <i>leg.</i>

The following nouns are also feminine :

אֵת <i>brazier.</i>	כּוֹס <i>cup.</i>	גְּבִישׁ <i>Great Bear.</i>	זָהָר <i>light.</i>
אֲשֵׁר <i>footstep.</i>	כִּבְר <i>circuit.</i>	כִּשְׁת <i>couch.</i>	צִלָּה <i>side.</i>
בְּאֵר <i>well.</i>	נֹהַר <i>brightness.</i>	מְהֻשָּׁת <i>workmanship.</i>	רַבְוֹא <i>myriad.</i>
בֶּטֶן <i>belly.</i>	נִשְׁל <i>shoe.</i>	פֶּתַח <i>morsel.</i>	תִּבְלָה <i>world.</i>
חֶרֶב <i>sword.</i>	עִיר <i>city.</i>		

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (*); those which are commonly feminine are distinguished thus (†).

אֶבֶן † <i>stone.</i>	דֶּרֶךְ † <i>way.</i>	* מְבָצָר <i>fortress.</i>	פְּעָם † <i>time (repetition).</i>
* אֹר <i>light.</i>	* הֵיכָל <i>temple.</i>	* מִזְבֵּחַ <i>altar.</i>	
אוֹת <i>sign.</i>	* הַמִּון <i>multitude.</i>	מַחֲנֶה <i>camp.</i>	צָפוֹן <i>north.</i>
אֲוִיר <i>fleet.</i>	זָקֵן <i>beard.</i>	* מַטֵּה <i>rod.</i>	קֶשֶׁת <i>bow.</i>
אֲרוֹן <i>ark.</i>	חַלּוֹן <i>window.</i>	* מָקוֹם <i>place.</i>	רוּחַ † <i>spirit.</i>
אֶרֶץ <i>path.</i>	חֲצֵר <i>court.</i>	נְחֹשֶׁת <i>brass.</i>	רֹחַב † <i>street.</i>
† אֶרֶץ <i>earth.</i>	יָבֵל <i>jubilee.</i>	† נַפֶּשׁ <i>soul.</i>	* רֶחֶם <i>womb.</i>
† אֵשׁ <i>fire.</i>	† יְמִין <i>right hand.</i>	סִיר <i>pot.</i>	* רִיחַ <i>juniper.</i>
* בְּגָד <i>garment.</i>	רִתֵּי <i>peg.</i>	† סֹלֶת <i>flour.</i>	שְׂאֵל <i>hell.</i>
* בֵּית <i>house.</i>	* כְּבוֹד <i>glory.</i>	עָבֹל <i>cloud.</i>	* שִׁבְט <i>sceptre.</i>
בִּיר <i>wall.</i>	כֵּל <i>pail.</i>	* עָם <i>people.</i>	שַׁבָּת <i>sabbath.</i>
בְּרֵא <i>valley.</i>	* כַּר <i>vineyard.</i>	† עָצָם <i>bone.</i>	שֶׁמֶשׁ <i>sun.</i>
בֵּן <i>garden.</i>	* לֵב <i>heart.</i>	עֶרֶב <i>evening.</i>	שַׁעַר <i>gate.</i>
† גֶּפֶן <i>vine.</i>	לֶחֶם <i>bread.</i>	† עֵת <i>time (duration).</i>	תְּהוֹם <i>ocean.</i>
* גָּרֶן <i>threshing-floor.</i>	† לְשׁוֹן <i>tongue.</i>		* מִזְמָן <i>south.</i>
	* מַאֲכָל <i>food.</i>	* פָּנִים <i>face.</i>	* מַזְר <i>razor.</i>
† דֶּלֶת <i>door.</i>			

Gesenius ascribes only one gender to a few of these words, but לֵב is once fem. Prov. 12:25; so מַאֲכָל fem. Hab. 1:16, מְבָצָר fem. Hab. 1:10, מִזְבֵּחַ fem. Ezek. 43:13, עָצָם masc. Ezek. 24:10. The list might be re-

duced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, *פָּר* bullock, *פָּרָה* heifer, *בָּנָל* calf, fem. *בָּנָלָה* lamb, fem. *בָּבִשָּׁה*, or being represented by a word of different radicals, *חֲמוֹר* ass, fem. *אֲחֹרָן*. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as *גָּמָל* camel, *בָּקָר* cattle, *צִפּוֹר* bird, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, *כָּלָב* dog, *זָאֵב* wolf, *שׂוֹר* ox, are masculine, *אַרְנֶכְתָּה* hare, *דֹּרֶה* dove, *רֹחֵל* sheep, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as *אֶדוֹם* Edom, *מֹאָב* Moab, *יְהוּדָה* Judah, *מִצְרַיִם* Egypt, *כַּשְׁדִּים* Chaldees, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 198. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour*, *his Excellency*, *his Reverence*), *פָּתָח* governor, *כֶּהֱן* colleague, *קֹהֵלֵת* preacher, and of collectives (comp. *humanity* for *man-kind*), *דֵּי* a fish, *דָּגָה* fish, *עָנָן* a cloud, *עֲנָנִים* clouds, *עֵץ* a tree, *עֵצָה* timber, *אֹרֵחַ* a traveller, *אֹרְחָה* caravan, *זִפְּזָה* Zeph. 3: 19 *the halting*, *פְּלִיטָה* *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, *רָשָׁע* and *רָשָׁעָה* wickedness, distinguished by Ewald as *τὸ ἄδικον* and *ἀδικία*, *הָרָשָׁה* shame, *הַצָּלָה* slothfulness.

(2) So to monosyllables whose second radical receives the vowel, *צָדִיקָה* righteousness, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, *צָדִיק* rightness, *אֲפֶלֶת* darkness, equivalent to *אֶפֶל* (= *נֹגַהּ*) brightness, *יְשׁוּעָה* (= *יֵשׁוּעַ*) salvation. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I., the pretonic vowel falling away upon the addition of the feminine ending, *אֲפֶלֶת* dark, *אֲפֶלֶתָה* the dark, *τὸ σκοτεινόν*, *יְשׁוּעָה* the being saved from *יְשׁוּעָה* justice from *פְּלִיט* judge. The following nouns, descriptive of the station or functions of a particular class, follow this form, *מֶלֶךְ* king, *מַלְכוּת* kingly office or sway, *נָבִיא* prophet, *נְבוּאָה* prophecy, *כֹּהֵן* priest, *כֹּהֲנָה* priesthood or priestly duty, *רֹבֵל* merchant, *רֹבֵלָה* traffic.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, *בִּיָּר* blind, *בִּיָּרָה* blindness, *בִּבְחָה* having a bald forehead, *בִּבְחָה* baldness in front, *חָטָא* sinner, *חָטָאָה* and *חַטָּאָה* sin, *בְּחָהָה* terror, *בְּחָהָה* scoffing, *חֲזָחָה* anguish, or to those which have a prefixed letter מ, *מְחַפָּזָה* overthrow, *מְחַפָּזָה* dominion, *מְחַפָּזָה* confusion, or particularly *הַמְחַפָּזָה* salcation, *הַמְחַפָּזָה* testimony, *הַמְחַפָּזָה* hope, *הַמְחַפָּזָה* weariness.

(4) It is likewise added to forms in י, *עֲלִילָה* judgment, *עֲלִילָה* working, *רֵאשִׁית* beginning, *רֵאשִׁית* end, *רֵאשִׁית* remnant, the termination וָה being often found in place of י, *רֵאשִׁית*, 2 Chron. 26:21 K'ri, *רֵאשִׁית* K'thibh, disease prop. freedom from duty. *חָפְזִי* free, *חָפְזִי* redness, *חָפְזִי* red, *חָפְזִי* bitterness, *חָפְזִי* bitter, *חָפְזִי* heariness, *חָפְזִי* widowhood, and occasionally וָה, *חָפְזִי* wisdom, *חָפְזִי* folly, though the latter may perhaps be a plural as it is explained by Gesenius. Ewald suggests a connection between the final י of the relative adjective, which thus passes into ו and even to ו in this abstract formation, and the old construct ending י and ו. The further suggestion is here offered that both may not improbably be derived from the pronoun הוּא, which was originally of common gender, § 71. a (3). Thus, *חַיַּת הָאָרֶץ* Gen. 1:24 *beast of earth* is equivalent to *חַיַּת הָאָרֶץ* *beast viz. that of earth*, and *מֶלֶךְ צְדָקָה* (which may be for *מֶלֶךְ צְדָקָה* as the plural ending י, for וָה, § 199. e), is equivalent to *מֶלֶךְ צְדָקָה* *king viz. that of righteousness*. The appended pronominal vowel thus became indicative of the genitive relation; and its employment in adjectives, involving this relation, is but an extension of this same use, *רֵאשִׁית* of or belonging to Israel, *Israelitish*. The further addition of the feminine ending in its abstract sense, has mostly preserved the vowel from that attenuation to *i* which it has experienced at the end of the word, comp. § 101. 1. a. *חָפְזִי* widowhood prop. the state of a widow, *חָפְזִי* wisdom prop. the quality belonging to the wise *חָפְזִי*. The rare instances in which the termination וָה is superimposed upon י, viz.: *חָפְזִי*, *חָפְזִי*, may belong to a time when the origin of the ending was no longer retained in the popular consciousness. The termination י, or ו in abstracts derived from ל"ה roots is of a different origin from that just explained and must not be confounded with it; י, or ו is there the final radical softened to a vowel, § 168, as *חָפְזִי* or *חָפְזִי* captivity from *חָפְזִי* to lead captive.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, *חָפְזִי* fleet, *חָפְזִי* ship, *חָפְזִי* hair, *חָפְזִי* a hair, *חָפְזִי* swarm, *חָפְזִי* a bee.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, *חָפְזִי* mother, *חָפְזִי* metropolis, *חָפְזִי* thigh, *חָפְזִי* hinder part, extremity, *חָפְזִי* palm of the hand, *חָפְזִי* palm-branch, *חָפְזִי* forehead, *חָפְזִי* greave, *חָפְזִי* mouth, *חָפְזִי* edge.

§199. There are three numbers in Hebrew, the singular (אֶחָד), dual (שְׁנַיִם), and plural (רַבִּים). The plural of masculine nouns is formed by adding ים, or defectively written ם, to the singular, סֵיס *horse*, סוּסִים *horses*, צְדִיק *righteous (man)*, צְדִיקִים or צְדִיקָם *righteous (men)*. The plural of feminine nouns is formed by the addition of ות, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוֹס *cup*, כּוֹסֹת *cups*, בְּתוּלָה *virgin*, בְּתוּלוֹת and בְּתוּלוֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins*; in two instances the vowel-letter א takes the place of ו, §11. 1. *a*, פְּרָאֵת Ezek. 31:8, בָּצָאֵת Ezek. 47:11.

a. The masculine plural sometimes has ין instead of ים, e. g. מַלְאִין oftener than מַלְאִים in the book of Job, בְּקִלְיִן Prov. 31:3, רִצְיִן 2 Kin. 11:13, קִלְיִן Mic. 3:12, שְׁבִימְלִין Lam. 1:4, חֲטִיין Ezek. 4:9, נְדִיין Dan. 12:13. This ending, which is the common one in Chaldee, is chiefly found in poetry or in the later books of the Bible.

b. Some grammarians have contended for the existence of a few plurals in ו, without the final ם, but the instances alleged are capable of another and more satisfactory explanation. Thus פָּרִי 2 Kin. 11:4, פְּרָהִי, פְּרָהִי 2 Sam. 8:16, שְׁלִי-יָדַי 2 Sam. 23:8, and חֲצִי 1 Sam. 20:38 K'thibh (K'ri חֲצִי), are singulars used collectively; עֲמִי 2 Sam. 22:44, Ps. 144:2, Lam. 3:14, and רַמְנוֹי Cant. 8:2, are in the singular with the suffix of the first person; כִּנֹּר Ps. 45:9 is not for כִּנֹּרִים *stringed instruments*, but is the poetic form of the preposition מִן *from*; פָּאֲרִי Ps. 22:17 is not for פָּרִים *piercing*, but is the noun אֲרִי with the preposition כ *like the lion*, §156. 3.

c. There are also a few words which have been regarded as plurals in ו. But הָרִי Zech. 14:5 and שְׁרֵי Judg. 5:15, are plurals with the suffix of the first person. In חוֹרִי 2 Chron. 33:19, which is probably a proper name, and גִּבְרִי Am. 7:1, Nah. 3:17, which is a singular used collectively, final ו is a radical as in שְׁרֵי = שְׁרֵה. חוֹרִי Isa. 19:9 is a singular with the formative ending ו, §194. *b*, חַלְזִי Jer. 22:14 and חַשְׁמוֹנִי Isa. 20:4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חַלְזִינָם *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חַשְׁמוֹנִי, the diphthongal *ē* being resolved into *ay*, comp. §57. 2 (5). רָהֵר Ezek. 13:18 is probably a dual for רָהֵר, though it might be for the unabridged singular רָהֵה, which, however, never occurs. The divine name שְׁרֵי *Almighty* is best explained as a singular; the name אֲדֹנֵי *Lord* is a plural of excellence, §201. 2, with the suffix of the first person, the original signification being *my Lord*.

d. In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of

being dropped agreeably to the ordinary rule, דָּלָה *door* pl. דְּלָלוֹת. So, פִּסָּה *pillow*, הַשָּׁחַ *bow*, טֶמְחָה *trough*, הַנִּיר *spear*, אֶלְמָנוּת *widowhood*, בְּרִיחָה *divorce*, הַזִּנוּת *whoredom*, שֵׁפָה *lip* pl. שִׁפְתוֹת. To these must be added שְׁחִירָה, provided it be derived from שָׁחָה in the sense of *pit*; it may, however, signify *destruction*, from the root שָׁחָה, when the final ה will be a radical. See Alexander on Psalm 107 : 20.

e. The original ending of the plural in nouns, verbs, and pronouns, seems to have been ים, § 71. b. (2). In verbs the vowel has been preserved, but the final nasal has been changed or lost, רִקְטָלוֹן or רִקְטָלוֹ, § 85. 1. a. (1). In masculine nouns and pronouns the final nasal has been retained, but the vowel has been attenuated to *i* or *e*, אֲחָם, הָם, סוֹסִים; the Arabic has *ūna* for the nominative and *zna* for the oblique case. If we suppose ה, the sign of the feminine, to be added to ים, the sign of the plural, the vowel will regularly be changed to *i* before the two consonants, § 61. 4; then if the nasal be rejected before the final consonant, agreeably to the analogy of בָּרַב for בָּרַחַת and בּוֹס for בּוֹסַח, the resulting form will be וִי, the actual ending of the feminine plural. If the sign of the plural, like all the other inflective letters and syllables, is of pronominal origin, this ׁ, which is joined to words by the connecting vowel ׁ, may perhaps be related to הָ taken indefinitely in the quantitative or numerical sense of *quot* or *aliquot*, comp. Zech. 7 : 3; and the adverbial or adjective ending ׁ, or ׁ may in like manner be referred to the same in its qualitative sense, comp. Ps. 8 : 5, so that רִיקָם *vacue*, would strictly be *quā vacuus*. The pronoun seems in fact to be preserved without abbreviation in the Syriac ܝܘܬܝܡ = יוֹתָם *interdū*.

§ 200. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 197, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take וִי in the plural, some feminines take ים, and some of each gender take indifferently ים or וִי.

a. The following masculine nouns form their plural by adding וִי: those which are distinguished by an asterisk are sometimes construed as feminine.

אָב <i>father.</i>	* אֶרֶץ <i>path.</i>	* גֶּרֶן <i>threshing-</i>	חֲזִיוֹן <i>vision</i>
כֶּלִּי <i>owl.</i>	אַרְמוֹן <i>palace.</i>	פֶּלֶא <i>floor.</i>	חֲלֹם <i>dream.</i>
אֵי <i>familiar</i>	אַשְׁפָּל <i>cluster.</i>	הֶרְדֵּן <i>goad.</i>	חֲשִׁבוֹן <i>invention.</i>
רוּחַ <i>spirit.</i>	בּוֹר <i>pit.</i>	זָב <i>tail.</i>	טֶפֶח <i>handbreadth.</i>
אֲצִיז <i>treasure.</i>	גֹּג <i>roof.</i>	חֹרֵץ <i>street.</i>	כִּסֵּא <i>throne.</i>
* אֹת <i>sign.</i>	גִּלְגֵּל <i>lot.</i>	חֶזֶה <i>breast.</i>	לִיטָה <i>tablet.</i>

לַיִל <i>night</i> .	בֹּתֵל <i>bottle</i> .	צִנְחָה <i>tube</i> .	רְחוּם <i>chain</i> .
* מִזְבֵּחַ <i>altar</i> .	נֵר <i>lamp</i> .	* צִפּוֹר <i>bird</i> .	טַלְחָן <i>table</i> .
קֶשֶׁר <i>rain</i> .	לֹד <i>skin</i> .	צִדּוֹר <i>bundle</i> .	שֵׁם <i>name</i> .
תִּיתֵה <i>tithe</i> .	עָפָר <i>dust</i> .	קוֹל <i>voice</i> .	עוֹפֵף <i>trumpet</i> .
* מִצֵּד <i>summit</i> .	קֶשֶׁב <i>herb</i> .	קִיר <i>wall</i> .	טֶחַח <i>pillar</i> .
* מְקוֹם <i>place</i> .	פֹּהַר <i>leader</i> .	קָרֵב <i>war</i> .	* תְּהוֹם <i>deep</i> .
מַטֵּל <i>staff</i> .	* צָבָא <i>host</i> .	* רְחוּב <i>street</i> .	

b. The following feminine nouns form their plural by adding ים : those marked thus (†) are sometimes masculine :

† אֶבֶן <i>stone</i> .	† דֶּרֶךְ <i>way</i> .	בְּשֵׁמַח <i>spelt</i> .	פְּטִימָה <i>flax</i> .
אַלֶּה <i>terebinth</i> .	דָּח <i>law</i> .	לִבְנָה <i>brick</i> .	פֶּחַ <i>morsel</i> .
אַלְמָנוּת <i>widowhood</i> .	זְמוּרָה <i>branch</i> .	מִצָּה <i>word</i> .	רֹחֵל <i>sheep</i> .
אִשָּׁה <i>woman</i> .	זִנוּת <i>whoredom</i> .	נִמְלָה <i>ant</i> .	שֶׁבֶל <i>barley</i> .
נְחֹלָה <i>coal</i> .	חֶטֶה <i>wheat</i> .	סָאָה <i>measure</i> .	שִׁבְלָה <i>ear of corn</i> .
† גֶּפֶן <i>vine</i> .	חֹשֶׁךְ <i>darkness</i> .	זֵי <i>she-goat</i> .	שִׁטָּה <i>acacia</i> .
הֶבֶלָה <i>fig-cake</i> .	יוֹנָה <i>dove</i> .	צִיר <i>city</i> .	חֵאנָה <i>fig</i> .
הַבּוּלָה <i>bee</i> .	† כֵּר <i>pitcher</i> .	בְּלָגָה <i>concubine</i> .	

Also בִּרְצִים *eggs* which is not found in the singular.

c. The following nouns form their plural by adding either ים or ת :

MASCULINE NOUNS.

אַרְכָּה <i>porch</i> .	לֵב <i>heart</i> .	מַדְּדָן <i>delicacy</i> .	פְּרִיץ <i>breach</i> .
אַרִי <i>lion</i> .	מֵאוֹר <i>light</i> .	מַדְּלָן <i>fountain</i> .	צוֹנֵק <i>neck</i> .
דּוֹר <i>generation</i> .	מִגְדָּל <i>tower</i> .	מִשְׁכָּב <i>bed</i> .	קֶבֶר <i>grave</i> .
זֶבַח <i>sacrifice</i> .	מוֹסָד <i>foundation</i> .	מִשְׁכָּן <i>dwelling</i> .	קֶנֶה <i>reed</i> .
זִכְרוֹן <i>memorial</i> .	מוֹסָר <i>bond</i> .	נָהָר <i>river</i> .	קֶרֶם <i>axe</i> .
יוֹם <i>day</i> .	מוֹטֵב <i>seat</i> .	סֵב <i>basin</i> .	שָׂדֶה <i>field</i> .
יֵעַר <i>forest</i> .	מִזְרָק <i>bowl</i> .	עוֹן <i>iniquity</i> .	טַבִּיחַ <i>week</i> .
כִּיּוֹר <i>laver</i> .	מַכְאוֹב <i>pain</i> .	עָקֵב <i>heel</i> .	תִּפְעֻלָּה <i>delight</i> .
כִּנּוֹר <i>harp</i> .	מַסְמֵר <i>nail</i> .		

FEMININE NOUNS.

אַיָּה <i>terror</i> .	אַשְׁרֵטָה <i>grape-cake</i> .	נֶעֱל <i>shoe</i> .	פֶּרֶסָה <i>hoof</i> .
אַלְפָּה <i>sheaf</i> .	אַשְׁתָּרֶה <i>Astarte</i> .	הֶרְמָה <i>heap</i> .	שָׁנָה <i>year</i> .
אַמָּה <i>people</i> .	חֲנִית <i>spear</i> .		

NOUNS CONSTRUED IN EITHER GENDER.

אַהֲלִים, אַהֲלִי <i>aloes</i> .	חַלּוֹן <i>window</i> .	מִטָּה <i>rod</i> .	עֲצָם <i>bone</i> .
בִּגְדֵי <i>garment</i> .	חֹצֵר <i>court</i> .	נַפְשׁ <i>soul</i> .	עֵת <i>time</i> .
גֵּב <i>rim</i> .	כֶּסֶף <i>circle</i> .	סִיר <i>thorn</i> .	פֶּה <i>foot</i> .
חֵיָּל <i>temple</i> .	מִבְצָר <i>fortress</i> .	עָבֹל <i>cloud</i> .	צִדָּה <i>side</i> .
זְרוֹעַ <i>arm</i> .	מַחֲנֶה <i>camp</i> .	עֲבֵד <i>cord</i> .	

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus כְּבָרִים is used of round masses of money, *talents*, כֶּבֶדֹת of bread, round *loaves*; סִירִים *thorns*, סִירֹת *hooks*; עֲקָבִים *heels*, עֲקָבוֹת *foot-prints*; פְּעָמִים *footsteps* of men, פְּעָמוֹת *feet* of articles of furniture. Comp. § 198. c. Sometimes they differ in usage or frequency of employment: thus יָמִים *days*, שָׁנִים *years*, are poetical and rare, the customary forms being יָמִים, שָׁנִים.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in ים are construed as masculines, e. g. נָשִׁים *women* Gen. 7:13, מִלִּים *words* Job 4:4, נְמָלִים *ants* Prov. 30:25, and masculine nouns in וֹת are construed as feminines, e. g. מִשְׁכָּנֹת *dwellings* Ps. 84:2.

f. In explanation of the apparently promiscuous or capricious use of the masculine and feminine endings, it may be remarked that the termination ים in strictness simply indicates the plural number, and is indeterminate as to gender, § 199. e, though the existence of a distinct form for the feminine left it to be appropriated by the masculine. The occurrence of ים in feminine nouns, and even in the names of females, as נָשִׁים *women*, בָּזִים *she-goats*, may therefore, like the absence of the distinctive feminine ending from the singular, be esteemed a mere neglect to distinguish the gender by the outward form. The occurrence of the feminine ending in a masculine noun, whether singular or plural, is less easily accounted for. Such words may perhaps, at one period of the language, have been regarded as feminine, the subsequent change of conception, by which they are construed as masculine, failing to obliterate their original form. Such a change is readily supposable in words, which there is no natural or evident reason for assigning to one sex rather than the other; but not in אֲבוֹת *fathers*, which can never have been a feminine. One might be tempted in this case to suspect that וֹת was not the sign of the plural, comp. אֲחוֹת *sister*, חֲמוֹת *mother-in-law*, but that ו belonged to the radical portion of the word, and that ת was appended to form a collective, *fatherhood*, § 198, which has in usage taken the place of the proper plural. More probably, however, the idea of official dignity, which was so prominently attached to the paternal relation in patriarchal times, is the secret of the feminine form which אֲבֹת assumes in the plural, comp. פְּרָעֹת *leaders*, קְהָלָה *preacher*, while its construction as a masculine springs so directly out of its signification as to remain unaffected. And this suggests the idea that the like may have happened to names of inanimate objects. They may receive the feminine ending in its neuter sense to designate them as things, § 198. c, while at the same time they are so conceived that the masculine construction is maintained.

§ 201. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אֲדָמָה *ground*; collectives, בָּנִים *children*, עֲרֵב *fowl*, עֲרֵב *birds of*

prey, בָּקָר *large cattle* (noun of unity שׂוֹר *an ox*), צֶמֶד *small cattle* (noun of unity שֵׂה *a sheep or goat*); many abstracts, גְּשׁוּעַ *salvation*, עִוְרָה *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, מַיִם *water*, פְּנִים *face or faces*, שָׁמַיִם *heaven*, מְעֵרָה *bowels*, מַחֲוֵי men, מְרֻאָה *adjacent to the head*, and abstracts, which have a plural form, חַיִּים *life*, אַהֲבָה *love*, רַחֲמִים *mercy*, תְּהַבִּילוֹת *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 198. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. τὰ δίκαια *right*, τὰ ἄδικα *wrong*. Some abstracts adopt indifferently the feminine or the plural form, אֱמֻנָה and אֱמֻנִים *fidelity*, גְּאֻלָּה and גְּאוּלִּים *redemption*, חַיָּה and חַיִּים *life*, חֹשֶׁךְ and חֹשְׁכִים *darkness*, מְצָאָה and מְצָאִים *setting of gems*.

b. The form קטנוניות is adopted by certain words which denote periods of human life. יְעוּבִיּוֹת *childhood*, יְלֻבִּיּוֹת *youth*, בְּהָרִים *adolescence*, בְּתוּלִים *virginity*, פְּלוּגִיּוֹת *period of espousals*, זְקֵנִים *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, גְּבוּרָה *might*, גְּבוּרוֹת *deeds of might*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are אֱלֹהִים *God* the supreme object of worship, אֲדֹנָי *Supreme Lord* prop. *my Lord*, § 199. c, and some other terms referring to the divine being, בְּרָאָה Eccles. 12 : 1, גְּבוּרִים Eccles. 5 : 7, עֲשָׂה Isa. 54 : 5, קְדוּשִׁים Hos. 12 : 1; also, אֲדֹנִים (rarely with a plural sense) *lord*, בָּגְדִים (when followed by a singular suffix) *master*, בְּהֵמוֹת *Behemoth, great beast*, and possibly תְּרָפִים *Teraphim*, which seems to be used of a single image, 1 Sam. 19 : 13, 16.

§ 202. The dual is formed by adding יָם to the singular

of both genders, ה as the sign of the feminine remaining unchanged, and ה, reverting to its original form ה, § 196. *b*,
 יד *hand* du. יָדִים, דֶּלֶת *door* du. דְּלָתַיִם, שֵׁפָה *lip* du. שְׁפָתַיִם.

a. The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Chaldee and Syriac scarcely retain a trace of it except in the numeral two and its compounds.

§ 203. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אָזְנַיִם *ears*, אֲזֵימָם *nostrils*, קַרְנַיִם *horns*, כַּנְּפַיִם *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלַיִם *pair of shoes*, מֵאֲזֵנַיִם *pair of scales*, מִלְּקָחַיִם *pair of tongs*, דְּלָתַיִם *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יוֹמִימַיִם *period of two days, biduum*, שְׁבַעַיִם *two weeks, fortnight*, שְׁנָתַיִם *two years, biennium*, סִמָּתַיִם *two measures*, כֶּכָרַיִם *two talents*, דְּרָכַיִם Prov. 28 : 6, 18 *double way* (comp. in English *double dealing*), נְהַרַיִם *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנַיִם *two*, כְּפָלַיִם *double*, מֵאתַיִם *two hundred*, אֲלָפִים *two thousand*, רַבּוּתַיִם *two myriads*, שִׁבְעָתַיִם *sevenfold*, כְּלָאִים *of two sorts*.

5. A few abstracts, in which it expresses intensity, עֲצֵלָתַיִם *double-slothfulness*, מִרְתָּתַיִם *double-rebellion*, צְהָרַיִם *double-light*, i. e. *noon*, רְשָׁעִתַיִם *double-wickedness*.

a. Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, שְׁלֹשׁ הַשָּׁנִימַיִם 1 Sam. 2 : 13 *the three teeth*, אַרְבַּע כַּנְּפַיִם Ezek. 1 : 6 *four wings*, שֵׁשׁ כַּנְּפַיִם Isa. 6 : 2 *six wings*,

זַּיְתָּה זַּיְתָּה Zech. 3:9 *seven eyes*, וְכָל-בְּרָכָהּ וְכָל-הַיָּדָהּ *all the hands and all knees* Ezek. 7:17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 198. *c*, קַרְנִים *horns*, קַרְנוֹת *horns* of the altar, כַּנְפִים *wings*, קְצוֹת *extremities*, כְּתֻפִּים *shoulders*, כְּתֻפֹּת *shoulder-pieces* of a garment, עֵינַיִם *eyes*, בְּרִיאוֹת *fountains*, רַגְלִים *feet*, רַגְלִים *times* prop. beats of the foot. In a few instances this distinction is neglected, שְׁפָתַיִם and שְׁפָתוֹת *lips*, יָדַיִם and יָדוֹת *sides*, רַגְלִים *extremities*.

b. The dual ending is in a very few words superadded to that of the plural. חוֹמֹת *walls* of a city, חוֹמַיִם *double walls*, לִבְנוֹת *boards*, לְחָוִיִּם *double boarding* of a ship, גְּדֵרְתַּיִם name of a town in Judah, Josh. 15:36.

c. The words מַיִם *water* and שָׁמַיִם *heaven* have the appearance of dual forms, and might possibly be so explained by the conception of the element of water as existing in two localities, viz. under and above the firmament, Gen. 1:7, and heaven as consisting of two hemispheres. They are, however, commonly regarded as plurals, and compared with such plural forms in Chaldee as שְׁנֵי Dan. 5:9 from the singular שֶׁנָּא. In יְרוּשָׁלַיִם *Jerusalem*, or as it is commonly written without the Yodh יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַם, comp. Gen. 14:18. Ps. 76:3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 204. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz. :

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה, the plural ים, and ות, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 205. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מְוַדֵּי

Moabite, מוֹאבִּית, *Moabiteess*, מוֹאבִּיָּת finding fem. מוֹאבִּיָּתָה, *sinner*, חַטָּאת, *sin*, § 198. Nouns which terminate in a consonant experience a compression of their final syllable, which, upon the addition of ת, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from *ā* or *ă* to *ē*, § 63. 2. *a*, from *ē* or *ī* to *ē*, or in a few words to *ē*, and from *ō* or *ū* to *ō*, § 61. 4. אֲדָמָה broken fem. נִשְׁפָּרָה, *reddish* fem. אֲדָמָה, *going* fem. הֹלֶכֶת, *master*, גִּבּוֹר, *mistress*, גִּבּוֹרָה, *five* fem. חֲמִשָּׁה, *man*, אִישׁ, *woman*, אִשָּׁה, § 214. 1. *b*, נִפְּוֹץ scattered fem. נִפְּוֹצָה, and נְחוֹשֶׁה and נְחוֹשֶׁת *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שְׁמִיעַ hearing fem. שְׁמִיעָה, מְלִיץ touching fem. מְלִיצָה.

a. In many cases the feminine is formed indifferently by ת or by ה; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in י almost always receive ת; active participles, except those of זָר, זָרָה and לָהּ verbs, oftener take ת than ה; ה is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final ך, ך or ת is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, בָּתָּה for בָּתָּה daughter, מִתָּה for מִתָּה gift, אֱמֶת for אֱמֶת truth, אֶחָת for אֶחָת one, 1 Kin. 1:15 for מְשִׁרְתָּה ministering, מְשִׁחָה Mal. 1:14 for מְשִׁחָה corrupt, מְשִׁחָה for מְשִׁחָה pan. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel *ū* remains in חֲשׂוּמָה Lev. 5:21 *deposit*, and the proper name תַּחְכֻּמֶת *Tankumeth*. From אָח brother, חָם father-in-law are formed אחות sister, חָמוּה mother-in-law, the radical י, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; נִפְּוֹץ difficult Deut. 30:11 is for נִפְּוֹצָה from נִפְּוֹץ.

§ 206. The changes which result from appending the feminine termination ה, the plural terminations ים and ות, and the dual termination ים, are of three sorts, viz.:

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

§ 207. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz. :

1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, *מָתָה* *dead* fem. *מָתָה*, pl. *מָתָה*; *תֵּהָה* *thigh* du. *תֵּהָה*, *שְׁלֵמָה* *complete* fem. *שְׁלֵמָה*, pl. *שְׁלֵמִים*, f. pl. *שְׁלֵמוֹת*; *הֹלֶהָה* *going* fem. *הֹלֶהָה*, pl. *הֹלֶהָה*, f. pl. *הֹלֶהָה*.

a. The rejection of Tsere is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2. when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tsere is retained contrary to the rule by *שְׁלֵשִׁים*, *רְבָעִים* *children of the third and fourth generations*, by a few exceptional forms, e. g. *בְּנֵהָה* Jer. 3:8, 11, *מִשְׁפָּהָה* Ex. 23:26, *נִשְׁרָהָה* Cant. 1:6, *שׁוֹמְרָהָה* Isa. 54:1, and frequently with the pause accents, § 65, e. g. *הֹלֶהָה* Isa. 21:3, *שׁוֹמְרָהָה* Lam. 1:16, *שׁוֹמְרָהָה* Isa. 49:8, *אֲבִינָהָה* Ex. 28:40, *סִינָהָה* Gen. 19:11, 2 Kin. 6:18 (once with Tiphkha), *צִינָהָה* Isa. 2:20, *פְּרִינָהָה* Eccles. 2:5, *מוֹלֶהָה* Isa. 2:4. It also appears in several feminine substantives, both singular and plural, e. g. *מִשְׁפָּהָה* *overthrow*, *מוֹעֶדָה* *counsels*, *תִּינָהָה* *abomination*, *מִשְׁפָּהָה* *staff*, *מִשְׁפָּהָה* *witch*. On the other hand, the following feminines reject it though preceded by Kamets, *רֵגֶל* *wild-goat*, fem. *רֵגֶלָה*, *רֵגֶל* *ostrich*, fem. *רֵגֶלָה*, *תֵּהָה* *thigh*, fem. *תֵּהָה*. It is also dropped from the plural of the monosyllable *בֶּן* *son*, and its place supplied by a pretonic Kamets, *בָּנִים* *sons*, *בָּנוֹת* *daughters*, the singular of the feminine being *בַּת* for *בִּת*, § 205. b; so *מוֹלֶהָה* *fork* pl. *מוֹלֶהָה*.

b Kamets in the ultimate is retained as a pretonic vowel, *לָבָן* *white*, fem. *לָבָנָה*, pl. *לָבָנִים*, f. pl. *לָבָנוֹת*, *מִבְצָר* *fortress*, pl. *מִבְצָרִים* and *מִבְצָרוֹת*, only disappearing in a few exceptional cases, *שֵׁשֶׁת* *hair*, fem. *שֵׁשֶׁתָהּ*, *טָמְאָה* *quail*, pl. *טָמְאוֹת*, *מִגְרָשׁ* *pasture*, pl. *מִגְרָשִׁים* once *מִגְרָשִׁית* and *מִגְרָשִׁוֹת*, *מִגְרָשִׁים* and *מִגְרָשִׁוֹת*, *מִגְרָשִׁים* *fords*, *בָּקָר* *talent* du. *בָּקָרִים* but in pause *בָּקָרִים*, *נָהָר* *river* du. *נָהָרִים*. The *lān* participles, *נִבְאָה* *prophesying* pl. *נִבְאָהִים*, *נִטְמָא* *polluted* pl. *נִטְמָאִים*, *נִמְלָא* *found* pl. *נִמְלָאִים* adopt the vowels of *לָה* forms, § 165. 2; but with the pause accents Kamets returns, *נִבְאָהִים* Ezek. 13:2, *נִמְלָאִים* Ezr. 8:25. The foreign word *סִבְרָה* *suburbs* forms its plural irregularly *סִבְרָהִים*.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shorek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (3). *תֵּהָה* *terror* pl. *תֵּהָהִים*, *מִבְצָר* *habitation* pl. *מִבְצָרִים*, *מִבְצָר* *sweet* fem. *מִבְצָרָהּ* pl. *מִבְצָרִים*, *צִוָּה* *distress* fem. *צִוָּהָה*, *מִבְצָר* *lodging* fem. *מִבְצָרָהּ*, *מִבְצָר* *rest* fem. *מִבְצָרָהּ*, *מִבְצָר* *fortification* fem. *מִבְצָרָהּ*, *מִבְצָר* *deep* fem. *מִבְצָרָהּ* Prov. 23:27 and *מִבְצָרָהּ*.

chain pl. רְחוּקוֹת 1 Kin. 6:21 K'ri; פָּלִיט *escaped* pl. פְּלִיטִים or פְּלִיטִים fem. פְּלִיטָה or פְּלִיטָה.

d. Hholem is dropped from the plural of צִפּוֹר *bird* pl. צִפּוֹרִים, as well as from the plural of nouns having the feminine characteristic ת in the singular; thus זֶלְזֶלֶת *skull*, by the substitution of the plural ending וֹת for ת, § 199, becomes מְזִלְזֹת, מְזִלְזֹת *course*, pl. מְזִלְזֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. b, בָּחַת *coat* pl. בָּחָת, בָּחַת *ear of corn*, pl. בָּחָת; in two instances a pretonic Kamets is inserted, בָּחַת *drought* pl. בָּחָת, אֶשְׁתָּר *Astarte* pl. אֶשְׁתָּרוֹת.

e. Seghol in nouns with the feminine characteristic ת affixed mostly follows the law of the vowel from which it has sprung, § 205; if it has been derived from Tsere it is rejected, if from any other vowel it is still in some instances rejected, though more commonly it reverts to its original form and is retained, חוֹלֶה *sucker* (from חוֹלֶה) pl. חוֹלֵי, אֶפֶסֶת *epistle* (from אֶפֶסֶת) pl. אֶפֶסֶת, אֶפֶסֶת *knife* (from אֶפֶסֶת) pl. אֶפֶסֶת, אֶפֶסֶת *reddish* (from אֶפֶסֶת) pl. אֶפֶסֶת, אֶפֶסֶת *nurse* (from אֶפֶסֶת) pl. אֶפֶסֶת, אֶפֶסֶת *scale* pl. אֶפֶסֶת and אֶפֶסֶת. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, טַבַּח *ring* pl. טַבַּח, טַבַּח (from טַבַּח) *touching* pl. טַבַּח.

f. A few nouns with quiescents in the ultimate present apparent exceptions, which are, however, readily explained by the contractions which they have undergone. Thus חוֹתֶה for חוֹתֶה, § 57. 2 (5), *thorn*, has its plural חוֹתֵים or חוֹתֵים; יוֹם (יוֹם) *day*, pl. יוֹמִים; מִדּוֹן (מִדּוֹן) *strife*, pl. מִדּוֹנִים; שׁוֹר (שׁוֹר) *ox*, pl. שׁוֹרִים; דּוֹר for דּוֹר or דּוֹר, § 186. 2. c, *pot*, pl. דּוֹרִים or דּוֹרִים, § 208. 3; שׁוֹךְ (שׁוֹךְ or שׁוֹךְ) *street*, pl. שׁוֹכִים; עִיר (עִיר or עִיר) *city*, pl. once עִירִים Judg. 10:4 usually contracted to עִירִים; רֹאשׁ *head*, pl. רֹאשִׁים. So כֶּאֱמָרָה *measure* becomes in the dual כֶּאֱמָרָה for כֶּאֱמָרָה and כֶּאֱמָרָה *one hundred*, du. כֶּאֱמָרָה for כֶּאֱמָרָה; מְלָאכָה, § 57. 2 (3), *work*, probably had in the absolute plural מְלָאכָה, whence the construct is מְלָאכָה.

2. The final consonant sometimes receives Daghesh-forte before the added termination, causing the preceding vowel to be shortened from *ā* to *ă*, from *ē* or *ī* to *ĭ*, and from *ō* or *ū* to *ŭ*, § 61. 5. This takes place regularly in nouns which are derived from contracted ע roots, תְּמִיָּה *perfect* fem. תְּמִיָּה, תְּמִיָּה *sea* pl. תְּמִיָּה; מִגֶּן (from מִגֶּן) *shield*, pl. מִגְנִים and מִגְנִים, fem. מִגְנָה; חֹק *statute* pl. חֻקִּים, fem. חֻקָּה, pl. חֻקִּים, or in whose final letter two consonants have coalesced, אֶהָ for אֶהָ, du. אֶהָ *nose*; עֵז for עֵז *she-goat* pl. עֵזִים; עֵת for עֵת *time* pl. עֵתִים and עֵתִים; אִישׁ for אִישׁ *man*, אִשָּׁה *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter, being either contracted forms, חַל *weak* pl. חַלִּים fem. חַלָּה pl.

הַבִּיחַ, or receiving Daghesh-forte conservative in order to preserve the short vowel. אֲגַם *pool* pl. אֲגָמִים; so אֲוֵן *wheel*, הָרֵם *myrtle*, מְעַט *few*, תְּהִיחַ *frightful*, גִּרְחִלָּה *greenish*, מִצְוֵי *desire*. Before gutturals Pattahh may be retained in an intermediate syllable. לֶחֶם *fresh* pl. לֶחָם, or lengthened to Kamets, § 60. 4, שֹׁר *prince* pl. שָׂרִים; שָׁרָה; so אֶצְבָּצוֹת *fingers*, אַרְבָּעָה *four*, כְּבוֹדִים *helmets*, מִצְרִים *straits* and הַבָּרָאִים *baskets*, לִלְוֹת *loops*, which do not occur in the singular, but are commonly referred to הַבָּרִי, לְוִלִּי, § 191. b, ר being changed to א as in § 208. 3. d; also שֹׁר *breast*, which omits Daghesh du. שָׂרָה. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2, בָּיָה *prey* fem. חָח, בָּיָה *fear* fem. חָחָה, חָח *wine-press* pl. גָּחִיחַ, גָּחִיחַ *garment* pl. מָחִים and בָּחִים, מָחִים *tribute*, לֶחֶם *basin*, מִסֶּל *morsel*, צָרָה *side*, גָּלָל *wheel*, סִלְכָּצִית *baskets*, סִסְסָנִים *palm-branches*, מוֹרָג *threshing-sledge* pl. מוֹרָגִים or by the resolution of Daghesh-forte, § 59. a. מוֹרָגִים. It is rejected from צִלְצֹל *cymbal* pl. צִלְצֹלִים, זֶן *sort* pl. זָנִים, גִּבְרִיָּה *berries*, probably from גִּבְרָה and מָחִים *men*, from the obsolete singular, מָח. The plural of לָם *people* is עַמִּים and in a very few instances with the doubled letter repeated, גִּבְרִיָּה; so הָרַר *mountain* pl. הָרָרִים and הִרְרִים Deut. 8:9. צֶל *shadow* pl. צִלְצִלִּים. הַח *statute* pl. הַחִים, and twice in the construct, חִתְּהִי Judg. 5:15, Isa. 10:1, which implies the absolute form חִתְּהִים.

b. The final letter is doubled after Kamets in the following words besides those from ע"ע roots, אֲגָלָם *porch* pl. אֲגָלָמִים; so אֲחִירָה *hire*, גָּמֵל *camel*, וָזֶן *time*, מְחֹשֶׁה *darkness*, מִרְחָק *distance*, קָטָן *small*, בִּרְזֶן *green*, שָׁמֵן *quiet*, לִילִי *lily*, שֶׁן *coney*, to which should perhaps be added עֲקָלָה Deut. 8:15 *scorpion*, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been עֲקָלָה. § 65. The Niphal participle נִבְבָּר *honored* has in the plural both נִבְבָּרִים and נִבְבָּרִים. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ח, which does not admit Daghesh-forte, in the plurals of אָח *brother* pl. אֲחָים, חֹךְ *hook*, חֶבְדָּה *confidence*, § 60. 4. a.

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from ע"ע roots, גִּבְזָה *peak* pl. גִּבְזָהִים, תִּרְשָׁם *sacred scribe*, תִּרְצָה *band*, לָאֵם *nation*, עֲרִים *naked*, and several adjectives of the form הֶחָלָה, which are mostly written without the vowel-letter ו, § 14. 3, e. g. אֶדָם *red* fem. אֶדְמָה, אֶרְבָּים, אֶרְבָּה *terrible*, אֶרֶךְ *long*, etc.; דִּנְחִיל *dunghill* takes the form אֶשְׁפָּחִים in the plural.

d. There are only two examples of doubling when the vowel of the ultimate is Shurek, תִּרְצָה *nettles* or *brambles* from הִרְצֹה, רָאִיתָ Esth. 2:9 from רָאִי Kal pass. part of רָאָה.

e. אֶרֶשׁ (אֶרֶשׁ) *man* is not contracted in the plural אֶרֶשִׁים *men*; in the feminine, for the sake of distinction, the initial weak letter is dropped. נְשִׁים *women*, which is used as the plural of אִשָּׁה *woman*; אֶרֶשִׁים *men* and אֶשֶׁת *women* are rare and poetic. אֶרֶשׁ *ploughshare* has either אֶרֶשִׁים or אֶרֶשִׁים in the plural.

§208. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, §66. 2. (1). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, §183.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which *ō* becomes *ō* or more rarely *ū*, *ē* becomes *ī* or more rarely *ē*; *ē* may be restored to *ū* from which it has commonly arisen, §183, or like *ē* it may become *ī* or *ē*, עֲצָם (עֲצָם) *strength* fem. נְצָמָה, חֶפְשׁ (חֶפְשׁ) fem. חֶפְשָׁה *freedom*, אָמַר (אָמַר) *saying* fem. אִמְרָה and אִמְרָה, מֶלֶךְ (מֶלֶךְ) *king* מַלְכָּה *queen*, טָבַח *slaughter* fem. טִבְחָה.

a. Nouns having either of the forms קִנְיָה, קִנְיָה, קִנְיָה, קִנְיָה, are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, מֶלֶךְ (מֶלֶךְ) *king* pl. מַלְכִּים, מַלְכָּה *queen* pl. מַלְכוֹת, אָמַר (אָמַר) *saying* pl. אִמְרִים, אִמְרָה *id.* pl. אִמְרוֹת, פָּעַל (פָּעַל) *work*, pl. פְּעָלִים, חָטָא *sin* pl. חַטָּאִים.

a. Pretonic Kamets is not admitted by the numerals עֶשְׂרִים *twenty* from עָשָׂר *ten*, שִׁבְעִים *seventy* from שֶׁבַע *seven*, תִּשְׁעִים *ninety* from תֵּשַׁע *nine*. The words בִּשְׁמִינִים *pistachio-nuts*, הֶבֶנִּים *ebony*, אֶצְלָיִם Job 40:21, 22, רַחֲמִים *mercies*, שִׁקְמוֹת and שִׁקְמוֹת *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission. But there need be no assumption of irregularity if the first is taken with Fürst from בִּשְׁמִינִים, the second with Gesenius from הֶבֶנִּים, and the others are explained after a like analogy. Quadriliteral Segholates also receive pretonic Kamets in the plural בְּנֵי מֶרְכָּאִים *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, פְּלִגְשִׁים *concubine* pl. פְּלִגְשִׁים, צַפָּרָן *nail* צַפְרָיִם.

b. The superior tenacity of Hholem, §60. 1. a (4), is shown by the occasional retention of *o*, not only as a compound Sh'va under gutturals, אֶרֶב *way* pl. אֶרְבֹּת, so חֹדֶשׁ *month*, חֹדֶשׁ *thicket*, עֵשֶׂר *sheaf*, עֵשֶׂר *fawn*; but as

Kamets-Hhatuph in קֹדֶשׁ *holiness* pl. קִדְּשִׁים and קִדְּשִׁים *root* pl. אֲרוֹת, § 19. 2. or as a long vowel in אֹהֶל *tent* pl. אֹהֳלִים. אֲרוֹת *stall* pl. אֲרוֹת, § 60. 3. *c*, or shifted to the following letter so as to take the place of the pretonic Kamets in אֶתֶן *thumb* pl. בְּהוֹנוֹת, נֹגַהּ *brightness* pl. נִגְהוֹת, § 184. *a*. Comp. פֶּסֶל (פִּסֵּל) *graven image* pl. פְּסִילִים. In other nouns it is rejected, בֹּקֶר *morning* pl. בִּקְרִים; so גֶּרֶן *threshing-floor*, כֶּפֶר *cypress*, קָמֶץ *handfull*, רֶמֶח *spear*, רִיחַ *juniper*, שֶׁל *hollow of the hand*.

c. Middle Vav quiesces in the plural of the following nouns: מָוֶת *death* pl. מוֹתִים, מַעֲלָה *iniquity* pl. מַעֲלֹת. Gesenius regards מוֹתִים Prov. 11:7, Hos. 9:4, as the plural of מוֹת, while others derive it from מוֹת, translating it *riches* in the former passage and *sorrow* in the latter, the primary idea out of which both senses spring being that of *toil*. Middle Yodh quiesces in the plural of אֵיל *ram* pl. אֵילִים, זֵית *olive* pl. זֵיתִים, לַיִל *night* pl. לַיִלִית, but not in חֵזֶק *strength* pl. חֲזָקִים, מַעְיָן *fountain* pl. מַעְיָנוֹת, אֶסֶן *ass-colt* pl. אֶסְנִים, גִּבְרִית *goat* pl. גִּבְרִיתִים. The plural of נָחַל *valley* is נַחֲלִים by transposition from the regular form גִּיאֹת which is twice found in the K'thibh 2 Kin. 2:16. Ezek. 6:3; בֵּית *house* has as its plural בֵּיתִים, whether this be explained as for בֵּיתִים from בָּנָה *to build* or for בֵּיתִים from בּוֹיָה *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, צִיד *provision* fem. צִידָה, עֵינַי *eye* du. עֵינַיִם.

d. Monosyllables in י from ל"ה roots belong properly to this formation, § 57. 2 (4) and § 184. *b*, and follow the rules given above both in the feminine הַלִּי (הָלִי) *necklace* fem. הַלִּיָּה, and the plural אֵלִי (אֲלִי) *lion* pl. אֵלִים and אֲרִיָּה *kid* pl. אֲרִיָּה, or with the change of י to א, § 56. 4, which also occurs in verbs, § 177. 3. הַלִּי *necklace* pl. הַלִּיָּים, אֲרִי *simple* pl. אֲרִיָּים, פָּהִל *gazelle* pl. פָּהִלִּים, אֲרִיָּה and אֲרִיָּה; in like manner אֲרִיָּה *branches*, אֲרִיָּה *lions* are referred to אֲרִי and אֲרִי though these singulars do not occur; אֲרִי (אֲרִי) *utensil* does not receive Kamets in the plural אֲרִיָּים.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דֶּלֶת (דִּלְתָּה) *door* du. דֶּלְתַּיִם, דֶּרֶךְ (דִּרְכָּה) *way* du. דֶּרְכַּיִם, קֶרֶן (קִרְנוֹ) *horn* du. קֶרְנַיִם and קֶרְנִים, כֶּכֶךְ (כִּכְרָה) *check* du. כֶּכְרִים, מִתָּחִים, so בֶּרֶךְ (בִּרְכָּה) *knee* du. בֶּרְכַּיִם, גִּבְרִית, שֶׁרָבִים, שֶׁרָבִים.

§ 209. When the ultimate is a simple syllable, the following cases occur, viz:

1. Final ה is rejected before the feminine and plural endings, יָפָה *beautiful* fem. יָפָה f. pl. יָפוֹת, מְעֵשֶׂה *work* pl. מְעֵשִׁים; so מַחֲנֶה *camp* du. מַחְנֵי.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. *c*, so that יָפָה is for יָפָה and

מַעֲשִׂים for מַעֲשִׂיִּים. In a very few instances the radical י remains, e. g. עֲטִיָּה Cant. 1:7 from עֲטִי (עֲטִי) מִמֶּחֱלֹם Isa. 25:6 from מִמֶּחֱלָה (מִמֶּחֱלָה) and is even strengthened by Daghesh-forte, § 207. 2, בִּיבִיָּה Lam. 1:16 from בִּיבִיָּה, בִּיבִיָּה and פִּיבִיָּה, § 196. b, fem. of פִּיבִיָּה Hos. 14:1, elsewhere הָרוּת פִּי, הָרוּת פִּי mouth, edge pl. פִּיִּים and פִּיִּיָּה, or changed to א, § 56. 4, טֵלָה (טֵלָה) young lamb טֵלָאִים (טֵלָאִים), so that it is not necessary to assume a singular טֵלָי which no where occurs, חֲלָבָה Ps. 10:8 חֲלָבָאִים ver. 10. See Alexander in loc.

2. Final י may combine with the feminine and plural endings, so as to form יָה, יִים, יוֹת, or it may in the masculine plural be contracted to ים, § 62. 2, עֲבָרִי Hebrew pl. עֲבָרִים and עֲבָרִיִּים fem. עֲבָרָה f. pl. עֲבָרִיּוֹת; שִׁי ship pl. שִׁיִּים and שִׁיִּיָּה, חֲפָשִׁי free pl. חֲפָשִׁים and חֲפָשִׁיָּה, נָקִי pure pl. נָקִיִּים. So nouns in ית upon the exchange of the feminine singular for the plural termination עֲמוּנִית Ammonitess pl. עֲמוּנִיּוֹת Hittitess חֲתִיָּה.

a. In עֲרָבִיאִים 2 Chron. 17:11 Arabians from עֲרָבִי an א is interposed, elsewhere עֲרָבִיִּים; עֲרָבִיּוֹת branches, עֲרָבִיּוֹת corners and מִנְקִיּוֹת bowls, which do not occur in the singular, are assumed to be from עֲרָבִי and עֲרָבִיָּה.

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given, § 208. 3. d, גִּדִּי kid fem. גִּדָּה, לֵבִי lion, לֵבָיָה lioness, § 196. d, גִּזְלִי gazelle fem. גִּזְלָה. (גִּזְלָה and גִּזְלָה are used as proper names), שָׁתִי drinking fem. שִׁתָּה.

3. There are few examples of final י or ו with added endings. The following are the forms which they assume: שָׁקִי drink pl. שָׁקִיִּים, מַלְכוּתִי kingdom pl. מַלְכוּתִיּוֹת, § 62. 2, עֲדוּת testimony pl. עֲדוּת, אָחוּת sister pl. אָחוּת and אָחוּת for אָחוּת, רִבִּיָּה and רִבִּיָּה myriad pl. רִבִּיָּה and רִבִּיָּה; the dual רִבִּיָּה inserts the sign of the feminine.

a. חֲנִיּוֹת or חֲנִיּוֹת Jer. 37:16 cells is referred to the assumed singular חֲנִיָּה; נְטוּת Isa. 3:16 K'thibh and עֲטוּת 1 Sam. 25:18 K'thibh are formed from נָטָה, עָטָה abbreviated Kal passive participles. § 172. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical א may be regarded as terminating in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 162. נִמְצָא found fem. נִמְצָאָה, פָּרָא wild ass pl. פָּרָאִים.

§ 210. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 1. They consist in the rejection of Kamets or Tsere, גדול *great* fem. גדולה pl. גדולים f. pl. גדולות, דבר *word* pl. דברים, זכרון *memorial* pl. זכרונות, כנף *wing* du. כנפים, מַשִּׁיב *restoring* pl. מְשִׁיבִים fem. מְשִׁיבָה, מַצֵּר *distress* pl. מַצָּרִים, לֵוִי *Levite* pl. לְוִיִּים, except from nouns in הָ in which the place of the accent is not changed by the addition of the terminations for gender and number, § 209. 1, נָפֶה *beautiful* fem. נָפְהָ pl. נָפְתָה, שָׂדֶה *field* pl. שָׂדֹת, קָשָׁה *hard* pl. קָשִׁים, מָגָה pl. מָגִים and מַעֲוֹת *bowels*, נָכָה *smitten* pl. נָכִים. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Dagheshe-forste, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. חָרָשׁ for חֲרָשׁ, § 187. 1, *workman* pl. חֲרָשִׁים, so פָּרָשׁ *horseman*, בָּרִיחַ *fugitive*, כָּרִים (const. כָּרִים) *eunuch*, קָרִיץ *terrible*, פָּרִיץ *violent*, חָרִיץ *diligent*, or shortened to Pattahh before ח, § 60. 1. a (4), בָּחִיר *young man* pl. בָּחִירִים. Kamets is also retained in certain עָ and לָ derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מָגֵן *shield* pl. מָגְנִים and מַגְדָּל *fortress* pl. מַגְדָּלִים, עֲנָף *branch* pl. עֲנָפִים, זֵית *corner* pl. זֵיתִים. Other instances of its retention are rare and exceptional. בָּגֵד *treacherous* fem. בָּגִידָה (const. בָּגִידָה) *week* pl. שָׁבָעִים and שָׁבָעִית but du. שָׁבָעִים, מַלְחָמָה *warrior* pl. מַלְחָמִים.

b. When Kamets following a doubled letter is rejected, and Dagheshe-forste is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhrik to Seghol, § 61. 5, חֲזִיּוֹן *vision* pl. חֲזִיּוֹנִים, עֲשָׂרִית *a tenth* pl. עֲשָׂרִיתִים, but זָכָרִית *memorial* pl. זָכָרִיתִים.

c. Tsere is not rejected if it has arisen from Hhrik before a guttural in a form which properly requires Dagheshe-forste, חָרָשׁ for חֲרָשׁ, § 187. 1. b, *deaf* pl. חָרָשִׁים, or if it is commonly represented by ר, פִּרְיָה, § 14. 3, or פִּרְיָה, § 186, *hammer* pl. פִּרְיָהִים, or a radical ר quiesces in it, אֶרֶץ or אֶרֶץ, § 189, *perennial* pl. אֶרֶץִים or אֶרֶץִים, הֵיכָל *temple* pl. הֵיכָלִים (from הֵיכָל, § 189) *perennial* pl. אֶרֶץִים or אֶרֶץִים, הֵיכָלִים and מִשְׁתָּרִים *rectitude*, זָרִיד or זָרִיד *proud*. Other cases are rare and exceptional, e. g. אֶפְלָה Neh. 3:34 *feeble*.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אֲשֻׁדּוּלִית *Ashdodites* pl. אֲשֻׁדּוּלִיתִים Neh. 13:23 K'ri (K'thibh אֲשֻׁדּוּלִיתִים), אֲמוֹנִית *Amonites* pl. אֲמוֹנִיתִים id. (K'thibh אֲמוֹנִיתִים, 1 Kin. 11:1 אֲמוֹנִיתִים), צִדְרִית *Cidrites* pl. צִדְרִיתִים id. (K'thibh צִדְרִיתִים, 1 Kin. 11:1 צִדְרִיתִים).

Sidonian f. pl. צִדְוֹנִי where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. *b.* אֲשַׁבֵּל cluster pl. אֲשַׁבְלוֹת Cant. 7 : 8. מֶרְכָּבָה chariot fem. מֶרְכָּבוֹת pl. מֶרְחָק, distance pl. מֶרְחָקִים and מִרְחָקִים, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 207. 2. *a.* זֶעַף fury pl. זֶעֱפוֹת fork pl. מִזְגֵּי, § 190. *a.* צֶלַח dish pl. צֶלַחוֹת by the resolution of Daghesh-forte for צֶלַחוֹת, § 59. *a.* אֲחֵר other has in the plural אֲחֵרִים, אֲחֵרוֹת as if from אֲחֵר, אֲחֵרֹת coal has pl. אֲחֵרִים by § 63. 1.

§ 211. In forming the plural of nouns, which have a feminine ending in the singular, the latter must first be omitted before the rules already given are applied. Thus, מְמַלְכָּה kingdom by the omission of the feminine ending becomes מְמַלְכָּ, hence, by § 207. 1, its plural is מְמַלְכוֹת; so מְלֻכָּה queen becomes מְלֻכָּ, and by § 208. 3. its plural is מְלֻכוֹת; אֶפְסָרָה epistle becomes אֶפְסָר, and by § 207. 1. its plural is אֶפְסָרוֹת. As precisely the same changes result from appending the feminine ה, and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 208, nouns in ה, become plural with no further change than that of their termination; only in the exceptional case referred to a pretonic Kamets must be inserted. Nouns in ה, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 207. 1. *d.* and *e.* On the other hand, as the dual ending is not substituted for that of the feminine singular, but added to it, no such omission is necessary in applying the rules for the formation of the dual, it being simply necessary to observe that the old ending ה, takes the place of ה, § 202. Thus שְׁנָה (שְׁנֹת) year, by § 210, becomes in the dual שְׁנָתִים, נְדָלֶת door, by § 208. 4, du. נְדָלָתִים, נְחֹשֶׁת brass du. נְחֹשֶׁתִים.

a. In the following examples a radical, which has been rejected from the singular, is restored in the plural, אַמָּה (for אַמְהָה) maid-servant pl.

אֲחֵיהֶם, חֵלֶם (for חֵלֶם from חָלַם) *portion* pl. חֵלֶם and חֵלֶם, comp. § 208. 3. d. חֵלֶם (for חֵלֶם from חָלַם) pl. חֵלֶם; in like manner חֵלֶם *colleagues* is referred to the assumed singular חֵלֶם. חֵלֶם (חֵלֶם) *governor* has in the plural both חֵלֶם (const. חֵלֶם) and חֵלֶם.

THE CONSTRUCT STATE.

§ 212. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (חֵלֶם or חֵלֶם *supported*). A noun which is not so related to a following one is said to be in the absolute state (חֵלֶם *cut off*). Thus, חֵלֶם *word* is in the absolute state; but in the expression חֵלֶם חֵלֶם *verbum regis, the word of the king*, חֵלֶם is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen*.

§ 213. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 214. The following changes occur in the endings for gender and number, viz.:

1. The feminine ending ה, is changed to ת, חֵלֶם *handmaid* const. חֵלֶם; the ending ת remains unchanged, חֵלֶם *observance* const. חֵלֶם.

a. The explanation of this appears to be that the construct state retains the old consonantal ending ה_, the close connection with the following noun preserving it as if in the centre of a compound word. § 55. 2. c; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ה, preceded by Kamets adopt a Segholate form in the construct, מַמְלָכָה kingdom const. מַמְלֶכֶת instead of מַמְלִיכָה § 61. 1. b, מְדִינָה dominion const. מְדִינָה מְלָאכָה work const. מְלָאכָה מְדִינָה chariot const. מְדִינָה מְלָאכָה crown const. מְלָאכָה מְדִינָה flame const. מְלָאכָה מְדִינָה ten const. מְלָאכָה, or with the Seghols changed to Pattahhs under the influence of a guttural, מְשֻׁפָּחָה family const. מְשֻׁפָּחָה מְדִינָה four const. מְשֻׁפָּחָה מְדִינָה fig-cake const. מְשֻׁפָּחָה מְדִינָה woman, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of מְשֻׁפָּחָה. On the other hand, בֹּתֵל bottle has in the construct בֹּתֵל Gen. 21: 14 (the accent thrown back by § 35. 1) as if from בֹּתֵלָה.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, קַרְנֵימָה nations const. קַרְנֵימָה horns const. קַרְנֵי; וֹת of the feminine plural suffers no change קְלֹת voices const. קְלֹת.

a. The compression of ī to ē regularly takes place upon its being followed by concurrent consonants, § 61. 4. This is here suggested as the explanation of the change of vowel in the plural. It results from the close connection of the construct state, which as it were, unites the two words into one compound term; thus, בָּתֵּי הָאֵימ houses joined to הָאֵימ hewn stone would become בָּתֵּי-הָאֵימ, and by the dropping of the nasal, according to § 55. 2. b, בָּתֵּי הָאֵימ houses of hewn stone. Comp. § 199. e. In the dual the final nasal is likewise rejected, and ay combines to form the diphthongal ē, § 57. 2 (5).

b. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בָּתֵּי (the accent invariably thrown back by § 35. 1), commonly in the K'thibh במֹתֵי const. of בָּתֵּי high-places, 1 Sam. 26: 12; this takes place regularly before suffixes, § 220. 2.

§ 215. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh: so is Tsere when preceded by Kamets; other vowels remain without change, יָד hand const. יָד, מִשְׁכָּב seat const. מִשְׁכָּב, צִוָּר neck const. צִוָּר, זָקֵן old const. זָקֵן, לֵב heart const. לֵב, גִּבּוֹר mighty man const. גִּבּוֹר.

a. Kamets remains in the construct of אֹיִל porch, כָּתֵב writing, מִתְּנָה gift, עָבֹד cloud (once const. עָבֹד Ex. 19: 9), פְּתָרִים decree and יָם sea, e. g. יָם-הַמֶּלַח sea of salt, except in the phrase יָם סוּף sea of weed, i. e. Red Sea; חֵלֶב milk becomes חֵלֶב, and לָבֵן white לָבֵן Gen. 49: 12 in the construct.

b. Tsere remains in חַיָּש *five* const. חַיָּשׁ, מִירֵן *mire* const. מִירֵן, רִשָּׁח *breathing* const. רִשָּׁח, קָלָה *heel* const. קָלָה, in the עֵ derivative מָגֵן *shield* const. מָגֵן and in אֶבֶל found in several proper names. It is occasionally shortened to Seghol before Makkeph in אֲבֵל *mourning* const. אֲבֵל, יָמַי *time* const. יָמַי, בָּתִּי and בָּתִּי, שֵׁם *name* const. שֵׁם, שֵׁשׁ and שֵׁשׁ: בֶּן *son*, which in the absolute retains Tsere before Makkeph, Gen. 30:19, Ezek. 18:10, has in the construct בֶּן, בֶּן or בֶּן. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: קֶן *nest* const. קֶן, מֶלֶךְ *rod* const. מֶלֶךְ and מֶלֶךְ, אָבֵר Deut. 32:28 *perishing* const. of אָבֵר, the Kal participles of Lamedh guttural verbs, §126. 1, and the following nouns with prefixed ב in several of which a preceding Pattahh is likewise changed to Hhirik, §190. a. מֶשֶׁכֶּר *mourning* const. מֶשֶׁכֶּר, מֶשֶׁכֶּר *tithe* const. מֶשֶׁכֶּר, מֶשֶׁכֶּר *key* const. מֶשֶׁכֶּר, מֶשֶׁכֶּר *lair* const. מֶשֶׁכֶּר, מֶשֶׁכֶּר *clamour* const. מֶשֶׁכֶּר, מֶשֶׁכֶּר *matrix* const. מֶשֶׁכֶּר, מֶשֶׁכֶּר *corruption* const. מֶשֶׁכֶּר, מֶשֶׁכֶּר *altar* const. מֶשֶׁכֶּר.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from עֵ roots. חֹק *statute* const. חֹק and חֹק, rarely in other words גֹּדֶל Prov. 19:19, Ps. 145:8, Nah. 1:3 (in the last two passages the K'thibh has גֹּדֶל), קֶדֶר Job 17:10, Prov. 22:11, קֶדֶר Ex. 30:23, שֹׁלֵשׁ Ex. 21:11; this becomes Pattahh before the guttural in אֶלֶף for construct of אֶלֶף *high*. אֶלֶף *köl* construct of אֶלֶף *all* occurs twice, viz.: Ps. 35:10, Prov. 19:7, without a Makkeph following, §19. 2. a; it must not be confounded with אֶלֶף *kal* Isa. 40:12 *he comprehended* pret. of אֶלֶף.

d. The termination יִ becomes יִ in the construct, §57. 2 (5), יִ *enough* const. יִ, יִ *life* const. יִ.

e. Three monosyllabic nouns form the construct by adding a vowel, אָב *father* const. אָב Gen. 17:4, 5, elsewhere אָבִי, אָח *brother* const. אָחִי, רֵעַ *friend* const. רֵעִי 2 Sam. 15:37, 1 Kin. 4:5, or רֵעִי 2 Sam. 16:16, Prov. 27:10 K'thibh. These may be relics of the archaic form of the construct, §218, or the monosyllables may be abridged from לֵ"ה roots, §185. 2. c.

2. In a simple final syllable הִ is changed to הֵ, שֶׁה *sheep* const. שֶׁה, רֶעֶה *shepherd* const. רֶעֶה, שֶׂה *field* const. שֶׂה; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in לֵ"ה verbs, while the future has Seghol, §168. c. An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. §205.

b. הִ *mouth* has הִ in the construct.

c. Nouns ending in quiescent א preserve their final vowel unchanged in the construct, רָאָה *fearing* const. רָאָה, חֹשֶׁה *host* const. חֹשֶׁה.

§ 216. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מְקוֹם *place* const. מְקוֹם, שָׁנָה *year* const. שָׁנָה, שָׁנִים *years* const. שָׁנִי, אוֹצְרוֹת *treasures* const. אוֹצְרוֹת, יָדִים *hands* const. יָדִי, לֵב *heart* const. לֵב, חֲמָה *wrath* const. חֲמָה.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahh before a guttural in consequence of the omission of Daghesh-forte, חָרָשׁ (for חָרֵשׁ) *workman* const. חָרֵשׁ, פָּרָשׁ (פָּרֵשׁ) *horseman* const. פָּרֵשׁ, פָּרִיכָה, פָּרִיכָה (פָּרִיכָה) *vail* const. פָּרִיכָה, צָרָה (צָרָה) *distress* const. צָרָה; (2) in words from ע"י and ע"י roots, עָרִים (from עָרַר) *cities* const. עָרִי, בָּאִים (from בָּאָה) *coming* const. בָּאִי; (3) under מ prefixed to ע"י roots, מְסָה (from מָסָה) *covering* const. מְסָה, מִגֶּן (from מָגֵן) *shield* const. מִגֶּן, מְצוֹר (from מָצוּר) *fortress* const. מְצוֹר; (4) in ל"ה derivatives of the form גָּלוּת (from גָּלוּת) *exile* const. גָּלוּת, מְדִינָה *meditation* const. מְדִינָה. (5) in the construct dual and plural of triliteral monosyllables or Segholates from ל"ה and ל"ה roots, לְחָיִים (from לָחַץ) *cheeks* const. לְחָיִי, גְּדִירִים (from גָּדַר) *kids* const. גְּדִירִי, חַטָּאִים (from חָטָא) *sins* const. חַטָּאִי; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. c, אָלָה *curse*, מְצָרָה *cave*, תְּעָלָה *conduit*, and the plurals. הוֹדָאִי, הֶרְשִׁי, מִכְרִי 2 Kin. 12: 8, מִשְׁעִי, מוֹרֵשִׁי, מוֹצֵאִי, צָאצָאִי Lev. 7: 38, מִפְּחִי Ezek. 27: 9, מִעֲבֹרִי Job 34: 25, מִקְרָאִי, עֲבָרִי Eccles. 9: 1, הוֹשִׁיעִי.

b. Tsere is retained in words in which it is commonly represented by the vowel-letter י, or has י quiescing in it, הֵיכָל *temple* const. הֵיכָל, and in addition in the following, אֹכֶל *crib* const. אֹכֶל, so אֶזְרִי *girdle*, אֶזְרִי *thread*, זָרָה *foreign land* const. זָרָה, נֶבֶל *loss* const. נֶבֶל, so אֶחָדָה Isa. 58: 10 *darkness*, בְּרִיחַ *pool*, גְּנֹבָה Ex. 22: 2 *theft*, מַגָּפָה *plague*, מַחְפָּצָה *overthrow*, מִכְרֶה Gen. 49: 5 *sword*, מִסְכָּה *molten-image*, מִרְרָה Job 16: 13 *gall*, עֲרֵפָה *heap*, צָאָה *excrement*, תְּאֵנָה *fig-tree*, תְּרֵדָה *deep sleep*, and the plurals אֶבְלִי *mourning* from אָבַל (אָבַל), so רָשָׁעִי *desiring*, שָׁנִי *sleeping*, שְׂמִיחָה and שְׂמִיחָה *rejoicing*, שָׁכָחִי *forgetting*, וֹלְעִי *wolves* from וָלַע (וָלַע); וָלַע *weary* becomes וָלַעִי in the construct, and פָּלְטִים *escaped* פָּלְטִי.

c. Hholem is rejected from the syllable before the accent in אֶרְמְנוֹת const. pl. of אֶרְמֹן *palace*, אֶשְׁכָּלוֹת and אֶשְׁכָּל const. pl. of אֶשְׁכָּל *cluster*, תְּאוֹמִי Cant. 4: 5 and תְּאֻמִּי Cant. 7: 4 *twins*, בְּמֹתִי from בְּמוֹת *high-places*, see § 214. 2. b; it is changed to ו in מִטְמִינִי from מִטְמִינִים *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct, תְּחֵלָה *midst* const. תְּחֵלָה, קִשּׁוֹת, קִשּׁוֹת *cups* const. קִשּׁוֹת, בַּיִת *house* const. בַּיִת, עֵינֹת *fountains* const. עֵינֹת, גֵּיא *valley* const. גֵּיא, pl. גֵּאִיֹת, § 208. 3. c, const. גֵּאִיֹת Ezek. 35: 8. Exceptions are rare, עָוֹל (according to Kimchi עָוֹל) Ezek. 28: 18 *iniquity*, מִדְּרָגִי Prov. 19: 13 *contentions* צְוָאר *neck* const. צְוָאר and צְוָאִי.

e. A few nouns of the forms קָטַל, קָטַל, קָטַל have קָטַל or קָטַל in the construct instead of קָטַל, § 61. 1. b, גֵּר *wall* const. גֵּר, גָּזַל *robbery* const.

them; one is sometimes inserted, however, after a guttural, מִנְּקָרִי, מִנְּקָרִי but מִנְּקָרִי. In the opinion of Ewald מִנְּקָרִי Ezek. 7:24 is for מִנְּקָרִי from מִנְּקָרִי, and מִנְּקָרִי Ex. 26:23, 36:28 for מִנְּקָרִי; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels being reckoned shorter than the diphthongal, comp. §210. e. מִנְּקָרִי chariot const. מִנְּקָרִי. The changes in מִנְּקָרִי flame const. מִנְּקָרִי pl. מִנְּקָרִי const. מִנְּקָרִי, מִנְּקָרִי coals const. מִנְּקָרִי are due to the influence of the proximate vowels, §63. 1; those in מִנְּקָרִי vision const. מִנְּקָרִי, מִנְּקָרִי coals const. מִנְּקָרִי are consequent upon the dropping of Dagghesh-forte, §61. 5; that in מִנְּקָרִי (from מִנְּקָרִי) tents const. מִנְּקָרִי arises from the conversion of a simple into an intermediate syllable, §59.

§ 217. The following table of the declension of nouns will sufficiently exemplify the rules which have been given.

DECLENSION OF NOUNS.

I. Nouns which suffer a change in the vowels only.

i. With Kamets or Tsere in the penult.

SING. Abs.	מִנְּקָרִי master	Const.	מִנְּקָרִי	PL. Abs.	מִנְּקָרִי	Const.	מִנְּקָרִי
	מִנְּקָרִי memorial		מִנְּקָרִי		מִנְּקָרִי		מִנְּקָרִי
	מִנְּקָרִי interpreter		מִנְּקָרִי		מִנְּקָרִי		מִנְּקָרִי
Masc.	מִנְּקָרִי great	Fem.	מִנְּקָרִי	Masc.	מִנְּקָרִי	Fem.	מִנְּקָרִי
	מִנְּקָרִי Kal. pass. part.		מִנְּקָרִי		מִנְּקָרִי		מִנְּקָרִי

ii. With Tsere in the ultimate.

a. Monosyllables.

SING. Abs.	עֵץ tree.	Const.	עֵץ	PL. Abs.	עֵצִים	Const.	עֵצִי
------------	-----------	--------	-----	----------	--------	--------	-------

b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	כָּבֵד heavy	Const.	כָּבֵד or כָּבֵד	PL. Abs.	כְּבִדִּים	Const.	כְּבִדִּי
Masc.	יָבֵשׁ dry	Fem.	יְבֵשָׁה	Masc.	יְבֵשִׁים	Fem.	יְבֵשׁוֹת

c. Polysyllables having any other vowel than Kamets in the penult.

SING. Abs.	שׁוֹפֵט judge.	Const.	שׁוֹפֵט	PL. Abs.	שׁוֹפְטִים	Const.	שׁוֹפְטִי
Masc.	קָטַל Kal. Act. part.	Fem.	קָטְלָה or קָטְלָה	Masc.	קָטְלִים	Fem.	קָטְלוֹת
	מִקְטָל Piel part.		מִקְטָלָה or מִקְטָלָה		מִקְטָלִים		מִקְטָלוֹת

DECLENSION OF NOUNS.

iii. With Kamets in the ultimate.

SING.	Abs.	דָּג	fish	Const.	דָּג	PL.	Abs.	דָּגִים	Const.	דָּגִי
		מִקְדָּשׁ	sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים			מִקְדָּשִׁי
		דָּבָר	word		דָּבָר		דְּבָרִים			דְּבָרִי
		עָנָן	cloud		עָנָן		עָנָנִים			עָנָנִי
		לֵבָב	heart		לֵבָב		לִבְבִים			לִבְבִי
Masc.		חָכָם	wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים		Fem.	חֲכָמוֹת
		נִקְטָל	Niph. part.		נִקְטָלָה or נִקְטְלָת		נִקְטָלִים			נִקְטָלוֹת

iv. With final ה.

SING.	Abs.	מֵרָאָה	appearance	Const.	מֵרָאָה	PL.	Abs.	מֵרָאִים	Const.	מֵרָאִי
		קִנְיָה	reed		קִנְיָה		קִנְיִים			קִנְיִי
Masc.		יָפָה	fair	Fem.	יָפָה	Masc.	יָפִים		Fem.	יָפוֹת

v. Segholates.

SING.	Abs.	מֶלֶךְ	king	Const.	מֶלֶךְ	PL.	Abs.	מֶלְכִים	Const.	מֶלְכִי
		סֹתֵר	covert		סֹתֵר		סֹתָרִים			סֹתָרִי
		עֹצֵם	strength		עֹצֵם		עֹצָמִים			עֹצָמִי
		בָּעַל	lord		בָּעַל		בָּעָלִים			בָּעָלִי
		מָוֶת	death		מָוֶת		מוֹתָיִם			מוֹתָי
		עֵין	eye		עֵין	DUAL	עֵינִים			עֵינִי
		רֶגֶל	foot		רֶגֶל		רֶגְלָיִם			רֶגְלִי
		אֶזְרָן	car		אֶזְרָן		אֶזְרָנִים			אֶזְרָנִי

II. Nouns which double their final consonant.

SING.	Abs.	בָּמֶלֶךְ	camel	Const.	בָּמֶלֶךְ	PL.	Abs.	בָּמְלָכִים	Const.	בָּמְלָכִי
		בָּרְ	garden		בָּרְ		בָּרִים			בָּרִי
		חָק	statute		חָק		חָקִים			חָקִי
		שֵׁן	tooth		שֵׁן	DUAL	שֵׁנִים			שֵׁנִי
		עִבְרִי	Hebrew		עִבְרִי	PL.	עִבְרָנִים or עִבְרִים			עִבְרָנִי

DECLENSION OF NOUNS.

Masc.	קטן small	Fem.	קטנה	PL. Masc.	קטנים	Fem.	קטנות
	עמק deep		עמקה		עמקים		עמקות
	טרי fresh		טריה		טריים		טריות

III. Other nouns suffer no change.

SING.	Abs.	מלבוש garment	Const.	מלבוש	PL. Abs.	מלבושים	Const.	מלבושי
Masc.	טוב good		Fem.	טובה	Masc.	טובים	Fem.	טובות
	מקטיל Hiph. part.			מקטילה or מקטלת		מקטילים		מקטילות

Nouns with the feminine ending ת.

i. With Kamets or Tsere in the penult.

SING.	Abs.	דג fish	Const.	דגת	PL. Abs.	דגות	Const.	דגות
	נקמה vengeance			נקמת		נקמות		נקמות
	עצה counsel			עצת		עצות		עצות
	שפה lip			שפת	DUAL.	שפתים		שפתי

ii. From Segholates.

SING.	Abs.	מלכה queen	Const.	מלכת	PL. Abs.	מלכות	Const.	מלכות
	סתרה covert			סתרת		סתרות		סתרות
	עצמה strength			עצמת		עצמות		עצמות

iii. All others.

SING.	Abs.	גנה garden	Const.	גנת	PL. Abs.	גנות	Const.	גנות
	ישועה salvation			ישועת		ישועות		ישועות

Nouns with the feminine ending ת.

SING.	Abs.	משמרת observance	Const.	משמרת	PL. Abs.	משמרות	Const.	משמרות
	יונקת sucker			יונקת		יונקות		יונקות
	גולגולת skull			גולגולת		גולגולות		גולגולות
	עברית Hebrew-woman			עברית		עבריות		עבריות
	מלכות kingdom			מלכות		מלכיות		מלכיות

PARAGOGIC VOWELS.

§ 218. The termination י or י is sometimes added to nouns in the construct singular, § 61. 6, בָּיִי Gen. 49 : 11 for בָּיִן, מִלְאֵי Isa. 1 : 21 for מִלְאֵי, רָבִי Lam. 1 : 1 for רָבִי, מִשְׁפִּיל Ps. 113 : 6 for מִשְׁפִּיל, חֵיָּה Gen. 1 : 24 for חֵיָּה. This occurs chiefly in poetry and is regarded as an archaism. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tsere from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מִלְכִּיזֶדֶק *Melchizedek*, מֶתוּשֶׁלַח *Methuselah*. Respecting the origin of these vowel endings, see § 198. a (4).

§ 219. 1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, צָפוֹנָה *northward*, דָּוָנָה *southward*, שָׁמַיְמָה *heavenward*, חֲבִיתָה *to the house*, οἰκόνδε, הָהָרָה *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (1), but other vowels are mostly unaffected, מִדְּבָרָה from מִדְּבָר, אֶרֶץ from אֶרֶץ, מִדְּבָרָה from מִדְּבָר, 1 Kin. 19 : 15 from the construct state מִדְּבָר.

a. He directive is appended to the adverb שָׁמָּה *there*, שָׁמָּה *thither*, and to the adjective חָלִיל *profane* in the peculiar phrase חָלִילָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים רַמְיָמָה 1 Sam. 1 : 3 *from days to days* i. e. *yearly*, שְׁלִישִׁיתָה Ezek. 21 : 19 *for the third time*, זֵאתָה *now* prop. *at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לָמַעְלָה *upwards*, לָמַטָּה *downwards*, לַמִּזְרָה 2 Chron. 31 : 14 *to the east*, לְשֹׁאֵלָה Ps. 9 : 18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending ה, rarely receives the accent מִזְרָהָה Deut. 4 : 41; in חָלִילָה it receives in some editions an alternate accent, § 42 a, in others the secondary accent Methegh, § 33. 1. a. In חָלִילָה Gen. 14 : 10 and פָּתָהָה a is changed to e before this ending, § 63. 1, in חָלִילָה Ezek. 25 : 13, חָלִילָה 1 Sam. 21 : 2 the vowel of the ending is itself changed to e.

c. He directive is probably to be traced to the same origin with the definite article ה, whose demonstrative force it shares. The syl-

lable ה is prefixed to a noun to single out a particular thing from all others of like kind as the object of attention. Appended to a word its weak guttural would be rejected and its vowel prolonged to הַ, § 53. 3; and in this form it is added to nouns to point out the object or direction of motion, and to verbs to indicate the object of desire, § 97. 1. In Chaldee this appended vowel forms what is called the emphatic state, and has the sense of the definite article, מֶלֶךְ king, מֶלֶכָּה or מֶלֶכָּא the king.

2. Paragogic ה is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

NOUNS WITH SUFFIXES.

§ 220. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, לַי hand, לִי my hand, etc. They suffer, in consequence, the following changes, viz :

1. Of the suffixes, which begin with a consonant, כִּם, ה, of the second person are connected with nouns in the singular by a vocal Sh'va, נו of the first person plural and ה of the second fem. singular by Tsere, and ה, ה, ם, ך of the third person by Kamets; ה, is invariably contracted to ך, rarely written ה, § 62. 1, and ה, to ה, , § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, יָמֶיהָ הִיא her days Nah. 2: 9.

b. First person: נו is in a few instances preceded by Kamets, מִנְדַּעְתָּנוּ Ruth 3: 2, קִרְמֵנוּ Job 22: 20.

Second person. The final vowel of ה is occasionally expressed by the vowel letter ה, הִנֵּה Ex. 13: 16, הִנֵּה Jer. 29: 25. In pause the Sh'va before ה becomes Seghol, § 65, הִנֵּה Gen. 33: 5, הִנֵּה Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in ה, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, הִנֵּה Ps. 53: 6. In the feminine the connecting vowel e is rarely written י, הִנֵּה Ezek. 5: 12; י, which belongs to the full form of the pronoun, § 71. a (2), is sometimes added to the suffix. הִנֵּה Jer. 11: 15, הִנֵּה Ps. 116: 19, הִנֵּה 2 Kin. 4: 7 K'thibh, where the K'ri has הִנֵּה. Sometimes the distinction of gender is neglected in the plural and כִּם is used in place of the feminine כִּן, הִנֵּה Gen. 31: 9, הִנֵּה Jer. 9: 19; ה, is sometimes added to the feminine suffix as to the full pronoun, הִנֵּה Ezek. 23: 49.

Third person. The connecting vowel before הַּ and הֵּ is occasionally *e*, לָכֵּהוּ Gen. 1:12, פִּלְגֵּשֶׁהוּ Judg. 9:24, מָשָׁהוּ Nah. 1:13, אָוִיָּהוּ Job 25:3, so רָשָׁהוּ from רָשָׁע and מְרַשְׁהוּ from מְרַשֵּׁעַ and frequently with nouns in הַּ, מְרַשְׁהוּ and מְרַשְׁהָּ from מְרַשֵּׁעַ, מְרַשְׁהוּ from מְרַשֵּׁעַ, קָצָהוּ, מְרַשְׁהוּ, קָצָהוּ; *e* does not occur before the plural בּ unless it is represented by the vowel-letter י in מִזְבְּחֵיהֶם 2 Chron. 34:5 K'thibh. where the K'ri has מִזְבְּחֵיהֶם; it is once found in the fem. plural קָרָבָהּ Gen. 41:21. The form הֵּ in the masc. sing. is commonly reckoned an archaism, אָתָּה Gen. 12:8, שִׁירָה Ps. 42:9, בָּהּ Jer. 2:21, so several times in the K'thibh. עִירָה Gen. 49:11, הִבִּיאָהּ Ex. 22:4, כְּסִיאָהּ Ex. 22:26, נִסְכָּהּ Lev. 23:13, שְׁלֹשָׁה 2 Kin. 9:25, תְּבוּאָהּ Ezek. 48:18, where the K'ri in each instance substitutes י. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שְׁכָרָהּ Lev. 13:4, הִסְרָהּ Num. 15:28, or by a Masoretic note in the margin, אֲתָנָהּ Isa. 23:17, 18 for אֲתָהּ; once א is substituted for ה, בָּאָהּ Ezek. 36:5. The longer forms of the plural suffixes הֶם, הֵן are rarely affixed to nouns in the singular, מְבַרְכֶּהּ Gen. 21:28, מְבַרְכֶּהּ Ezek. 13:17, שְׁבִיבָתֶהּ 2 Sam. 23:6, or with the connecting vowel Kamets, בָּרָכָהּ 2 Sam. 23:6, or with ה, appended, בְּרָכָתֶהּ 1 Kin. 7:37, הוֹבְרָתֶהּ Ezek. 16:53. The vowel הֵּ is also sometimes added to the briefer form of the fem. plural, לְבָרָהּ Gen. 21:29, בָּרָהּ Gen. 42:36. The distinction of gender is sometimes neglected in the plural, ׀ or הֶם being used for the feminine, בָּרָהּ Cant. 4:2, 6:6 for בָּרָהּ, יְדִירָהּ Job 1:14 for יְדִירָהּ.

c. The nouns אָב *father*, אָח *brother*, פֶּה *mouth* take the ending י, before suffixes, as they do likewise in the construct state, אָבִי, אָחִי; י, of the first person coalesces with this vowel, אָבִי, אָחִי, אָחִי and הֵּ of the third person, commonly becomes ׀ § 62. 2, אָבִי, אָחִי, אָחִי more frequent than אָבִי, אָחִי, אָחִי. In גִּידִי Zeph. 2:9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

2. The masculine plural termination ים, and the dual ים are changed to י before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns, § 214. 2. *δ.* This י remains unchanged before the plural suffixes; but before ה the second masc. singular and הֵּ third fem. singular it becomes י, and before the remaining suffixes the diphthongal vowel is resolved into י, which combined with י the first singular forms י, with ה the second feminine י, and with הֵּ the third masculine י, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel י or its modifications, מְבַרְכֵי 2 Kin. 6:8 for מְבַרְכָּהּ, Ps. 132:12 for מְבַרְכָּהּ, Deut. 28:59 for מְבַרְכָּהּ Ezek.

16:52 for אֲחִיוֹתָיָהּ, אֲבוֹתָם and אֲבוֹתֵיהֶם, אֲחֵיהֶם Ps. 74:4, חֲבֵרֹתָם, חֲבֵרָהּ, מִצְבֹּתָם, מִצְבֵּהָ. On the other hand, suffixes proper to plural nouns are occasionally appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, חֲמִשָּׁתָיו Lev. 5:24, תַּחֲמִלָּהּ Ps. 9:15, שְׁנֵאֲחָיָהּ Ezek. 35:11, בְּצִחָהּ Isa. 47:13.

b. The vowel-letter ו is not infrequently omitted after plural and dual nouns. דְּרָכָהּ Ex. 33:13 for דְּרָכֶיהָ, דְּרָכָם Ps. 134:2 for דְּרָכָם Ex. 32:19 K'thibh (K'ri מִדְּרָו). עֲבָדוּ I Sam. 18:22 K'thibh (K'ri עֲבָדוּ), חֲלָבֶיהָ Gen. 10:5 for חֲלָבֵיהֶם, חֲלָבֵיהֶן Gen. 4:4 for חֲלָבֵיהֶן.

c. *Second person.* The vowel ו remains unchanged before the fem. sing. ה in אֲשֶׁרֶה Eccl. 10:17 and with ה appended: מְלֹאכְכֶה Nah. 2:14. Sometimes, as in the full pronoun, ו is appended to the fem. sing. suffix and ה, to the plural, תַּחֲלֹאצְרֵכִי Ps. 103:3, תַּעֲרִכִי ver. 4, בְּסִתְוִילָכֶה Gen. 13:20.

Third person. The uncontracted form of the masc. sing. יָהּ occurs in גְּבוּרָתוֹ Nah. 2:4 for גְּבוּרָתוֹ Hab. 3:10, עֲלִיָּהוּ Job 24:23; *ēhu* = *aihu* by transposition of the vowels becomes *auhi* = *ehi* which is found once תַּגְמוּלוֹתָי Ps. 116:12. and is the ordinary form of this suffix in Chaldee. The final *a* of the fem. sing. is once represented by א, אֲחֵי־אָהָה Ezek. 41:15. In a few instances ה is appended to the plural of either gender, אֲלֵיהֶם Ezek. 40:16, אֲלֵיהֶנָּה Ezek. 1:11. and ו to the abbreviated masc. אֲלֵיהֶם Deut. 32:37, וְכִחְיָמוֹ ver. 38, פְּעִימוֹ Job 27:23, פְּעִימוֹ Ps. 11:7.

3. The suffixes thus modified are as follows, viz. :

Appended to	SINGULAR.					PLURAL.				
	1 c.	2 m.	2 f.	3 m.	3 f.	1 c.	2 m.	2 f.	3 m.	3 f.
Sing. Nouns	וּ	הָ	הָ	וּ	הָ	וּ	הָ	הָ	וּ	הָ
Dual and Plur. Nouns	וּ	וּ	וּ	וּ	וּ	וּ	וּ	וּ	וּ	וּ

§ 221. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 1. These are as follows, viz. :

1. The grave suffixes, § 72, כֶּם, כֶּן, הֶם, הֵן shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, לִבְכֶּם *heart*, לִבְכֶּנָּהּ *your heart*, לִבְבָּהֶן *their hearts*; שֵׁפָה *lip* du. שֵׁפֹתֵיהֶם pl. שֵׁפֹתֵיהֶם *their lips*.

a. בֶּם *blood* becomes בְּכֶם and יָד *hand* בְּיָדָם.

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with the exception that in the singular the ending ת becomes ה, in consequence of the change from a mixed to a simple syllable, § 59, שפה *lip*, שפה *his lip*, שפה *their lip*, שפה *thy lips*, שפה *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, ממשלה const. ממשלה suf. ממשלה. If two consonants have coalesced in the final letter, it will receive Dagghesh-forte agreeably to 6, בחר from בחר, אחר from אחר; מברכה 1 Sam. 16:15 from the fem. of מברכה, § 205. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, נבחרה Isa. 26:19 from נבחרה but נבחרה Cant. 2:10 from נבחרה const. נבחרה; so אחרה, נבחרה, נבחרה but const. נבחרה, comp. נבחרה const. נבחרה.

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, לבב *heart*, לבבי *my heart*, לבבי *thy heart*, לבבי *our hearts*.

a. Tseré in the ultimate is shortened to Hhirik or Seghol before ה, בם, בן, e. g. בנה. בנה, or with a guttural to Pattah, אהבה, אהבה, though with occasional exceptions, אהבה Isa. 22:21, אהבה 1 Sam. 21:3. אהבה from אהבה. Before other suffixes it is rejected from some monosyllables, which retain it in the plural, שמו from שמו plur. שמו, בן from בן plur. בנים but גיר, גיר, גיר.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שפתי *my lips*, שפתי *our lips*, אזני *my ears*, אזני *our ears*; קרני and קרני *horns*, קרני and קרני *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending ה, § 208, מלך *king*, מלך *my king*, מלך *your king*; אר *car*, אר *my car*; in like manner יונקת *sucker*, יונקת *his sucker*.

a. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suf-

fixes, פָּעִלְי and פָּעִלְיו from פָּעַל Hos. 13:14, with Daghesth-forte separative. קָבִילו Ezek. 26:9. קָטְנִי 1 Kin. 12:10, קָבִילו Isa. 9:3, קָבִילו Jer. 4:7; בָּגָד garment has בָּגָדִי, בָּגָדְךָ instead of בָּגְדִי, בָּגְדְךָ.

b. Middle Yodh and Vav mostly quiesce in *e* and *o* before suffixes, עֵינִי from עֵין eye, מוֹתִי from מוֹת death; but עֵידָה Gen. 49:11 from עֵדָה young ass, שִׁירָה Isa. 10:17 from שִׁיר thorn, עֵינִי Ezek. 18:26, 33:13 from עֵינִי iniquity.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. §184. a. הָבֵשׁ from הָבֵשׁ, נִשְׁבָּח from נִשְׁבָּח, but בָּרֵשׁ from בָּרֵשׁ, בָּלָח from בָּלָח, פָּרָח from פָּרָח, פָּרָח from פָּרָח, פָּרָח from פָּרָח, פָּרָח from פָּרָח, פָּרָח from פָּרָח. By a like transposition עֲנֵשׁ Ezek. 36:8 is for עֲנֵשׁ from עֲנֵשׁ.

d. The noun אֲשֵׁר blessedness, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, אֲשֵׁרִי, אֲשֵׁרֶיךָ not אֲשֵׁרִי, אֲשֵׁרֶיךָ.

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, §207. 2, receive Daghesth-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, עֵדִי and עֵדִי from עֵד (root עֵדָה), בָּתִּי from בָּת (בָּתָּה), אֲתָנָה from אֲתָנָה (pl. אֲתָנָה).

a. אֲשֵׁב lattice, בָּרְמֵל garden, מְנוּחָה refuge, which do not occur in the plural, take Daghesth-forte before suffixes; שְׂבָח has in the plural שְׂבָחִי but before suffixes שְׂבָחִי, שְׂבָחֶיךָ, שְׂבָחֵינוּ (root שְׂבָחָה) base has בָּרִי, בָּרִי.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghesth, comp. §207. 2. a. הָרָרִי Jer. 17:3. הָרָרִי Ps. 30:8, הָרָרִי Gen. 14:6 from הָרָר; צָלָי Job 40:22 and צָלָי from צָלָי; שְׁלֵהָ Ezek. 16:4 and שְׁלֵהָ Cant. 7:3. Once Daghesth-forte is resolved by the insertion of ה, מְנוּחָה Isa. 23:11 for מְנוּחָה, §54. 3.

7. Nouns ending in ה, drop this vowel before suffixes as before the plural terminations, §209. 1, שְׂדֵה field שְׂדֵהִי, שְׂדֵהֶךָ, שְׂדֵהֵנוּ; מִקְנֵה cattle מִקְנֵהִי, מִקְנֵהֶךָ, מִקְנֵהֵנוּ.

a. The vowel *e* commonly remains as a connecting vowel before suffixes of the third person singular, §220. 1. b; and in a few instances the radical *י* is restored, giving to singular nouns the appearance of being plural, לִשְׁיָה Isa. 22:11, מְבַשְׂיָה Hos. 2:16, נִשְׁיָה Isa. 42:5, שְׁיָה sheep becomes שְׁיָה or שְׁיָה.

§222. The following examples of nouns with suffixes will sufficiently illustrate the preceding rules :

PARADIGM OF NOUNS WITH SUFFIXES.

SINGULAR.						
	heart	king	queen	hand		
<i>Const.</i>	לֵבָב	מֶלֶךְ	מַלְכָּה	יָד		
<i>Sing.</i> 1 c. my	לִבִּי	מַלְכִּי	מַלְכָּתִי	יָדִי		
2 m. thy	לִבְךָ	מַלְכֶּךָ	מַלְכָּתְךָ	יָדְךָ		
2 f. thy	לִבְךָ	מַלְכֶּךָ	מַלְכָּתְךָ	יָדְךָ		
3 m. his	לִבּוֹ	מַלְכּוֹ	מַלְכָּתּוֹ	יָדּוֹ		
3 f. her	לִבָּהּ	מַלְכָּהּ	מַלְכָּתָהּ	יָדָהּ		
<i>Plur.</i> 1 c. our	לִבֵּינוּ	מַלְכֵּנוּ	מַלְכָּתֵנוּ	יָדֵנוּ		
2 m. your	לִבְכֶּם	מַלְכֶּכֶם	מַלְכָּתֶכֶם	יָדֵכֶם		
2 f. your	לִבְכֶּן	מַלְכֶּכֶן	מַלְכָּתֶכֶן	יָדֵכֶן		
3 m. their	לִבָּם	מַלְכָּם	מַלְכָּתָם	יָדָם		
3 f. their	לִבָּן	מַלְכָּן	מַלְכָּתָן	יָדָן		
PLURAL.				DUAL.		
	hearts	kings	queens	hands		
<i>Const.</i>	לְבָבִים	מְלָכִים	מְלָכוֹת	יָדַיִם		
<i>Sing.</i> 1 c. my	לְבָבִי	מְלָכִי	מְלָכוֹתִי	יָדַי		
2 m. thy	לְבָבֶיךָ	מְלָכֶיךָ	מְלָכוֹתֶיךָ	יָדֶיךָ		
2 f. thy	לְבָבֶיךָ	מְלָכֶיךָ	מְלָכוֹתֶיךָ	יָדֶיךָ		
3 m. his	לְבָבָיו	מְלָכָיו	מְלָכוֹתָיו	יָדָיו		
3 f. her	לְבָבֶיהָ	מְלָכֶיהָ	מְלָכוֹתֶיהָ	יָדֶיהָ		
<i>Plur.</i> 1 c. our	לְבָבֵינוּ	מְלָכֵנוּ	מְלָכוֹתֵנוּ	יָדֵינוּ		
2 m. your	לְבָבֵיכֶם	מְלָכֵיכֶם	מְלָכוֹתֵיכֶם	יָדֵיכֶם		
2 f. your	לְבָבֵיכֶן	מְלָכֵיכֶן	מְלָכוֹתֵיכֶן	יָדֵיכֶן		
3 m. their	לְבָבֵיהֶם	מְלָכֵיהֶם	מְלָכוֹתֵיהֶם	יָדֵיהֶם		
3 f. their	לְבָבֵיהֶן	מְלָכֵיהֶן	מְלָכוֹתֵיהֶן	יָדֵיהֶן		

NUMERALS.

§ 223. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz. :

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנַיִם	שְׁתַּיִם	שְׁתַּיִם
Three	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבָּעָה	אַרְבַּע	אַרְבַּע
Five	חֲמִישָׁה	חֲמִישָׁה	חֲמִשׁ	חֲמִשׁ
Six	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעָה	שִׁבַּע	שִׁבַּע
Eight	שְׁמוֹנָה	שְׁמוֹנָה	שְׁמוֹנֶה	שְׁמוֹנֶה
Nine	תְּשֻׁעָה	תְּשֻׁעָה	תְּשֻׁעַ	תְּשֻׁעַ
Ten	עֲשָׂרָה	עֲשָׂרָה	עָשֵׂר	עָשֵׂר

a. אֶחָד is for אֶחָד. § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אֶחָד for אֶחָדָה, § 54. 2, but in pause אֶחָת; אֶחָד occurs in the absolute in Gen. 48: 22, 2 Sam. 17: 22, Isa. 27: 12, Ezek. 33: 30, Zech. 11: 7, and once חָד Ezek. 33: 30. The plural אֶחָדִים is also in use in the sense of *one*, Gen. 11: 1, Ezek. 37: 17, or *some*, Gen. 27: 41, 29: 20. Comp. Span. *unos*.

שְׁתַּיִם is for שְׁנַיִם; for the Daghesth in ח see § 22. *b*; this is once omitted after Daghesth-forte, חַמְשָׁה Judg. 16: 28.

A dual form is given to some of the units to denote repetition, אַרְבַּעַתַּיִם *fourfold*, שִׁבְעַתַּיִם *sevenfold*.

שִׁבְעָה occurs once with a paragogie syllable, שִׁבְעָה Job 42: 13, and once with a suffix in the form שִׁבְעָהָ 2 Sam. 21: 9 K'ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this

curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§224. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרֵה modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.		FEMININE.	
Eleven	{	עָשָׂר אֶחָד	עֶשְׂרֵה אַחַת	
		עָשָׂר עֶשְׂתִּי	עֶשְׂרֵה עֶשְׂתִּי	
Twelve	{	עָשָׂר שְׁנַיִם	עֶשְׂרֵה שְׁנַיִם	
		עָשָׂר שְׁלֹשִׁי	עֶשְׂרֵה שְׁלֹשִׁי	
Thirteen		עָשָׂר שְׁלֹשָׁה	עֶשְׂרֵה שְׁלוֹשׁ	
Fourteen		עָשָׂר אַרְבָּעָה	עֶשְׂרֵה אַרְבַּע	
Fifteen		עָשָׂר חֲמִשָּׁה	עֶשְׂרֵה חֲמִשָּׁה	
Sixteen		עָשָׂר שֵׁשׁ	עֶשְׂרֵה שֵׁשׁ	
Seventeen		עָשָׂר שִׁבְעָה	עֶשְׂרֵה שִׁבְעִי	
Eighteen		עָשָׂר שְׁמֹנֶה	עֶשְׂרֵה שְׁמֹנֶה	
Nineteen		עָשָׂר תִּשְׁעָה	עֶשְׂרֵה תִּשְׁעִי	

a. The origin of עֶשְׂתִּי, the alternate of אֶחָד in the number *eleven*, is obscure. R. Jona thinks it to be an abbreviation for עָשָׂר שְׁנַיִם *next to twelve*. Comp. Lat. *underiginti*, *nineteen*. Kimchi derives it from עָשָׂר *to think*, *ten* being reckoned upon the fingers, and *eleven* the first number which is mentally conceived beyond.

חֲמִשָּׁה עָשָׂר *fifteen* occurs Judg. 8:10, 2 Sam. 19:18, and שְׁמֹנֶה עָשָׂר *eighteen* Judg. 20:25.

§225. 1. The tens are formed by adding the masculine

plural termination to the units, עשרים *twenty* being, however, derived not from *two* but from ten עשר.

Twenty	עשרים	Sixty	ששים
Thirty	שלשים	Seventy	שבעים
Forty	ארבעים	Eighty	שמונים
Fifty	חמשים	Ninety	תשעים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. עשרה Ex. 18: 21, 25, Deut. 1: 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction ו *and*; the order of precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שנים ושישים *two and sixty* Gen. 5: 18, while the latest writers as commonly place the tens first, ששים ושינים *sixty and two* Dan. 9: 25.

§ 226. Numerals of a higher grade are מائة *one hundred*, אלה *one thousand*, רבבה, רבו, or רבוא *ten thousand*. These are duplicated by affixing the dual termination מאות *two hundred*, אלפים *two thousand*, רבבות or רביות *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שלש מאות *three hundred*, שלשת אלפים *three thousand*, שש רבאות *sixty thousand*, אלה אלפים *one million*.

§ 227. 1. The ordinals are formed by adding י to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשון *first* is derived from ראש *head*.

First	ראשון	Sixth	שישי
Second	שני	Seventh	שביעי
Third	שלישי	Eighth	שמיני
Fourth	רביעי	Ninth	תשיעי
Fifth	חמישי or חמישי	Tenth	עשירי

The feminine commonly ends in יָה, occasionally in יָהִי.

a. There are two examples of the orthography רִאשֹׁן Josh. 21:10, Job 15:7. and one of רִשֹׁן Job 8:8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional numbers are expressed by the feminine ordinals, טְלִישִׁית *one third*, רְבִיעִית *one fourth*, etc., and by the following additional terms, חֲצִי *one half*, רִבֵּעַ and רִבֵּעַ *one quarter*, חֲמִשָּׁה *one fifth*, עֲשָׂרֹן *one tenth*.

PREFIXED PARTICLES.

§228. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word הָל Deut. 32:6, though editions vary.

THE ARTICLE.

§229. 1. The Definite Article (הַ הִיְרִיקָה) consists of ה with Pattabh followed by Daghesh-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

a. As the Arabic article اَل is in certain cases followed by a like doubling of the initial letter, some have imagined that the original form of

the Hebrew article was הַל and that the Dagghesh-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article הַ is related to the personal pronoun הוּא, whose principal consonant it retains, and that the following Dagghesh is conservative, §24. 3; comp. the demonstrative particle הַא and הַא *behold!* In הוֹרֵד Jer. 29:23 K'thibh (if read הוֹרֵד) the article may perhaps be found in an unabridged form; the K'ri has הוֹרֵד. The Arabic article is supposed to be found in the proper name אֶלְגִּבְרִית Gen. 10:26, אֶלְגִּבְרִית *hail*, the equivalent of גִּבְרִית, and possibly in אֶלְקִיבָּנִים Prov. 30:31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אֶחָד *one* is so employed in a few instances, as אֶחָד *a prophet* 1 Kin. 20:13.

2. If the first letter of the word have Sh'va, Dagghesh-forte may be omitted except from the aspirates, §25, הַיָּאֵר, הַבְּרָכָה, הַחֲתָנָה but הַמַּדְבֵּר.

3. Before gutturals, which cannot receive Dagghesh-forte, §60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and ח, and sometimes before ע, the syllable being converted into an intermediate, §20. 2. *a*, instead of a simple one, הָאֵלֶּה, הָחֵר, הָעֵץ Gen. 15:11, הָרָשָׁע but הַחֲשֹׁשׁ, הַחַיּוֹת, הָעֵץ Jer. 12:9.

a. The article very rarely has Kamets before ח, הָחַי Gen. 6:19, הָחַיִּים Isa. 17:8; in a very few instances initial א quiesces in the vowel of the article, הָאֶסְפָּסָרָה Num. 11:4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הָחֵץ, הָחֵם, הַחֲרֹשִׁים, הַחֲרִים, הָעֲרִים.

a. This change very rarely occurs before א, הָאֶזְרִי Mic. 2:7. When ח is followed by Kamets-Hhatuph, Pattahh remains הַחֲבִיבָה.

b. The article does not usually affect the vowels of the word before which it stands; in הָרַר *mountain* and הָעָם *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הָהָר, הָעָם, הָאָרֶץ *earth* but הָאָרֶץ. The plurals of אֶתֶּל *tent* and קִדְּשׁ *holiness* without the article are אֶתְלִים Gen. 25:27, קִדְּשִׁים Ex. 29:37, but with the article בְּאֶתְלִים (for בְּהֶאֱתְלִים) Judg. 8:11, הַקִּדְּשִׁים Ex. 26:33, §208. 3 *b*

רָאָה *pelican* Isa. 34 : 11, Zeph. 2 : 14, is pointed הָאָרָא Lev. 11 : 18, Deut. 11 : 17 upon receiving the article.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בַּשָּׂמִיר for בְּהַשְּׂמִיר, see § 231. 5.

HE INTERROGATIVE.

§ 230. 1. The letter ה (הָאֵל הַשָּׂאֵלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, הֵיִלֵּךְ *shall we go?* הֵלֹא־הוּא *is he not?*

2. Before a vowelless letter this becomes Pattahh, § 61. 1, הַכּוֹלָה Gen. 34 : 31, הַלְמַנְקָה Job 18 : 4, הַחֲרִי Jer. 8 : 22.

a. The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshe-lene in such forms as הַיְדַבְּרָם Gen. 29 : 5. In order to render this still more evident recourse is frequently had to Dagheshe-forte separative, § 24. 5, הַזֵּבֶן Gen. 17 : 17, הַבְּצֻצְקָה 18 : 21, Methagh, § 45. 2, הַחֲשִׁיל Judg. 9 : 2, הַחֲשִׁילָה Job 38 : 35, or compound Sh'va, § 16. 3, הַבְּרָקָה Gen. 27 : 38.

b. He interrogative has Pattahh and Dagheshe-forte in one instance before a letter with a vowel of its own, הַחֲרִיב Lev. 10 : 19.

3. Before gutturals it likewise usually becomes Pattahh, הַאֲלֵךְ Ex. 2 : 7, הַאֲשִׁיר 2 Kin. 6 : 22, הַהֲרִמִּיר Jer. 2 : 11, הַיָּתָה Hag. 1 : 4.

a. There are a few examples of He interrogative with Kamets before א, הַאֲחֵם Judg. 6 : 31, הַאֲפַקְחִי Judg. 12 : 5, הַאֲרִישׁ Neh. 6 : 11.

4. Before gutturals with Kamets it is changed to Seghol, הַאֲמִיר Ezek. 28 : 9, הַהֲרִיחָה Joel 1 : 2, הַהֲחֵם Eccles. 2 : 19.

INSEPARABLE PREPOSITIONS.

§ 231. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּרֵאשִׁית *in the beginning*, כְּכֹל *according to all*, לְאַבְרָהָם *to Abraham*.

2. Before vowelless letters this Sh'va is changed to Hhirik, בְּרָקִיעַ for בְּרָקִיעַ, לְמִשְׁלַל for לְמִשְׁלַל, כְּדָבָר for כְּדָבָר.

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, בְּחֹרִי, לְאָכַל, כְּאָרִי.

a. Initial א quiesces in the following words after the inseparable prepositions, § 57. 2. (2) *a.* אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord*, אֱלֹהִים *God*, and also in the inf. const. אָמַר *to say* after ל, אֲדֹנָי, אֱלֹהִים, לְאֲדֹנָי, לְאֱלֹהִים for אֲדֹנָי, אֱלֹהִים the Seghol lengthened to Tsere in the simple syllable, לְאֱלֹהִים but לְאֱלֹהִים. Before the divine name יהוה the inseparable prepositions are pointed as they would be before אֲדֹנָי or אֱלֹהִים, whose vowels it receives, § 47, לְיְהוָה Gen. 4:3, לְיְהוָה Ps. 68:21.

b. In a very few instances א with Pattahh and י with Hhirik give up their vowel to the preposition and become quiescent, בְּאֲבִיר Isa. 10:13 for בְּאֲבִיר, בְּיִהְיוֹן Eccles. 2:13 for בְּיִהְיוֹן.

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pre-tonic Kamets, § 64. 2, בְּאִנָּה, כְּזֹאת, לְנֶפֶשׁ.

a. This regularly occurs with the Kal construct infinitive of פָּנָה, פָּרָה, פָּנָה, פָּנָה and פָּנָה verbs when preceded by ל, e. g. לְנֶפֶשׁ, לְנֶפֶשׁ, לְנֶפֶשׁ; also with different forms of the demonstrative זֶה and with personal suffixes; and with monosyllabic or Segholate nouns when accompanied by disjunctive and especially pause accents. Before the pronoun מֶה *what* they are commonly pointed בְּמֶה, בְּמֶה, בְּמֶה or followed by a guttural, לְמֶה.

5. Before the article its ה is rejected and the vowel given to the preposition, כְּדָבָר for כְּדָבָר, לְהֶאָרֶץ for לְהֶאָרֶץ, בְּהֶהָרִים for בְּהֶהָרִים.

a. ה not infrequently remains after כ, כְּהִלִּים Gen. 39:11, more rarely after the other prepositions, לְהֶהָרִים 2 Chron. 10:7. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לְשִׁבְיָה Am. 8:4 for לְשִׁבְיָה, בְּהֶשְׁבֵּלִי Prov. 24:17 for בְּהֶשְׁבֵּלִי.

§ 232. The preposition מִן *from*, though used in its separate form, may also be abbreviated to a prefix by the assimilation and contraction of its final Nun with the initial letter of the following word, which accordingly receives Daghes-forte, מִן דָּרָךְ for מִן דָּרָךְ. Before ה Hhirik is commonly re-

tained in an intermediate syllable, but before other gutturals it is lengthened to Tseré, מִן הַיֵּן for מִן הַיִּן, מִן הַיֵּן, מִן הַיֵּן, מִן הַיֵּן.

a. מִן is sometimes poetically lengthened to מִיֵּן, and once has the form of a construct plural, מִיֵּי Isa. 30 : 11.

§ 233. These prepositions are combined with the pronominal suffixes in the following manner :

SINGULAR.

1 c.	בִּי	לִי	בְּמוֹנִי	בִּיִּי, בִּיֵּי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	בְּמוֹנְךָ	בִּיִּיךָ, בִּיֵּיךָ
2 f.	בְּךָ	לְךָ	—	בִּיִּיךָ, בִּיֵּיךָ
3 m.	בוֹ	לוֹ	בְּמוֹנוֹ	בִּיִּיו, בִּיֵּיו, בִּיֵּיו
3 f.	בָּהּ	לָהּ	בְּמוֹנָהּ	בִּיִּיהָ, בִּיֵּיהָ

PLURAL.

1 c.	בָּנֵינוּ	לָנוּ	בְּמוֹנֵנוּ	בִּיִּינוּ, בִּיֵּינוּ
2 m.	בָּכֶם, בָּכֶם	לָכֶם, לָכֶם	בְּמוֹנֵכֶם, בָּכֶם	בִּיִּיכֶם, בִּיֵּיכֶם
2 f.	בָּכֶן, בָּכֶן	לָכֶן, לָכֶן	—	בִּיִּיכֶן, בִּיֵּיכֶן
3 m.	בָּהֶם, בָּהֶם	לָהֶם, לָהֶם	בְּמוֹנֵהֶם, בָּהֶם	בִּיִּיהֶם, בִּיֵּיהֶם
3 f.	בָּהֶן, בָּהֶן	לָהֶן, לָהֶן	—	בִּיִּיהֶן, בִּיֵּיהֶן

a. The syllable בִּי inserted between כ and the suffixes, and which is in poetry sometimes added to ב. כ and ל without suffixes to convert them into independent words, בְּמוֹ, בְּמוֹ, לְמוֹ, is commonly thought to be related in its origin to the pronoun מָה *what*, so that בְּמוֹנִי would in strictness denote *like what I am*, i. e. *like me*. The preposition מִן, with the exception of some poetical forms, reduplicates itself before the light suffixes, מִיִּי = מִיֵּי. Comp. a similar reduplication of a short word, מִיִּי or מִיֵּי construct of מַיִם *water*.

VAV CONJUNCTIVE.

§ 234. The conjunction *and* is expressed by ו prefixed with Sh'va, וְהַשָּׁשׁ, וְהַשָּׁשׁ. Before one of the labials ב, מ, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in

Shurek, וְיָגִיד, וְיִשְׁלַח, וְיִפְּסֹד. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיִנְקָם, וְיִהְיֶה. Before a guttural with compound Sh'va it receives the corresponding short vowel, וְיִשְׁלַח, וְיִפְּסֹד. Before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets, וְיִשְׁלַח, וְיִפְּסֹד.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וְיִנְקָם Gen. 2:12, וְיִפְּסֹד Ezek. 26:21, וְיִשְׁלַח 1 Kin. 13:7, וְיִפְּסֹד Jer. 22:20.

b. Vav receives Hhirik before He followed by Yodh in the forms וְיִהְיֶה, וְיִפְּסֹד, וְיִשְׁלַח, וְיִנְקָם 2 plur. preterite and imperative of the verbs וְיִהְיֶה *to be* and וְיִפְּסֹד *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וְיִהְיֶה, וְיִפְּסֹד, וְיִשְׁלַח, וְיִנְקָם.

c. א quiesces after Vav conjunctive as after the inseparable prepositions, § 231. 3. a. in וְיִנְקָם *master* when connected with singular suffixes, וְיִנְקָם *Lord* and וְיִנְקָם *God*, וְיִנְקָם, וְיִנְקָם, וְיִנְקָם the Seghol being lengthened to Tsere in the simple syllable. Hence also וְיִהְיֶה when וְיִהְיֶה has the vowels of וְיִנְקָם. A very few instances occur in which א with Pattah and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וְיִנְקָם Zech. 11:5 for וְיִנְקָם Jer. 25:36 for וְיִנְקָם.

SEPARATE PARTICLES.

ADVERBS.

§ 235. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אֵל and לֹא *not*, שָׁם *there*, אָז *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל, לְ, אֵל, אֵל *unto*, and which has a remote demonstrative force in הֵנָּה *yonder, beyond*, may also be the basis of לֹא and אֵל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction אִם *if*. The pronoun הֵנָּה, of which probably שָׁם is originally only a modification (comp. the relative use of הֵנָּה, § 73. 1), is plainly connected with אָז *at that time* and שָׁם *in that place*.

2. Derivative adverbs are formed

(1.) By affixing the terminations ם, or ם', אַמֵּיָם and אֲמֵיָם *truly* from אֱמֶן *truth*, חֵן *gratuitously* from חֵן *grace*, יוֹמִים *by day* from יוֹם *day*, הִרְקָם *in vain* from הֵרֵק *empty*, פְּתָאֵם *suddenly* from פְּתָע *moment*, שְׁלֹשָׁם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אַף *surely, only* from אֵינֶן.

(3.) By composition, as מַדּוּעַ *why?* from מָה רָדוּעַ *quid edoctus*, מִמַּקְלָה *from above* from מִן, לְ and מַקְלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, מְאֹד *mightily, exceedingly* prop. *might*, סָבִיב *around* prop. *circuit*, עֵד *again* prop. *repetition*, אֵפֶס *no more* prop. *cessation*; with a preposition, בְּמְאֹד *exceedingly*, לְבָד *apart* prop. *to separation*, or a suffix רַתְּוִי *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, בֵּינָה *well* prop. *recte faciendo*, הַרְבֵּה *much*, מִיָּד *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, רִאשׁוֹנָה *at first*, שְׁנִיית *the second time*, רַבָּה and רַבָּת *much*, יְהוּדִית *in Jewish* i. e. *Hebrew*, אֲרָמִית *in Aramaic*, נִפְלְאוֹת *wonderfully*.

(4.) Pronouns, הֵן *here, now* prop. *this place, this time*, הֵנָּה *hither* prop. *to these places*, with a preposition כֵּן *thus* prop. *according to it*, כֵּן *so* perhaps for כִּכֵּן *according to these things*, though others explain it as an adverbial use of the participle כֵּן *right, true*, כֵּן *here* probably for בֵּן *in this (place)*.

§ 236. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הֵנָּה *behold*, עַד *yet*, אֵי *where*, to which may be added אֵין *there is not* prop. *non-existence* and נִשְׁ

there is prop. *existence*. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with נ epenthetic. Thus

1. הָנִיחַ. *First person* הִנֵּנִי, הִנֵּנִי and הִנֵּנִי; *once* הִנֵּנִי and הִנֵּנִי. *Second person* masc. הִנֵּנְךָ once הִנֵּנְךָ; *fem.* הִנֵּנְךָ. *Third person* הִנֵּנוּ and הִנֵּנָה; *הִנֵּנָה*.

2. עָד. *First person* עָדִי and עָדִי; *once with plur.* עָדֵינוּ Lam. 4 : 17 K'ri. *Second person* masc. עָדְךָ *fem.* עָדְךָ. *Third person* masc. עָדָנוּ, *fem.* עָדָנָה.

3. אֵי, *Second person* אֵיכָּה. *Third person* אֵיו, אֵים.

4. אֵין. *First person* אֵינִי. *Second person* masc. אֵינְךָ, *fem.* אֵינְךָ. *Third person* masc. אֵינָנוּ and אֵינָנוּ *fem.* אֵינָנָה.

5. רַשׁ. *Second person* רַשְׁךָ, רַשְׁכֶּם and רַשְׁכֶּם. *Third person* רַשְׁנוּ.

PREPOSITIONS.

§ 237. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 231, are chiefly אַחֲרֵי *behind, after*, אֶל- *to, unto*, אֲצֵל *beside*, אִתּוֹ *with*, בֵּין *between*, בְּלִי *without*, בְּעַד *through*, זֶלַת *except*, לְפָנֵי *on account of*, מִלִּי or מִלְּי *over against*, לְפָנֵי *in presence of*, לְפָנֵי *in front of*, בְּפָנֵי *unto*, עַל *upon*, עִם *with*, תַּחַת *under*. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרֵי *from after*, מֵאִתּוֹ and מֵעִם *from with*, מֵעַל *from upon*, מִתַּחַת *from under*, לְפָנֵי *from*, לְפָנֵי and לְפָנֵי *toward*.

(2.) A preposition and a noun לְבַד and מִלְּבַד *besides* from בַּד *separation*, לְפָנֵי *before* and מִלְּפָנֵי *from before* from פָּנִים *face*, בְּגִלָּל and בְּגִלָּל *for the sake of*, בְּדִל *by* prop.

by the hand of, אֶל־לְפָנַי beyond, לְ מֵעַבֵּר from beyond, לְ in conjunction with, לְמִשְׁנָן and עַל־שָׁבֶב on account of, בְּפִי, לְפִי and עַל־פִּי according to prop. at the mouth of.

(3.) A preposition and an infinitive, לְקָרָאת toward prop. to meet.

(4.) A preposition and an adverb, בְּלִנְיָ without from בֶּל not עד unto, לְ מֵעַבֵּר beyond, בְּלִי without.

§ 238. 1. The prepositions take suffixes in the same manner as singular nouns, e. g. אֵצֶל beside me, וְעִמִּי, נֶגְדִי, נֶגְדִי, עִמִּי, except אַחֲרֵי after, אֶל־ to, עד unto, עַל upon and תַּחַת under, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרֵי, אַחֲרֵיהֶם; בֵּין between adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּין, בֵּינָם and בֵּינָהּ, בֵּינֵינוּ and בֵּינוֹתֵינוּ.

a. The plural form אַחֲרֵי occurs without suffixes more frequently than אַחֲרֵי; אֵצֶל, נֶגְדִי, עִמִּי also occur in poetry.

b. תַּחַת in a very few instances takes a verbal suffix, תַּחֲסִיחַ 2 Sam. 22:37, 40, 48; with the 3 masc. plur. suffix it is תַּחֲסִיחֶם oftener than תַּחֲסִיחֵם.

2. The preposition אֶת with is to be distinguished from אֵת the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the ה of the preposition is doubled and its vowel shortened to Hhirik, thus אֶתִּי, אֶתְּךָ, אֶתְּכֶם; the sign of the accusative becomes אֵת before suffixes or before grave suffixes commonly אֵת, thus, אֵתִי, אֵתְּךָ, אֵתְּכֶם rarely אֵיתְּכֶם, אֵתֶם rarely אֵיתְּכֶם and אֵתְּכֶם.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אֵיתִי, אֵיתְּךָ.

CONJUNCTIONS.

§ 239. 1. In addition to the prefixed copulative וְ, § 234, the following are the simple conjunctions in most common

use, או *or*, אף *also*, אם *and* לו *if*, אֲשֶׁר *and* כִּי *that, because*, כֵּן *lest*.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions אם כִּי *but*, כִּי אֵלֶּיךָ *how much more* prop. *also that*.

(2.) The conjunction כִּי or אֲשֶׁר with a preposition, as כַּאֲשֶׁר *as*, לְמַעַן אֲשֶׁר *in order that*, וְעַתָּה אֲשֶׁר *and* לְקַבֵּל אֲשֶׁר *because*, עַד כִּי *until*, כִּי פָתַח *because*.

(3.) An adverb with a preposition or conjunction, בְּיָמֶיךָ *before*, לָכֵן or עַל־כֵּן *therefore*, לִיּוֹם *unless* from לוֹ *if* לא *not*.

INTERJECTIONS.

§ 240. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as אָח , הָה , אָהָה *ah! oh!* הָאָה *aha!* הוּי *ho! woe!* אֵי , אֵיִי , אֵיִי *woe!* אֵלֵּי *alas!* הַשׁ *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, הָבָה *come!* prop. *give*, לָבָה *come!* prop. *go*, הִנֵּה *behold!* prop. a demonstrative adverb, הַלֵּיכָה *far be it!* בִּי *pray!* from בְּעִי *entreaty*, נָא *now! I pray thee!*

PART THIRD.

SYNTAX.

§ 241. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Every sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two simple elements is built the entire structure of human speech.

THE SUBJECT.

§ 242. The subject of every sentence must be either a noun, as בָּרָא אֱלֹהִים *God created* Gen. 1 : 1, or a pronoun, as קָדוֹשׁ אֲנִי *I (am) holy* Lev. 11 : 44. This includes infinitives, which are verbal nouns, לַעֲשׂוֹת לֹא-טוֹב *to punish the just is not good* Prov. 17 : 26, and adjectives and participles when used substantively, לֹא-יָבוֹא טָמֵא *an unclean (person) shall not enter* 2 Chron. 23 : 19, לֹא הַמֵּתִים יְהַלְלוּ-יְהוָה *the dead shall not praise the Lord* Ps. 115 : 17.

a. The subject of a sentence may be a noun preceded by the preposition מִן in a partitive sense, יָצְאוּ מִן-הָעָם *there went out (some) of the people* Ex. 16 : 27, or by the particle of comparison כִּי, כִּי-נִרְאָה נִפְלֵאָה *(something) like a plague has appeared* Lev. 14 : 35.

b. When the subject is an infinitive, it is mostly, as in English, preceded by the preposition לֵּ to, לֵּב לְהוֹדוֹת (it is) *good to give thanks* Ps. 92:2, unless it is in the construct before a following noun לֵּב לְאִישׁ הָיָה *man's being alone* (is) *not good* Gen. 2:18.

c. The subject is very rarely an adverb, הִרְבֵּה בְּיָדָהּ הָרַבָּה *many* (prop. much) *of the people have fallen* 2 Sam. 1:4.

§ 243. The subject may be omitted in the following cases, viz. :

1. When it is sufficiently plain from the connection, הֲלֹכִי עִמָּךְ *is there yet with thee* (a corpse)? Am. 6:10, or is obvious in itself, אָחִי רָלָהּ (his mother) *bare him* 1 Kin. 1:6. The personal pronouns are for this reason rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי *I said*, אָמַרְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, הֵמָּה בָּרָעִי וְנָפְלוּ וְאֵנִי קָמִי *they are brought down and fallen, but we are risen* Ps. 20:9.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וְנִגְדְּרִי לְשָׂאֵל *and they told Saul* 1 Sam. 18:20, or third person singular, comp. the French *on* and German *man*, קָרָא שְׁמָהּ בָּבֶל *one called its name Babel* i. e. *its name was called Babel*, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, לֹא תַעֲשֶׂה-לָּךְ פֶּסֶל *thou shalt not make unto thee a graven image* Ex. 20:4, הִבִּיטָה לְמוֹצָר לִבָּךְ *apply thine heart unto instruction* Prov. 23:12.

a. Sometimes the word אִישׁ *man* is used as an indefinite subject, * אָמַר הָאִישׁ בְּלִכְתּוֹ וְגו' *a man said thus, when he went, etc.* 1 Sam. 9:9, and sometimes the participle of the following verb, וְשָׁמַע הַשֹּׁמֵעַ *and the hearer shall hear* 2 Sam. 17:9, הִרְשִׁי הַרְשִׁים *ploughers ploughed* Ps. 129:3.

b. The third person plural indefinite seems to be used sometimes without any thought of the real agency concerned in the action spoken of, and where the English would require a passive construction, לַיְלֹת תָּגֵל בְּנוֹלִי *wearisome nights are appointed to me* lit. *they have appointed* Job 7:3.

* וְגו' is an abbreviation for וְגוֹמְרִי *et completio, and so forth*, § 9. 1

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, *אַל־יָרֵעַ בְּעֵינֶיךָ* *let it not be grievous in thy sight* Gen. 21:12, *אָז הָיָה* *then it was begun* i.e. *men began*, though the feminine is also employed on account of its special affinity with the neuter, *וַתֵּשֶׁר לְיִשְׂרָאֵל* *and Israel was distressed* lit. *it was strait to Israel* Judg. 10:9.

§ 244. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject, *וְהַקֵּלִי הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם* *and the heavens and the earth and all their host were finished* Gen. 2:1, *וְאָנִי וְהַיּוֹנֵר בָּלָקָה* *and I and the lad will go* Gen. 22:5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

THE ARTICLE.

§ 245. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It is accordingly prefixed in the following cases, viz.:

1. When the thing referred to is one which has been mentioned before, *and God said, Let there be רָקִיעַ a firmament, etc., and God made הַרָקִיעַ the firmament* Gen. 1:6, 7.

2. When it is defined by accompanying words, as a relative clause, *אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הֵלֵךְ וְכוּ* *blessed is the man who has not walked, etc.*, Ps. 1:1, an adjective, *הַמְאִיר הַגָּדֹל* *the greater light*, *הַמְאִיר הַקָּטָן* *the lesser light* Gen. 1:16, or a demonstrative pronoun, *הַר* *a mountain*, *הַהָר הַזֶּה* *this mountain*, *הַהָר הַהוּא* *that mountain*, or by being directly ad-

dressed, הַמֶּלֶךְ *O king* 1 Sam. 17:55, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32:1.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַשֵּׁקֶת the trough* Gen. 24:20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through הַחֲלוֹץ the window* Gen. 26:8, i. e. of the house in which it is taken for granted that he was; *let us go to הַרְּאֵה the (well-known) seer* 1 Sam. 9:9.

a. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took הַצִּיִּרָה the veil* Gen. 24:65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took הַכִּנּוֹר *the harp* i. e. *his harp* 1 Sam. 16:23, so the LXX. ἐλάβε Δαυὶδ τὴν κυρίαν.

b. With words denoting time it expresses the present as that which would most readily occur to the mind. הַיּוֹם *the day* i. e. that which is now passing, *to-day* Gen. 4:14, הַלַּיְלָה *the night* i. e. *to-night* Gen. 30:15, הַשָּׁנָה *the year* i. e. *this year* Jer. 28:16, הַפֶּעַם *the time* i. e. *this time* Gen. 29:35, unless another idea is more naturally suggested by the context, הָיָה הַיּוֹם *and it came to pass on the day* i. e. at the period before spoken of, *at that time* 1 Sam. 1:4, Job 1:6.

4. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת *the house* viz. of God, the temple Mic. 3:12, הָאֱלֹהִים *the Lord* Isa. 1:24, הָאֱלֹהִים *the (true) God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1:1, הַשֶּׁשֶּׁשׁ *the sun* Gen. 15:12.

5. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב *the sword devoureth one as well as another* 2 Sam. 11:25; *they shall mount up with wings כְּנָשָׁרִים as the eagles* Isa. 40:31, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is הַזָּהָב gold* Gen. 2:11 LXX. τὸ χρυσίον; *thy wine mixed בְּמַיִם with water* Isa. 1:22, *where shall הַחֲכָמָה wisdom be found?* Job 28:12 LXX. ἡ δὲ σοφία κτλ.; *they smote the men בְּסִנְוֹרִים with blindness* Gen. 19:11.

a. The article is thus used with adjectives to denote the class, which they describe, *God shall judge* אֱלֹהִים יִשְׁפֹּט אֶת-הַצְדִּיקִים וְאֶת-הַרְשָׁעִים *the righteous and the wicked* Eccl. 3:17; *the proverb of* הַמִּקְדָּשִׁים *the ancients* 1 Sam. 24:14; and with Gentile nouns, which are properly adjectives, § 194. 1, הָאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15:21.

b. The Hebrew infinitive does not receive the article; הֵלֵךְ, which is the only exception, see Gen. 2:9 and elsewhere, may be regarded as a noun. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun. הָיָה הֵלֵךְ *who went* Josh. 10:24. הַיֹּלֵךְ *that shall be born* Judg. 13:8. הֵהֱרִישׁ *which he sanctified* 1 Chron. 26:28, הַנִּזְכָּרִים *who are present* 1 Chron. 29:17. בְּהֵיכָן *into (the place) which he prepared* 2 Chron. 1:4; so also 2 Chron. 29:36, Ezr. 8:25, 10:14, 17. Isa. 56:3, Jer. 5:13, Dan. 8:1. It is once prefixed to a preposition. הָעַלְתָּ *what (was) upon it* 1 Sam. 9:24.

c. In the uses of the article, as stated above. Nos. 4 and 5 are really varieties of No. 3, since the prominent member of a class is the best known and most readily suggested, and when a word is used generically it designates a definite and well-known class of objects which is to be distinguished from every other class.

d. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus, in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class. כַּנֶּסֶךְ *as (the) a nest*, Isa. 10:14, כַּסֵּפֶר *as (the) a scroll* Isa. 34:4, *like rearing* הַיָּדִי *(the) a kid* Judg. 11:6, *as* הַדְּבָרִים *(the) bees do* Deut. 1:44, כַּשָּׁנִי *as (the) scarlet*, כַּשֶּׁלֶג *as (the) snow*, כַּחֲמֹלֶקֶט *as (the) crimson*, כַּצֹּמֶר *as (the) wool* Isa. 1:18. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הָאֲרִי *the lion and* הַדָּב *the bear came* 1 Sam. 17:34, because he thinks of these as *the* enemies to be expected under the circumstances; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13:2, that Abram was very rich בְּמִקְתָּהּ בְּבָקָהּ *in (the) cattle, in (the) silrer, and in (the) gold*, since these are viewed as definite and well-known species of property; but in Gen. 21:35 *he hath given him* זֶמְלָתוֹ וְצֹאֲנוֹ וְבָקָרוֹ *flocks and herds and silrer and gold*, these are viewed indefinitely in Hebrew as in English.

§ 246. Nouns are definite without the article in the following cases, viz.:

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, *הַבַּל* *the lord*, *בַּאֵל* *the adversary*, *סָטָן* *the river*, the *Euphrates*, *הַיַּרְדֵּן* *the descending* (stream), the *Jordan*, *הַלְבָּנוֹן* *the white* (mountain), *Lebanon*, *הַבְּרָמֶל* *the garden*, *Curuel*, *הַבִּגְד* *the circuit* of the Jordan, *הַמִּצְפָּה* *the watch-tower*, *Mizpah*, *הָאָדָם* and *אָדָם* *the (first) man*, *Adam*, *הָאֱלֹהִים* and *אֱלֹהִים* *the (true) God*. In *הַחֲצִי שֶׁבֶּט מְנַשֶּׁשֶׁה* *the half tribe of Manasseh* Dent. 3:13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32:33.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, *אָבִינוּ* *our father*, *שְׁמוֹ* *his name*, but in Greek *ὁ πατὴρ ἡμῶν*, *τὸ ὄνομα αὐτοῦ*.

a. There are a few instances in which, for special reasons, the article is prefixed to nouns having suffixes. It is emphatic in *הַחֲצִי* *the (other) half of them* Josh. 8:33, opposed to a preceding *חֲצִי* *one half of them*; so in *בְּבִרְתָּהּ* Isa. 24:2. In *מִבְּסֵת הַהִתְרַחֵף* *the worth of thy estimation* Lev. 27:23, it serves to indicate more clearly the definiteness of the entire expression; so *בְּתוֹךְ הַחֹהֵלֶךְ* *in the midst of my tent* Josh. 7:21, *בְּתוֹךְ הַחֹדֶף* *in the midst of its fold* Mic. 2:12. *כָּל-הַחַיּוֹתִיָּה* *the whole of the women with child* 2 Kin. 15:16; in *לְמַעַנְהָ* Prov. 16:4 it distinguishes the noun *מַעַנָּה* from the preposition *לְמַעַן*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, *הַמַּצִּיחַ* *the (one) smiting him* Isa. 9:12, *הַמַּעֲלֶה* *the (one) bringing thee up* Ps. 81:11, *הַמַּשְׁתַּבֵּר* *the (one) crowning thee* Ps. 103:4.

3. Nouns in the construct state before a definite noun, whether this has the article *כּוֹכְבֵי הַשָּׁמַיִם* *the stars of heaven* Gen. 26:4, *רַגְלֵי הַכֹּהֲנִים* *the feet of the priests* Josh. 3:13, is a proper name, *שְׁבִטֵי יִשְׂרָאֵל* *the tribes of Israel* Ex. 24:4, *דְּבַר יְהוָה* *the word of Jehovah* Gen. 15:1, has a pronominal suffix, *בְּפִרְיָה מְעִשֵׂיהָ* *the first-fruits of thy labours*, *נְשֵׂי-בָנָיו* *the wives of his sons* Gen. 7:13, or is itself definite by construction, *מַעְרַת שָׂדֵה הַמַּכְפֶּלֶה* *the cave of the field of Machpelah* Gen. 23:19, *אָרוֹן בְּרִית-יְהוָה* *the ark of the covenant of Jehovah* Josh. 3:3.

a. Nouns in the construct are occasionally found with the article, *הָאֵלֶּה בְּיַד-אֵל* *to the tent of Sarah* Gen. 24:67, *כָּל הַחַיּוֹת בְּהָר הַחֵבֶר* *the pin of the web* Judg. 16:14, *הַקִּבּוּרִים הַנֵּלִים* *all the abominations of the nations* 1 Kin. 14:24, *כָּל-הַמַּלְכִּים הָאֵלֶּיךָ* *all the king-*

doms of the earth Jer. 25:26, הַסֵּפֶר הַמִּקְנָה *the bill of the purchase*, Jer. 32:12, הַמִּקְנָה שֶׁבְּקָנָה Jer. 48:32; see Josh. 3:14. 8:11. 1 Chron. 15:27, 2 Chron. 8:16. 15:8. Ezr. 8:29. Isa. 36:8. Ezek. 45:16, 47:15. Zeph. 3:19. Zech. 4:7. Ps. 123:4; also 1 Sam. 26:22 K'thibh, 2 Kin. 7:13 K'thibh, where the K'tri omits the article.

b. Gentile nouns, derived from a compound proper name, frequently receive the article before the second member of the compound, בְּנֵי-הַבְּנִימִי *the Benjamite* Judg. 3:15, בְּנֵי-הַבֶּשְׁטִי *the Bethshemite* 1 Sam. 6:14, בְּנֵי הַבֶּתְלֵמִי *the Bethlehemite* 1 Sam. 16:18, אֲבִיזְרִי *the Abiezrite* Judg. 6:11, though this last word also appears in the abbreviated form אֲבִיזְרִי Num. 26:30.

§ 247. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, לִפְנֵי שֶׁמֶשׁ *kings of (the) earth* Ps. 2:2, אֲמִיר שֶׁמֶר *in the presence of (the) sun* Ps. 72:17, אֲמִיר שֶׁמֶר אָתָּא בֹקֵר *(the) watchman says, (the) morning comes* Isa. 21:12; *to give both sanctuary and host to be trampled* Dan. 8:13.

a. Occasional instances occur of its being dropped from familiar or frequently repeated expressions in prose, שָׁנָה אַחֲרֵית *to year's end* Deut. 11:12, בְּאֶהֱל מִיָּגֵד *in (the) tabernacle of (the) congregation* Ex. 27:21 (comp. English *in church*). שֶׁרֶפְצָא *(the) captain of (the) host* 1 Kin. 16:16, לְמִיזָל קִלְקָה *king Lemuel* Prov. 31:1; also in geographical and architectural details, such technical terms as גִּבּוֹל *and (the) border* Josh. 13:23, רֵדְתָּב *and (the) breadth* 2 Chron. 3:3.

b. When two definite nouns are connected by *and* the article is commonly repeated; it may, however, particularly in poetry, stand only before the first and be understood with the second. וְהִתְעַבְּרִים *the (persons) decreeing unrighteous decrees* and וְיִכְתְּבוּ *and writing, etc.* Isa. 10:1, הַנְּזִיר *O psaltery and harp* Ps. 57:9. Still more rarely a pronominal suffix may be attached to the first only of two words to which it belongs, כֹּחִי *my strength and song* Ex. 15:2.

§ 248. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר *a river* Gen. 2:10, גַּם־רֶכֶב גַּם־פָּרָשִׁים *both chariots and horsemen* Gen. 50:9, חֵלֶב וְדָבַשׁ *milk and honey* Ex. 3:8, יְלִד יָמִים *an infant of days* Isa. 65:20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, סֵל אֶחָד *a basket* Ex. 29:3, אִישׁ אֶחָד *a man* Judg. 13:2, or in the construct before a plural noun, אֶחָת הַנְּקִלֹּת *one of the foolish women* i. e. *a foolish woman* Job 2:10.

ADJECTIVES AND DEMONSTRATIVES.

§ 249. 1. Adjectives and participles, qualifying a noun, are commonly placed after it and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 246, they receive the article, בֶּן הָזֶם *a wise son* Prov. 10:11, הַתֵּן יֵצֵא *a bridegroom going out* Ps. 19:6, הַטּוֹבָה הָאָרֶץ *the good land* Deut. 1:35, רַחֲמֶיהָ הַרְבִּים *thy manifold mercies* Neh. 9:19. If more than one adjective accompany a definite noun, the article is repeated before each of them, הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא *the glorious and fearful name* Deut. 28:58.

a. The adjective רַבִּים *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies. רַבִּים בָּלִים *many sons* 1 Chron. 28:5. רַבּוֹת עָתִידִים *many times* Neh. 9:28, so Ps. 32:10, 89:51. Jer. 16:16. Other instances are rare, זֶר מַעֲשֵׂהוּ *his strange work*, נִכְרָתָהּ *his strange task* Isa. 28:21, צִדִּיק עֲבָדִי *my righteous servant* Isa. 53:11, בְּגוֹרָה אֲחוּתָהּ *her treacherous sister* Jer. 3:7, 10.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, הַנֶּחֱלָה הַרְשָׁה *the new cart* 2 Sam. 6:3, הַנֶּחֱסֵן נִכְרָתָהּ *the strange vine* Jer. 2:21, Ezek. 39:27, Dan. 8:13, 11:31, or when the noun is made definite by a suffix, אֲחֵיכֶם אֲחֵר *your other brother* Gen. 43:14, הַלְבָּשׁ אֶחָד *the one lamb* Num. 28:4. Ezek. 34:12, Hag. 1:4. In רָעָה רַבָּהּ *an evil report respecting them* Gen. 37:2, the suffix denotes the object and the noun is really indefinite. Comp. § 246. 2. b.

c. On the other hand, the article is sometimes dropped from the noun, but retained before the adjective, הַגָּדוֹלָה הַחַדָּר *the great court* 1 Kin. 7:12, אִישׁ הַנָּשִׂיר *the rich man* 2 Sam. 12:4, הַגָּדוֹל בּוֹר *the great well* 1 Sam. 19:22, Neh. 9:35, Ps. 104:18, Jer. 27:3, 32:14, 40:3 K'thibh, Ezek. 9:2, Zech. 4:7; so with the ordinal numbers. יוֹם הַשִּׁשִּׁי *the sixth day* Gen. 1:31, 2:3, Ex. 20:10, Deut. 5:14, Judg. 6:25, Jer. 38:14.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 245. 2, הַיּוֹם הַזֶּה *this day* Gen. 7:13, הָאֵלֶּה הַדְּבָרִים *these things* Gen. 15:1, הָאֲנָשִׁים הָהֵם *those men* Num. 9:7. If both an adjective and a demonstrative

qualify the same noun, the demonstrative is placed last, *הָאֵלֶּךְ הַשְּׁלֵמִים הַשְּׂבוּת הַבָּאִת הַזֶּה* Deut. 9 : 6, *these good years that (are) coming* Gen. 41 : 35.

a. The demonstrative *זֶה* occasionally stands emphatically before its noun, *זֶה מֹשֶׁה* *this Moses* Ex. 32 : 1, where it is probably contemptuous like the Latin *iste*, *זֶה לֶחֶמֶנוּ* *this our bread* Josh. 9 : 12, Judg. 5 : 5, 1 Sam. 17 : 55, 56. *זֶה הָעָם* *this people* Isa. 23 : 13, Hab. 1 : 11. The demonstrative both follows the noun and is repeated after the adjective in *הַמְּיֻלָּם הַנִּשְׁאַרִים* *these nations these that remain* Josh. 23 : 7, 12.

b. The article is sometimes omitted from the demonstrative, *זֶה הַדּוֹר* *this generation* Ps. 12 : 8, *בַּלַּיְלָה הַזֶּה* *in that night* Gen. 19 : 33, 30 : 16, 32 : 23. 1 Sam. 19 : 10, particularly if the noun is made definite by means of a suffix, *זֶה שְׁבָעָתִי* *this my oath* Gen. 24 : 8, *זֵאת אֲתֵּי אֵלַי* *these my signs* Ex. 10 : 1, 11 : 8, Deut. 11 : 18, Josh. 2 : 14, 20, Judg. 6 : 14, 1 Kin. 22 : 23, 2 Chron. 18 : 22, 24 : 18, Jer. 31 : 21.

c. The article is still more rarely dropped from the noun, *זֶה קֶמֶחַ קָטָן* *this small quantity of honey* 1 Sam. 14 : 29, *זֵאת אֶפְרַתִּי הַזֶּה* *that Ephrathite* 17 : 12, *זֶה חֲלִי* *this sickness* 2 Kin. 1 : 2, 8 : 8.

NUMERALS.

Cardinal Numbers.

§ 250. 1. The numeral *אֶחָד* *one* is treated like other adjectives, and follows the rules of position and agreement already given, *אֶחָד מְקוֹם* *one place* Gen. 1 : 9, *הַקִּרְיָה הָאֶחָת* *the one curtain* Ex. 26 : 2.

a. In a very few instances the noun is in the construct before the numeral *one*, *אֶחָד מִשְׁפָּט* *one law* Lev. 24 : 22, *אֶחָד אֲרוֹן* *a chest* 2 Kin. 12 : 10, *אֶחָד פָּתָח* *one governor* Isa. 36 : 9, comp. § 251. 6. b.

2. The other cardinal numbers are joined to nouns as follows, viz. :

(1.) They commonly stand before the noun to which they belong and in the absolute state, *אַרְבָּעָה מְלָכִים* *four kings* Gen. 14 : 9, *שִׁשִּׁים עִיר* *sixty cities* Deut. 3 : 4, *מֵאָה בִּמְיֻקִּים* *a hundred cakes of raisins* 2 Sam. 16 : 1, *שֵׁשֶׁת אֲלָפִים* *six thousand horsemen* 1 Sam. 13 : 5.

(2.) Such as have a distinct form for the construct (viz.

2-10, מאַר *hundred*, אַלפֿי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָּנִים *two sons* prop. *two of sons* Gen. 10 : 25, אַרְבַּעַת יָמִים *four days* Judg. 11 : 40, מֵאָר אֶבְנֵי *a hundred sockets* Ex. 38 : 27, שְׁלֹשָׁת אַלְפֵי גַמְלִים *three thousand camels* Job 1 : 3.

a. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲנִי וְהוּא *we, both of us* 1 Sam. 20 : 42, שְׁתֵּי יָהּ *they two or both of them* 1 Sam. 25 : 43, אַתָּה וְשְׁנֵי יָהּ *ye three, they three* Num. 12 : 4, אַרְבַּעָה *they four* Dan. 1 : 17, שִׁבְעָה *they seven* 2 Sam. 21 : 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense. חֲמִשָּׁיְךָ *thy fifty*, חֲמִשִּׁי *his fifty* 2 Kin. 1 : 10, חֲמִשִּׁיהֶם *their fifties* ver. 14, אַלְפֵי *my thousand* Judg. 6 : 15, אֶלְפֵיֶךָ *your thousands* 1 Sam. 10 : 19, רֶבְבָתִּי *his ten thousands* 1 Sam. 18 : 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, שִׁבְעַת מַעְלֹת *seven steps* Ezek. 40 : 22, עֶשְׂרִים מֵאָה-אֵלֶף *twenty she-asses* Gen. 32 : 16, כֶּבֶד מֵאָה-אֵלֶף *a hundred thousand talents* 1 Chron. 22 : 14.

§ 251. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, דְּלָתוֹת שָׁלֹשׁ *three leaves* Jer. 36 : 23, חֲמִשָּׁה סַבִּי *three baskets of bread* Gen. 40 : 16, אַרְבַּעַת עָשָׂר *fourteen lambs* Num. 29 : 15; the other numerals observe no distinction of gender.

a. When the units qualify מֵאוֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁת נְשֵׁי-בָנָיו *the three wives of his sons* Gen. 7 : 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine, has a masculine termination.

2. Nouns accompanied by the units (2-10) are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.), are commonly put in the singular, יוֹם וְאַרְבָּעִים לַיְלָה *forty days and forty nights* Gen. 7 : 4, אַרְבַּע וְשָׁלֹשִׁים שָׁנָה *four and thirty years* Gen. 11 : 16, עֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים *twenty years and seven years* Gen. 23 : 1.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, §223. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested. These are such as *אָרְבַּע* *man*, and various measures of time, space, weight, etc., e. g. *שָׁנָה* *year*, *יוֹם* *day*, *אַמָּה* *cubit*, *שֶׁקֶל* *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, *שָׁנָה* *אַרְבַּע מֵאוֹת* *nine hundred years* Gen. 5:5, *אַלְפֵי אַלְפֵי* *a thousand cubits* Num. 35:4, and with the numbers from 11 to 19, *הַמֵּשֶׁה* *הַמֵּשֶׁה* *fifteen shekels* Lev. 27:7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*.

b. The numbers from 2 to 10 are very rarely found with singular nouns, *שְׁנֵי שָׁנִים* *eight years* 2 Kin. 22:1, *שְׁלֹשׁ אַמָּה* *three cubits* 25:17 K'thibh where the K'tri has *אַמָּה*. The tens are occasionally followed by the plural *שְׁמֹנֶת־עָרִים* *thirty companions* Judg. 14:11, *שְׁמֹנֶת־עָרִים* *eighty sons of valour* 2 Chron. 26:17, *אַרְבָּעִים וּשְׁנַיִם בָּנִים* *forty-two children* 2 Kin. 2:24. When the noun precedes the numeral it is always put in the plural.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, *אַרְבָּעִים וּשְׁנַיִם* *ten* (shekels) *of gold* Gen. 24:22, *שְׁלֹשׁ מֵאוֹת בָּקָה* *three hundred* (shekels) *of silver* Gen. 45:22, *שְׁנֵי שֶׁנִּים* *two* (loaves) *of bread* 1 Sam. 10:4, *שֵׁשׁ עָרִיסִים* *six* (ephahs) *of barley* Ruth 3:15. In measurements, the word *אַמָּה* *cubit* is occasionally preceded by the preposition *בְּ*, thus *אַרְבַּע בְּאַמָּה* *four by the cubit* i. e. four cubits.

3. Compound numbers may either proceed from the higher to the lower denomination, *אַלְפֵי מֵאוֹת וְשְׁמֹנֶת־עָרִים* *a thousand two hundred fifty and four* Neh. 7:34, or the reverse, *שְׁנֵי וְשָׁלֹשׁ וְשֶׁבַע* *seven and thirty and a hundred years* Ex. 6:16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, *מֵאוֹת שָׁנִים וְעֶשְׂרִים שָׁנִים וְשֶׁבַע שָׁנִים* *a hundred years and twenty years and seven years* Gen. 23:1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed;

but when they are joined to a definite noun the latter alone receives the article, הַשְּׁנַיִם (*the*) *two are better than* הָאֶחָד (*the*) *one* Eccles. 4 : 9, הָאַרְבָּעִים *the forty* Gen. 18 : 29, הַמֵּשִׁים הַחֲמִישִׁים *the fifty righteous* ver. 28, שְׁתֵּי בָנָיו *his two daughters* 19 : 30, אַרְבָּעִים הַיּוֹם *the forty days* Deut. 9 : 25.

a. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, הַשְּׁנַיִם עָשָׂר *the twelve* 1 Chron. 25 : 19. 27 : 15, 1 Kin. 6 : 38, or to the second, שְׁנַיִם הָעָשָׂר אִישׁ *the twelve men* Josh. 4 : 4, 1 Kin. 19 : 19. In the example just cited the article is given to the numeral instead of to the noun, but in הָעֶזְרָא שְׁנַיִם-עָשָׂר *the twelve oxen* 1 Kin. 7 : 44, the general rule is observed. In הַחֲלָדִים הָאַרְבָּעָה *these four children* Dan. 1 : 17, the numeral following a definite noun receives a pronominal suffix referring to it.

Ordinal Numbers, etc.

§ 252. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, בֶּן שֵׁנִי *a second son* Gen. 30 : 7, שְׁנָה הַשְּׁלִישִׁית *in the third year* 1 Kin. 18 : 1.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, שְׁנַת עֶשְׂרִים וְשֶׁבַע *the twenty-seventh year* 1 Kin. 16 : 10, although this order is not always observed, שְׁנַת עֶשְׂרִים וְשֶׁבַע *thirteenth year* Gen. 14 : 4.

a. A fuller form of expression is sometimes employed, e. g. בְּשָׁנָה שְׁלִישִׁים וְשָׁמֹנֶה *in the thirty-eighth year* prop. *in the year of thirty-eight years* 1 Kin. 16 : 29, 2 Kin. 15 : 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted. שְׁנַת שֶׁבַע *the seventh year* 2 Kin. 12 : 1, אַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁיעִי *the fourth (day) of the ninth month* Zech. 7 : 1, בְּשָׁבָעִי *in the seventh (month)* ver. 5.

3. When the ordinals are used to express fractional parts, § 227. 3, they stand before the noun, הַחֲדָרִית הַשְּׁלִישִׁית *the third of a hin* Num. 15 : 6.

4. Distributive numbers are formed by repeating the cardinals, שְׁנַיִם בְּשְׁנַיִם *two by two* Gen. 7 : 9, שְׁבָעָה בְּשְׁבָעָה *by*

sevens ver. 2. The numeral adverbs *once, twice*, etc., are expressed by the feminine of the cardinals, אֶחָד *once*, שְׁתֵּים *twice* 2 Kin. 6:10, Ps. 62:12, or by means of the noun פֶּגַע *stroke* or *beat*, פַּעַמַּיִם *twice* Gen. 27:36, עָשָׂר פַּעַמַּיִם *ten times* Job 19:3 or רַגְלַיִם *steps*, שְׁלֹשׁ רַגְלַיִם *three times* Ex. 23:14.

a. This use of these nouns has arisen from the method of counting by beats or taps with the hand or foot.

APPOSITION.

§ 253. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz.:

1. When both nouns denote the same person or thing, דָּוִד הַמֶּלֶךְ 2 Sam. 6:16, or less commonly, דָּוִד הַמֶּלֶךְ 13:39 *king David*, אִשָּׁה אַחְמִיזַבְּ *a woman (who was) a widow* 1 Kin. 7:14.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, הַבָּקָר הַנְּחָשֶׁת *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16:17, שְׁלֹשׁ סָאִים קֹמַח *three measures (consisting of) meal* Gen. 18:6, שִׁבְעֵשְׁוֹנִים רָעָב *seven years (of) famine* 2 Sam. 24:13, שְׁלֹשָׁת יָמִים *three weeks (of) days* Dan. 10:3, יָמִים מְסָפָר *days (which are) a number*, i. e. such as can be readily numbered, אֲמָרִים אֲמָת *words (which are) truth* Prov. 22:21.

a. In this latter case the closer connection of the construct state might, with equal propriety, be employed, § 251. 4, etc. The following examples will show with what latitude the rule of apposition is occasionally applied, מַיִן זֶה הוּא *water (which is) affliction* i. e. identified with it or characterized by it 1 Kin. 22:27, יַיִן זֶה הוּא *wine (which is) intoxication* i. e. produces it Ps. 60:5, רֶגֶל בָּקָר *pasture-cattle* i. e. those whose characteristic it is that they have been in the pastures 1 Kin. 5:3; *bearing*

תְּאֵיֶךָ הַבְּרִית *the ark viz. the covenant*, which was the thing of chief consequence about the ark Josh. 3:14, *a hundred thousand* אֶלֶף 2 Kin. 3:4, which is by some understood to mean *wool-bearing rams* i. e. characterized by the production of wool; according to others, the first word denotes the quantity and the second the material, *rams (of) wool* i. e. as much as rams have, *fleeces*.

b. Proper nouns, which have no construct state, may be followed by qualifying nouns in a loose sort of apposition, בֵּית לָחֶם יְהוּדָה *Bethlehem (in) Judah* 1 Sam. 17:12, compare in English, Princeton, New Jersey; גַּת־מֶשֶׁךְ מֶשֶׁךְ מֶשֶׁךְ *Pethor (in) Mesopotamia* Deut. 23:5, גַּת־מֶשֶׁךְ *Gath (of) the Philistines* Am. 6:2; *the destined possessor of my house is* הַיֵּשֶׁבֶת אֶלְיָזָר *Damascus (in the person of its citizen) Eliezer* Gen. 15:2, אֱלֹהִים צְבָאוֹת *God (of) Hosts* Ps. 80:5, 8, 15, 20; when אֱלֹהִים is regarded as an appellative noun instead of a proper name, this divine title becomes אֱלֹהֵי צְבָאוֹת Ps. 89:9.

THE CONSTRUCT STATE AND SUFFIXES.

§ 254. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 212. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הֵיכַל יְהוָה *the temple of Jehovah* 1 Sam. 1:9, רְכוּשָׁם *their substance* Gen. 12:5. This embraces the various degrees of relationship, בֶּן־אַבְרָהָם *son of Abraham* Gen. 25:12, אִשְׁתָּה *thy wife* Gen. 12:5.

2. The *whole*, of which the preceding word denotes a part,

אֲבִירֵי עַמִּי *the poor of thy people* Ex. 23:11, נִכְבְּדֵי-אָרֶץ *the honourable of the earth* Isa. 23:9.

a. The construct relation, when thus employed, indicates that the part singled out from the whole possesses the quality referred to in an eminent degree. The first word is sometimes an abstract noun, קוֹמַת אֲרָזֵי *the height of his cedars* i. e. *his highest cedars* 2 Kin. 19:23. Here too belong the superlative expressions, שִׁיר הַשִּׁירִים קֹדֶשׁ קְדָשִׁים *holy of holies*, שִׁיר הַשִּׁירִים שֶׁבְּכָל הַיָּמִים *servant of servants*, one that is a servant by way of eminence when compared with all others.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact *designation*, אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41:19, נְהַר-פָּרָה *the river* (of) *Euphrates* Gen. 15:18, אֲרָזִים עֲשֵׂי אֲרָזִים *cedar trees*, 2 Chron. 2:7, תוֹלַעַת יַעֲקֹב *worm* (of) *Jacob* Isa. 41:14, אֲנָשֵׁי הַתֵּימָרִים *men* (who are) *merchants* 1 Kin. 10:15.

4. The *material* of which the preceding noun is composed, זָהָב זָמָן *a ring of gold* Gen. 24:22, כֶּלִי-עֵץ *vessel of wood* Lev. 11:32, צֶמֶד הָעִזִּים *the flock of goats* Cant. 4:1.

5. The *measure* of its extent, value, duration, etc., מִשְׁקַל מִשְׁקָל כֶּבֶד *a journey of three days* Jon. 3:3, מִשְׁקַל מִשְׁקָל כֶּבֶד *the weight of a talent* 1 Chron. 20:2, מִנְיַן מִנְיַן מִנְיַן *men of number* i. e. readily numbered, few, Gen. 34:30, אֶחָד עוֹלָם *a possession of perpetuity* Gen. 17:8.

6. An *attribute*, by which it is characterized, גִּבּוֹר הַיָּד *mighty man of valour* Judg. 11:1, עֵץ פֵּרִי *tree of fruit* Gen. 1:11, עֵין הַדְּיוֹן *valley of vision* i. e. distinguished as the one where visions are received Isa. 22:1, צֶמֶד הַהֲרָגָה *the flock of slaughter* i. e. which is to be slaughtered Zech. 11:4.

a. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *græc. mactanda*. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred. בְּגָדֵי קֹדֶשׁ *garments of holiness* Ex. 25:2, זִבְחֵי צֶדֶק *sacrifices of righteousness*, קֹדֶשׁ קֹדֶשׁ *holy* and צַדִּיק *righteous* being used with

less latitude and with a stricter regard to the ethical idea which they involve. Attributives are frequently formed by prefixing such words as *אִישׁ* *man*, *בָּעַל* *lord*, *בֶּן* *son*, *בַּת* *daughter*, to abstract nouns or other substantives, thus, *אִישׁ הָאָזָר* *a man of form* i. e. *comely* 1 Sam. 16:18, *אִישׁ הַדְּבָרִים* *man of words* i. e. *eloquent* Ex. 4:10, *בֶּעַל הַחֲלֻמוֹת* *the possessor of dreams* i. e. *dreamer* Gen. 37:19, *בֶּן-שְׁמֹנֶת יָמִים* *son of eight days* i. e. *eight days old* Gen. 17:12, *בֶּן-מָוֶת* *son of death* i. e. *deserving to die* 1 Sam. 20:31, *בְּנֵי-כֶלֶל* *sons of worthlessness* i. e. *wicked* Deut. 13:14, *בַּת-תְּשִׁעִים* *daughter of ninety years* i. e. *ninety years old* Gen. 17:17.

b. Occasionally in poetry an adjective instead of agreeing with its substantive is treated as though it were an abstract noun, *כִּלְיֵי הַקָּטָן* *vessels of small (capacity)* Isa. 22:24, *מַיִם מִלְּאָה* *waters of fulness* Ps. 73:10, *בְּלִיַּית* *perhaps every house of great (size)*, though others render *every great (man's) house* Jer. 52:13. So sometimes an adverb. *מְעַט* *few men* Deut. 26:5, *עֹלֶת הַמִּזְבֵּחַ* *continual burnt-offering* Num. 28:6, *דָּמַחַם* *blood (shed) causelessly* 1 Kin. 2:31, *צָרֵי יוֹמָם* *enemies in the day time* Ezek. 30:16, *אֶבֶן הַדִּמְיָם* *dumb stone* Hab. 2:19, or adverbial phrase, *אֵלֶיָּהּ מִקְרֵב* *a God nigh at hand*, *אֵלֶיָּהּ מִרְחֹק* *a God afar off* Jer. 23:23.

7. The *source* from which the preceding noun is derived, *יְהוָה הַתּוֹרָה* *the law of Jehovah* Ex. 13:9, *סֵפֶר מֹשֶׁה* *the book of Moses* 2 Chron. 25:4, *חֹלֶת אַהֲבָה* *sick from love* Cant. 2:5.

8. The *subject* by which an action is performed, or in which an attribute inheres, *אֶהְבֶּת יְהוָה* *the love of God* i. e. exercised by him 1 Kin. 10:9, *חֲכָמַת שְׁלֹמֹה* *the wisdom of Solomon* 1 Kin. 5:10.

9. The *object*, upon which an action is directed, *יִרְאָהוּ אֱלֹהִים* *the fear of God* Gen. 20:11, *מִמְשַׁלַּת הַיּוֹם* *the rule of the day* Gen. 1:16.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, *קִנְיָת יְהוָה* *the zeal of Jehovah*, which he feels Isa. 37:32, *קִנְיָת הָעָם* *zeal of the people*, which is felt for them Isa. 26:11; *וַיִּצְעַק סֹדֶם* *the cry against Sodom* Gen. 18:20, *וַיִּצְעַק הָעָם* *the cry of the poor* Prov. 21:13; *חַמְסִי* *his wrong* i. e. done by him Ps. 7:17, *חַמְסִי* *my wrong* i. e. done to me Gen. 16:5; *דֶּרֶךְ-הַיָּם* *the way of the sea* i. e. leading to it 1 Kin. 18:43, *דֶּרֶךְ יֵרֹבָם* *the way of Jeroboam* i. e. in which he walked 1 Kin. 16:26.

b. Active participles are frequently put in the construct state before their object, *מְשִׁיבָה נַפֶּשׁ* *restoring the soul* Ps. 19:8, *אֲהַבִּי שְׁמֶךָ* *loving thy name* Ps. 5:12, *בָּאִי שַׁעַר* *entering the gate* Gen. 23:10. So even before an infinitive which they govern, *מֵשֶׁבֶרֶם קִוִּים* *being early to rise* Ps. 127:2. Passive participles may be in the construct before the subject of the action, *אֶלֶיָּהּ מִיָּד* *smitten of God* Isa. 53:4, *יְלִידָה* *born of a woman*

Job 14:1, or before the secondary object, if the verb is capable in the active of having a double object, הִגְדַּת־שָׂק הִגְדֵּךְ *girded with sackcloth* Joel 1:8, לְבוּשׁ הַבְּגָדִים *clothed with linen* Ezek. 9:11. When a noun follows the infinitive it may be in construction with it as its subject, כְּהִיאָה בְּקֶלֶךָ *on the king's reading* 2 Kin. 5:7, הִדְרִישִׁי *his driving out* Num. 32:21, or be governed by it as its object, קָרָא־שְׂמוֹאֵל *to call Samuel* 1 Sam. 3:8, הִדְרִישָׁם *to drive them out* Deut. 7:17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, טָמֵא־שִׁפְתָיִם *unclean as to lips* Isa. 6:5, קָשִׁי־לֵב *hard hearted* Ezek. 3:7, בְּקָרְעִי בְּגָדִים *rent as to garments*, 2 Sam. 13:31.

a. This answers to what is known as the Greek accusative, πῶδας ὀκλῖς; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot, blind of an eye*, etc.

§ 255. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, בְּגִלְבֹּאֵי הָהָרִי *mountains in Gilboa* 2 Sam. 1:21, מִלְּבָבִי נְבִיאִי *prophets out of their own heart* Ezek. 13:2, כְּכֹחַ בְּנֵי בָנוּ *according to the ability in us* Neh. 5:8.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, אֵשֶׁר מְקוֹם *the place where*, etc., Gen. 39:20, אֵשֶׁר עִנְיֹדֶבֶר *for the reason that* Deut. 22:24, particularly when the relative is itself omitted, בְּיַד־תְּשַׁלַּח *by the hand of* (him whom) *thou wilt send* Ex. 4:13, תְּחִלַּת הַדְּרִיָּהוּהָ *the beginning of* (what) *Jehovah spake* Hos. 1:2, or before the conjunction וְ *and*, וְהָכְמַת הַדַּעַת *wisdom and knowledge* Isa. 33:6, וְלֹא מִיָּנֶה שְׁכָרָתָהּ *drunken and not with wine* Isa. 51:21.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, רֹאשֵׁי בֵית־אֲבֹתָם *the heads of the houses of their fathers* Ex. 6:14, מִסְפַּר שְׁבָטֵי בְנֵי־יִשְׂרָאֵל *the number of the tribes of the children of Israel* Josh. 4:5, פְּרִי־גִדְלֵי לֵבָב מֶלֶךְ־אַשּׁוּר *the fruit of the greatness of heart of the king of Assyria* Isa. 10:12.

a. In a very few instances, only occurring in poetry, two words of like meaning are united in the construct before the same noun, *גְּהֶרִי גְּהֶלִי דְּבָשׁ* *river, brooks of honey* Job 20 : 17, *קוֹשֶׁשׁ רֹמֵי-קָשִׁית* Ps. 78 : 9, if rendered as it is by some *armed with, shooting the bow*, though *קוֹשֶׁשׁ* may be in construction not with *קָשִׁית* but with *רֹמֵי* *armed ones of those who shoot the bow, armed bowmen*. See Alexander *in loc.*

§ 256. When two words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, *מַעֲשֵׂה יְהוָה הַגָּדוֹל* *the great work of Jehovah* Judg. 2 : 7, *קִטְרוֹת זָהָב גְּדוֹלָה* *a great crown of gold* Esth. 8 : 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, *אֲלִילֵי הַחַיִל* *the mighty men of valour* Josh. 1 : 14, *זָהָבִי* *his idols of gold* Isa. 2 : 20, *שֵׁם קְדֹשִׁי* *my name of holiness* i. e. *my holy name* Lev. 20 : 3.

a. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus *אָחִי לְפָנֵי הַזֶּדִּיק* Gen. 10 : 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder*.

b. In a very few instances, only occurring in poetry, a noun with a suffix stands in the construct before a following word, *מִרְכָּבֹתַיִךְ יְשׁוּעָה* *thy chariots of salvation* Hab. 3 : 8, *מִבְּטָחִי-אֲנִי* *my refuge of strength* Ps. 71 : 7, *וַמָּה הַדֶּרֶךְ זִמְנָה* *thy way of lewdness* Ezek. 16 : 27, though these are rather to be regarded as instances of apposition in the wide sense. § 253. 2. Nouns in the construct occasionally receive the article, § 246. 3. a.

c. In the following passages a brief word intervenes between *כָּל*, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, *קָח כָּל-יִשָּׁא קָיָן* *take away all iniquity* Hos. 14 : 3, so 2 Sam. 1 : 9, Job 27 : 3, and perhaps Isa. 38 : 16; but see Alexander *in loc.* Like the Greek *πᾶς*, when followed by a definite noun *כָּל* means *the whole* or *all*, *כָּל-הָעָם* *all the people*, *כָּל-הָאָרֶץ* *the whole earth*, when followed by an indefinite noun *כָּל-בֵּית* *every house*; though here as elsewhere the poets may omit the article, which would be necessary in prose, *כָּל-רֹאשׁ* *the whole head* Isa. 1 : 5. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate *כָּל* by *any*, *לֹא-יַעֲשֶׂה כָּל-מְלָאכָה* *no work shall be done* Ex. 12 : 16,

אֵין כֵּל־חֵלֶשׁ *there is no new thing* Eccl. 1 : 9. לֹא יוֹבֵל כֵּל־אֲלֵנָה *neither can any god* 2 Chron. 32 : 15. Comp. οὐ δικαιοσύνησεται πᾶσα σάρξ Rom. 3 : 20.

d. He paragogic may be attached to a noun in the construct state, מִזְרְחָהּ שָׁמֶשׁ *toward the rising of the sun* Dent. 4 : 41, Gen. 24 : 67.

§ 257. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הֵצֵאָן אֶשֶׁר לְאָבִיהָ *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29 : 9, comp. אֲבִיהֶם הֵצֵאָן Gen. 37 : 12, הַבַּיִת לְאֵלִישָׁע *the house of Elisha* 2 Kin. 5 : 9, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted לְדָוִד (a psalm) of *David* Ps. 11 : 1, אֶמְלִיךְ לְאַחִיזֶנֶם *Amnon (son) of Ahinoam* 2 Sam. 3 : 2.

2. When the first noun is indefinite and the second definite, בֶּן לְיֵשִׁי *a son of Jesse* 1 Sam. 16 : 18 (בֶּן־יֵשִׁי 2 Sam. 20 : 1 is *the son of Jesse*, § 246. 3), עֶבֶד לְיֵשֶׁר הַטְּבָחִים *a servant of the captain of the guard* Gen. 41 : 12.

a. Hence the frequent use of לְ (*Lamedh auctoris*) in the titles of the Psalms and other compositions, בְּנוֹמֵר לְדָוִד *a psalm of David* i. e. belonging to him as its author, תְּפִלָּה לְחַבְקֻק *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, יוֹם חֲמִשֶּׁה־עָשָׂר *the fifteenth day of the month* 1 Kin. 12 : 32, בְּשָׁנָה הַחֲמִישִׁית לְמָלְכָה *in the fifth year of the king* 1 Kin. 14 : 25, בְּשָׁנָה שְׁלֹשׁ לְאַסָּא *in the third year of Asa* 1 Kin. 15 : 33.

4. When several genitives are connected together, סֵפֶר הַבְּרִי הַזֵּמִים לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15 : 23.

THE PREDICATE.

§ 258. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being

sufficiently suggested by simply placing them together, טִיב כָּל־נִתְיבֹותֶיהָ שָׁלוֹם *all her paths (are) peace* Prov. 3 : 17, הָעֵץ הַטֵּיב *the tree (was) good* Gen. 3 : 6, זֶה הַדֶּרֶךְ *this (is) the way* Isa. 30 : 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנָּהָר הַרְבִּיעִי הוּא פָּתַח *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2 : 14, מַה־הֵנָּה אֵלֶּה *what are these?* Zech. 4 : 5, מַלְכִּי אַתָּה־הוּא *thou art my king* Ps. 44 : 5, הָאֲנָשִׁים הַשְׁמִינִים הֵם *these men are peaceable* Gen. 34 : 21.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאָרֶץ הָיְתָה רֵוָה *the earth was desolate* Gen. 1 : 2, הָיוּ הַבָּקָר הֹרֵי הָרְשֹׁתָה *the oxen were ploughing* Job 1 : 14.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, הֵחֵל בְּהוּת עֵינָיו *began (to be) dim* 1 Sam. 3 : 2; וַיֵּחֵל נֹחַ אִישׁ הַצֹּדֵמָה *and Noah began (to be) a husbandman* Gen. 9 : 20; שִׁינֶיךָ כִּתְמוּמָה *when thou ceasest spoiling* Isa. 33 : 1, הַפֶּה לָבֵן *has turned white* Lev. 13 : 3; so *to be called, to be esteemed*, etc.

b. Simple existence or non-existence is predicated by means of the particles הֵּן and אֵין, the latter of which retains its absolute form when following the noun, but takes the construct form אֵין when it precedes the noun either immediately or separated from it by intervening words, הֵּן אֵין אֶלֶּל *there is a kinsman* Ruth 3 : 12, אֵין אָדָם שָׁמָּה *there was not a man* Gen. 2 : 5, אֵין מֶלֶךְ בְּאֶרֶץ יִשְׂרָאֵל *there was no king in Israel* Judg. 21 : 25. These particles may also be used as copulas with the personal pronouns, when the predicate is a participle, אַיִןכָּה מְשַׁלַּח *thou art not letting go* Ex. 8 : 17, רָשָׁךְ מוֹשִׁיעַ *thou art saving* Judg. 6 : 36.

§ 259. 1. A noun in the predicate may receive the same adjuncts as in the subject, § 244.

2. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from qualifying adjectives and demonstratives, § 249, in standing before the noun and in not receiving the article, though the noun be definite, טִיב הַדָּבָר *the word is good* Deut. 1 : 14, רַבִּים רַחֲמָיו *his mercies are great* 1 Chron. 21 : 13, אֵלֶּה הַיָּלֻדֹת הַשָּׁמַיִם *these are the generations of the heavens* Gen. 2 : 4.

a. A predicate adjective may also, though less frequently, stand after the noun, *הַנְּעִמָּה הַיָּפָה* *the damsel was fair* 1 Kin. 1:4, *וְהַזָּהָב הַהוּא טוֹב* *and the gold of that land is good* Gen. 2:12.

b. If the sense require the predicate to be made definite, it will receive the article, *פִּי הַדֹּבֵר הַזֶּה* *my mouth is the (one) speaking* Gen. 45:12.

COMPARISON OF ADJECTIVES.

§ 260. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition *מִן* *from* placed after the adjective, *טוֹבָה הַכִּמְיָה מִפְּנִינִים* *wisdom is better than rubies* prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8:11; *צַדִּיק אַתָּה מֵאֲנִי* *thou art more righteous than I*, 1 Sam. 24:17.

2. The superlative degree may be expressed

(1.) By adding *כָּל* *all* to the comparative particle *מִן*, *גָּדוֹל מִכָּל־בְּנֵי־מִזְרָח* *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1:3.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, *קָטָן בָּנָיו* *the least of his sons* prop. *the little (one)* 2 Chron. 21:17, *הַיָּפָה בְּנָשִׁים* *O fairest among women* Cant. 1:8, *הַקָּטָן* *the least*, *הַגָּדוֹל* *the greatest* 1 Chron. 12:14, *טוֹבָה* *the best of them* Mic. 7:4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, *אֲנִי־הָאֵל מֵאֲנִי* *I will be greater than thou* prop. *great from thee* Gen. 41:40, *וְהָיָה־הוּא הַחָכָם מִכָּל־הָאָדָם* *and he was the wisest of all men* 1 Kin. 5:11. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb *יֹתֵר* *more*, *וְהָיָה־אֲנִי יֹתֵר חָכָם מֵעַתָּה* *I was then more wise* Eccl. 2:15.

b. The construction with *כִּן* may also be used to denote excess, *גָּדוֹל כִּן חַטֹּאתַי* *my iniquity is too great to be forgiven* prop. *greater than (it is possible) to forgive* Gen. 4:13, *כִּי־טוֹב מְעַדְךָ* *too little for thee* Job 15:11.

c. A comparative sense is commonly ascribed to *כִּן* in the following passages, in which an adjective, suggested by the context, must be supplied, *הַיָּשָׁר הַיָּשָׁר מִן־הַיָּשָׁר* *the upright (is sharper) than a thorn-hedge* Mic. 7:4, *מֵעַתָּה* *less than nothing* Isa. 40:17, 41:24, Ps. 62:10, Isa. 10:10, Job 11:17; in some of these cases, however, *כִּן* may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

V E R B S .

§ 261. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz. : past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no account is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragodic and apocopated futures, § 264. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

THE PRIMARY TENSES.

§ 262. The preterite is accordingly used of

1. The past, whether our idiom would require the abso-

lute past tense, i. e. the historical imperfect, *in the beginning God בָּרָא created*, etc., Gen. 1:1, *God נִסָּה tempted Abraham* Gen. 22:1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done* Gen. 3:13, *thee רָאִיתִי have I seen righteous* Gen. 7:1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2:2; *and they did so as the Lord צִוָּה had commanded* Ex. 7:10; or the past in relation to a future, i. e. the future perfect, *when the Lord רָחַץ shall have washed away*, etc., Isa. 4:4, *until the time that she which travaileth יָלְדָה shall have brought forth* Mic. 5:2; or a conditional mood, *except the Lord of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom* Isa. 1:9, *I would there were a sword in mine hand, for now הָרַגְתִּיךָ I would have killed thee* Num. 22:29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, *וְהָיִינוּ לִנְצִיחָה O that we had died* Num. 14:2, *וְהָכֵמוּ לִי O that they had been wise that they (fut.) would consider this* Deut. 32:29, or a subjunctive (the Jordan was dried up), *that יִרְאֶה ye might fear the Lord*, at that time and thenceforward forever Josh. 4:24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The proper English imperfect is expressed in Hebrew not by the preterite but by the participle, *וְהָיָא רֹשֵׁב and he (was) sitting* Gen. 18:1, § 266. 3.

b. In promises, contracts, etc., the preterite is sometimes employed, where we might have expected the future, because the inward act or purpose is intended rather than its outward execution, *unto thy seed נָתַתִּי I have given this land* Gen. 15:18, the grant was made though they were not yet put in possession; accordingly, when the latter idea is prominent, the future is used of the same transaction, *unto thy seed אֶתֶּן I will give this land* Gen. 12:7, 26:3. Comp. Gen. 4:14, 23:11, 13.

2. The present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything

begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *give me a little water for צמיתי I am thirsty* Judg. 4 : 19 prop. I have been thirsty and (it is implied) I am so still ; *the earth מלצָה is full of violence* prop. *has been* and still is *full* Gen. 6 : 13 ; *now ידעתי I know that Jehovah is the greatest of all the gods* Ex. 18 : 11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

a. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future ; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42 : 7 מֵאַיִן בָּאתֶם *whence have ye come*, but in Josh. 9 : 8 מֵאַיִן תָּבֹאוּ *whence are ye coming or will ye come* ; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased.

3. Permanent facts or general truths ; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox יָדַע knoweth his owner* Isa. 1 : 3, oxen always have done so and it is implied that they always will ; *the Lord רַחֵם pitieth them that fear him* Ps. 103 : 13.

a. The future is used in this case with the same frequency and propriety as the preterite, *An ox will know his owner* expresses the same general truth as *an ox has known his owner* ; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 263. 3.

4. The future, when viewed as past ; the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished : and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon*

נָפְלָה *has fallen* Isa. 21 : 9, *he* נָשָׂא *hath borne our griefs* Isa. 53 : 4, *for I* חָשַׁפְתִּי *have made Esau bare* Jer. 49 : 10.

a. The counterpart of this prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 263. 5.

§ 263. The future is used in speaking of

1. The future, whether absolutely, אֶעֱשֶׂה *I will make of thee a great nation* Gen. 12 : 2, or relatively to something in the past, *he took his eldest son who* רָמֵלָה *was to reign* 2 Kin. 3 : 27, *Elisha was fallen sick of his sickness whereof* רָמִית *he was to die* 2 Kin. 13 : 14; or conditionally, (would that I had died) *for I would have lain down* (pret.) *and* אֶשְׁקוט *would be at rest* Job 3 : 13; *but* (if it were my case) *I* אֶדְרֹשׁ *would seek unto God* Job 5 : 8; or optatively in the various grades of desire, determination, permission, or command, *so* יִאבְדוּ *may all thine enemies perish* Judg. 5 : 31; *O that my grief* יִשָּׁקֶל *might be weighed* Job 6 : 2; *all that thou commandest us* נַעֲשֶׂה *we will do* Josh. 1 : 16; *deeds that* יִקְשִׁי *ought not to be done* Gen. 20 : 9; *of the fruit of the trees of the garden* נֹאכַל *we may eat* Gen. 3 : 2, *ye shall not eat* ver. 3, *mine ordinances* תִּשְׁמְרוּ *ye shall keep* Lev. 18 : 4; or subjunctively, especially after conjunctions signifying *that*, *in order that*, *lest*, etc., (bring the venison) לְמַעַן תִּבְרַכָּהּ *in order that my soul may bless thee* Gen. 27 : 25, *against thee have I sinned that* תִּצְדָּק *thou mightest be justified* Ps. 51 : 6.

a. When employed in requests, the future is frequently accompanied by the particle *נָא*, thus, יִרְבֶּנִי-נָא *let thy servant speak. I pray thee* Gen. 44 : 18. הִנָּקְרִינִי-נָא *let the wickedness of the wicked cease, I pray* Ps. 7 : 10.

b. The future is idiomatically used with בְּטָרֵם and בְּטָרָה *not yet, before*, whether the period referred to is past or future, the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all* הָבִיא בְּטָרֵם *before thou camest* Gen. 27 : 33, *the lamp of God* הָלַךְ בְּטָרֵם *had not yet gone out* 1 Sam. 3 : 4; to the future, *that my soul may bless thee* אֶחְיֶה בְּטָרֵם *before I die* Gen. 27 : 4, *they call. I will answer* Isa. 65 : 24. There are three examples of the use of the preterite with these particles, the reference being to past time, 1 Sam. 3 : 7, Ps. 90 : 2, Prov. 8 : 25.

2. The present, when it is conceived of as extending into the future, *comfort my people יאמר saith your God Isa.* 40:1, the divine utterance though begun is not yet finished; *הלא תדעי do ye not know?* ver. 21, are you ignorant, and is this ignorance to continue? *why תבכי weepest thou?* 1 Sam. 1:8.

3. General truths or permanent facts, when the attention is directed to their validity for all time to come, *righteousness תרומם exalteth a nation* Prov. 14:34, it does so now and always will; *a son רכבד honoureth his father* Mal. 1:6.

4. Constant or habitual acts or states viewed as continuing for an indefinite period from the time spoken of, even though they may have ceased at the time of speaking, and so belong entirely to the past, *a mist בעלה used to go up from the earth* Gen. 2:6, i. e. not only at the moment of time previously referred to but from that onward; *thus Job בעשה did continually* Job 1:5; *the daughters of Israel תלכנה were in the habit of going from time to time* Judg. 11:40; so Gen. 29:2, Ex. 13:22, Num. 11:5, 1 Sam. 2:19.

5. The past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future. Thus, a historian in animated description, as we might use the present, *אז ישיר-משנה then sings Moses* Ex. 15:1, *Balak רנהני brings me from Aram* Num. 23:7; or a poet, who lives in the midst of that of which he sings, *יאמר ביום אנולד בר let the day perish on which I am to be born* Job 3:3, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *לא מרחם אמות why may I not die from the womb?* ver. 11, where his position is shifted to the time immediately after his birth; *הודיע דבריו למשה he makes known his ways unto Moses* Ps. 103:7.

a. The intermingling of different tenses in relation to the same subject, which is so frequent in poetry, foreign as it may be to our modes of

thought, does not justify the conclusion that they are used promiscuously or without regard to their distinctive signification. Thus the preterite and the future are frequently combined in order to give greater emphasis and compass to the statement made, by asserting it at once of both the grand divisions of time, *the wicked who שׂוֹנְאֵי have wasted me, my deadly enemies יִשָּׁרִים will surround me* Ps. 17:9. *fire אֵשׁ devoured before them, and after them a flame הֶלֶחַ shall consume* Joel 2:3. Or the writer may place himself in the midst of an event, and regard part as having already taken place and part as yet to be performed; thus, in Ex. 15:14, 15, *the nations שׂוֹנְאֵי have heard רָחֲמָן they will be afraid; pangs אֶחָז have seized upon the inhabitants of Philistia; then the dukes of Edom נִבְהָלִים were troubled, the mighty men of Moab trembling יִשָּׁרִים shall seize them, all the inhabitants of Canaan נִבְהָלִים have melted.* Or a verb may be put in the future to show that the action which it denotes, though in reality past, is subsequent to, or a consequence of, a preceding preterite, *they were both naked יָבֵשׁוּ and were not ashamed* Gen. 2:25, Deut. 2:12.

§ 264. The apocopated and paragogic forms of the future are mostly used in their respective persons, § 97, to express its optative, conditional, or subjunctive senses, § 263. 1. The negative imperative is made by prefixing אַל *not* to the apocopated future, *אַל-תִּהְרַג harm not* Ps. 105:15; אַל תִּהְרַג would mean *you shall not harm.*

a. These modified forms of the future, although they give a more distinct expression to the modal senses just indicated, are not essential to that end, since the same shades of meaning may be and often are suggested by the simple future. Instances are more rare, and only found in poetry, in which the apocopated or paragogic forms are used, when simple futurity is intended, Job 13:27, 24:25.

THE SECONDARY TENSES.

§ 265. The secondary tenses agree in signification with their respective primaries. The future with Vav conversive, forming a secondary preterite, § 99. 1, has the same variety of senses with the primary or proper preterite, and is in fact a simple substitute for it. In like manner, the secondary future or the preterite with Vav conversive, § 100. 1, is a substitute for the primary future. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary

tense, provided the verb stands at the beginning of its clause, so that it can be attached to the conjunction, which is an essential part of the secondary formation. If, for any reason, this order of the words is interrupted or prevented, the primary tense must again be used. Thus, Gen. 22:1, *God* נִסָּה *tempted Abraham* וַיֹּאמֶר *and said* ... וַיֹּאמֶר *and he said* ... ver. 3, וַיָּשָׁם *and he rose up early* ... וַיַּחַבֵּשׁ *and saddled* ... וַיִּלָּקֶה *and took* ... וַיַּבִּשֶׁת *and clave* ... וַיָּקָם *and rose up* וַיֵּלֶךְ *and went unto the place* אֲשֶׁר-אָמַר-לֵךְ *of which God had told him*. Gen. 17:5, *thy name* לֹא-יִקְרָא *shall not be called Abram* וְהָיָה *and it shall be* ... ver. 6, וְהִפְרֵיתִי *and I will make thee fruitful* ... וְנָתַתִּיהָ *and I will make nations of thee* וּמְלָכִים *and kings shall come out of thee*.

a. The future with Vav conversive describes an act subsequent to or contemporary with the time denoted by the words with which it is connected. It can, therefore, only relate to the past when it is preceded by a preterite with a past signification, or by some other word or phrase which refers to past time, *in the year of king Uzziah's death* וָרָאָה *(and) I saw* Isa. 6:1. But if it be preceded by a future tense, it has a future signification, וְהִשְׁחָק *he shall deride every stronghold* וַיַּצְבֵּר *and shall heap up earth* וַיִּלְבְּדָהּ *and take it* Hab. 1:10, *who* יַעֲשֶׂה *shall do evil* ... וַיֵּלֶךְ וַיַּבִּיחַ *and shall go and serve other gods* Deut. 17:2, 3; unless a pause intervenes in which a preterite is to be supplied, as in Hab. 2:1, 2. *I will watch to see what he will say to me* ... וַיַּעֲנֵנִי ה' *and (after I had thus watched) the Lord answered me*. The future with Vav conversive occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories. וַיְהִי *And it came to pass* Josh. 1:1, Judg. 1:1, 1 Sam. 1:1, etc., etc.

b. The preterite with Vav has a future signification only after a future tense or an expression suggestive of futurity, e. g. *in thy distress* וַיָּבֹאוּ *when there shall come upon thee all these things* Deut. 4:30; or as the initial word of a prophecy, which is regarded as linked with other disclosures of the future previously made, וְהָיָה *and it shall come to pass* Isa. 2:2. After an imperative it commonly has an imperative sense, this being one of the significations of the future, § 263. 1, *go unto Pharaoh* וְאָמַרְתָּ *and say to him* prop. *and thou shalt say* Ex. 7:26. When a preterite precedes, the Vav is not conversive, *thy servant was keeping his father's sheep* וַיָּבֹא *and there came* ... וַיֵּשֶׁב *and took* ... וַיֵּצֵאֵהוּ *and I went out* ... וַיַּחַבֵּתִי *and smote him*, etc., 1 Sam. 17:34, 35, unless it involves a reference to what is to take place hereafter, *I have blessed him* (the blessing is of course prospective). וְהִפְרֵיתִי *and I will make him fruitful*, וְהִרְבֵּיתִי *and I will multiply him* Gen. 17:20.

PARTICIPLES.

§ 266. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus *נָפַל* means *falling* Num. 24 : 4, *fallen* Judg. 4 : 22, or *about to fall* Jer. 37 : 14. Their principal uses are the following, viz. :

1. They express what is permanent or habitual, § 186. 2. *a*, (the Lord) *אֲהַב* *loveth righteousness and justice* Ps. 33 : 5, *a generation* *הִלְךָ* *goeth*, and *a generation* *בָּא* *cometh*, and *the earth* *לִמְדָה* *abideth for ever* Eccles. 1 : 4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, *יָרֵא* not only *feared* but *worthy to be feared*, *מְהֻלָּל* *worthy to be praised*, *נְהַמֵּד* *desirable*.

2. When a particular time is intended the active participles most commonly relate to the present or to the proximate future, and passive participles to the past, *מַהֲרָאָה* *what seest thou?* Jer. 1 : 11, *הֵנִי מְבִיא* *behold, I am about to bring the flood* Gen. 6 : 17, *נָתַן* *giving* *נָתַן* *given*, *מְשִׁיב* *restoring* *מִשְׁבָּ* *restored*.

a. The active participles of neuter verbs, which have no passive forms, are used in both a past and a present sense, *יָמָּת* *dying* and *dead*, *נָפַל* *falling* and *fallen*; this is less frequently the case with active verbs, *וְהַצֹּדֵדִים* *that hath hunted venison* Gen. 27 : 33; *הַמַּלְאָכִים* *that smote Egypt* 1 Sam. 4 : 8. Participles of passive form but active sense are ordinarily used of the present or proximate future, *נִלָּחֵם* *fighting*.

3. In narrations and predictions the time of the participles is reckoned not from the moment of speaking but from the period spoken of, *וְרֵעִי יֹשֵׁב* *and Lot (was) sitting in the gate of Sodom* Gen. 19 : 1; *הָיָה לְקַחְתִּי בְנָתָי* *who (were) to marry his daughters* ver. 14; *וּמִלְּבָשָׁיו* *with his clothes*

rent 1 Sam. 4:12; *thou shalt meet a company of prophets coming down* 1 Sam. 10:5; *they shall declare his righteousness unto a people* נִקְרָר (who shall then be) *born* Ps. 22:32, 102:19, Judg. 13:8.

a. The period to which a participle is to be referred is sometimes determined by connecting with it the past or future tense of the substantive verb, *Moses* הָיָה רֹעֶה הֶרְדֵּה *was keeping the flock of Jethro* Ex. 3:1, *his throne* יִהְיֶה כְּנֹכַח *shall be established for ever* 1 Chron. 17:4.

INFINITIVE.

§ 267. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject of a proposition, § 242, or it may be governed by a verb, noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The Infinitive as a subject: אֵלֶּה וְכַחַשׁ וְרָצַח וְנָאָה (there is) *cursing and lying and killing and stealing and committing adultery* Hos. 4:2, גִּשְׁוֹר מִשְׁפָּט *to do justice (is) a joy to the righteous* Prov. 21:15.

b. The construct infinitive is used after verbs, nouns, and prepositions, and when governed by a verb or noun it is usually though not invariably preceded as in English by the preposition לְ *to*, אֶחָד לְהִלָּחֵם בּוֹ *I shall be able to fight with him* Num. 22:11, לָמֹת וְלָמוּת *a time to be born and a time to die* Eccl. 3:2; לְ is seldom omitted in prose but often in poetry, *I know not (how) גָּאָר וְבָאָה to go out and to come in* 1 Kin. 3:7, הָרַגְתָּ מִיָּמֶיךָ *thou hast refused to be ashamed* Jer. 3:3, וְלָמוּת וְלָחַיִּים *a time to mourn and a time to dance* Eccles. 3:4, וְלִיָּדָה *ready to rouse leviathan* Job 3:8. Various prepositions may precede the infinitive, as לְ *to*, בְּ *in*, כְּ *like*, מִן *from*, עַד *until*, עַל *upon*, לְמַעַן *in order to*, בְּגִלַּת *because of*, לְפָנֶיךָ *before*, etc.

c. The absolute infinitive is rarely governed by a verb, לָמַדְךָ הַיָּטִב *learn to do well*. חָמוּץ אֲשֶׁר־וֹיָדָה *redress wrong* Isa. 1:17, *until he knows* מֵאֵם *to refuse the evil*. וּבְחֹרֶר *and to choose the good*, 7:15. וְלֹא-אָבֹו בְּרַגְלָיו *and they would not walk in his ways*, 42:24, *thou wilt make us off-scouring* וּמֵאֵם *and refuse* Lam. 3:45.

d. The infinitive in the construct before its subject. בְּהִבְרָאָם *in their being created* i. e. *when they were created*; *in the day* עֲשֵׂת הַיָּהּ אֶלְהִים *of the Lord God's making earth and heaven* Gen. 2:4; *there was no water* לְשִׁתּוֹת הָעָם *for the drinking of the people* Ex. 17:1; וְנִשְׁבְּחִי *and my dwelling*

(shall be) i. e. *I shall dwell* Ps. 23:6. Before its object, *שָׁאַר פְּנֵי-רָשָׁע* *the accepting of the person of the wicked* Prov. 18:5, *תַּחֲזִיקָהּ* *to yield its strength* Gen. 4:12.

§ 268. The absolute infinitive, expressing as it does the abstract idea of the verb irrespective of tense, number, or person, may be used instead of any of the finite forms of the verb, when the sense is duly qualified by the context. Thus, it may take the place of

1. The preterite or the future, when one of those tenses immediately precedes, *וַיִּתְקַעוּ* *and they blew the trumpets* *וַיִּפְצְצוּ* *and brake the pitchers* prop. (there was) *a breaking of the pitchers* Judg. 7:19; *אֲחִי וְהָיָה אֶת־לִבִּי* *I have seen and applied my heart* Eccl. 8:9; *וַיִּקְנוּ* *they shall buy fields for money* *וְכָתוּב* *and write the papers* *וְהָתִים* *and seal (them)* *וְהָיָה* *and take witnesses* Jer. 32:44.

a. This rarely occurs when no verb precedes in the same sentence. *יָהֳרֹב עַם־שָׁדַי וְשׂוֹר* (shall) *the fault-finder contend with the Almighty* Job 40:2, *וַיֵּצֵא וַיָּשׁוּב הַחַיּוֹת* *the living creatures ran and returned* Ezek. 1:14, *וַיִּשְׁבַּח אֲנִי* *I praised* Eccl. 4:2.

2. The imperative, when it stands at the beginning of a sentence, *זָכוֹר* *remember the sabbath-day* prop. (let there be) *a remembering* Ex. 20:8, *הֵלֵכוּ וְדַבְּרֻהָ* *go and say* 2 Sam. 24:12.

§ 269. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form co-ordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred from their obvious signification, *הוּאֵל הָלַךְ* *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5:11, *לֹא אֶסְבֶּה עוֹד אֶרְחָם* *I will no more add to pity* i. e. *will not again pity* Hos. 1:6, *הָלַךְ מִשְׁלֵם* *being early to go* or *going early* Hos. 6:4, *אֵיכָל וְרָאִיתִי* *shall I endure and see* i. e. *endure to see* Esth. 8:6.

a. This co-ordination most frequently occurs when the second verb expresses the principal idea and the first simply qualifies it, so that the latter might be rendered by an adverb. Though even in this case the second verb is often put in the infinitive, *וַיִּסַּף שֵׁפֶת* Gen. 8:10 *and he added to send* or *וַיִּסַּף וַיִּשְׁלַח* 1 Sam. 19:21 *and he added and sent for he sent again*.

b. In the following instances the verbs thus co-ordinated have different subjects, *אֶבֶל נָחָה-בִּי* *I shall be able, we shall smite him* i. e. I shall with your aid be able to smite him, Num. 22:6, *לֹא הוֹסִיפִי רִקְרָאוֹתֶיךָ* *thou shalt not add they shall call thee* i. e. thou shalt no more be called by them, Isa. 47:1, 5; or are in different tenses, *לֹא יָדַעְתִּי אֲבָלָה* *I know not (how) I shall flatter* i. e. how to flatter, Job 32:22; *יָדַעְתִּי וְאִמָּצְאָהוּ* *I knew and might find him* i. e. how to find him, Job 23:3.

OBJECT OF VERBS.

§ 270. The object of a transitive verb ordinarily stands after both the verb and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it *אֵל* the sign of the definite object; if a personal pronoun, it is suffixed either to *אֵל* or to the governing verb.

a. Considerable liberty is allowed in respect to the position of words, particularly in poetry; although, according to the natural order in Hebrew, the verb stands first, its subject next, and its object last, *בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם* *God created the heavens* Gen. 1:1, this is liable to any alteration that emphasis may require: the subject may precede the verb, and the object may stand between them or before them both.

b. A noun, which is the direct object of a verb, may receive *אֵל*, whether it is definite by signification, as a proper noun, *אֵל-אֲבְרָהָם* *Abraham* Gen. 22:1, or is made so by the article. *אֵל-הַלְהָאֹר* *the light* Gen. 1:4, a pronominal suffix, *take, now, אֵל-יַעֲקֹב* *my blessing* Gen. 33:11, or construction with a definite noun, *אֵל-הַמָּקוֹם* *the name of the place* Gen. 35:15. The particle *אֵל* is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb, or if a verb has more than one definite object, *אֵל* may be repeated before each of them, *אֵל-הַקֵּנִי אֵל-הַקֵּנִיזִי* *this land... the Kenite and the Kenizzite, etc., etc.*, Gen. 15:18-21; *אֵל-יֹסֵף* *Joseph* *אֵל-בְּהֵמָתָהּ הַפְּלִיגָה* *of his coat the full-length coat*

Gen. 37:23; or it may stand before a part of them only. Deut. 12:6, or it may be omitted altogether, Deut. 11:11. In a very few instances the article is dropped after *אֵל*, which of itself indicates the definiteness of the noun, *he reared up for himself* *אֵל-מִצְבֵּת* *the pillar* 2 Sam. 18:18; *and carrier strengthened* *אֵל-צִנְחָה* *gilder* Isa. 41:7, where the omission of the article is poetic, §247.

c. Pronouns with *אֵל*: *אֵל-אֲכָלוּ* *this ye shall eat* Lev. 11:9; *put* *אֵל-אֶתְּ* *this (fellow) in the prison* 1 Kin. 22:27; *אֵל-אֲשֶׁר-אָרְרָה* *whom they have cast into the prison* Jer. 38:9; *he knew* *אֵל-אֲשֶׁר-עָשָׂה* *what his youngest son had done to him* Gen. 9:24; *אֵל-מִי-חָרַפְתָּ* *whom hast thou reproached?* Isa. 37:23; it does not occur before the neuter *מִי*. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, *כָּל* *all, every*, Gen. 1:29, *אֵישׁ-אֶחָד* *any one, each* Ex. 21:28, *אֶחָד* *one* 1 Sam. 9:3. With personal pronouns, *אֵל-הֵמָּה* *אֵל-הֵמָּה* Gen. 32:1, or *נִרְבְּכֵם* Gen. 48:20 *and he blessed them*.

§ 271. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: *הַבַּיִת מָלֵא הָאָדָמִים* *the house was full (of) men* Judg. 16:27, *שָׂבַעְתִּי עֹלֹת צִיִּים* *I am sated (with) burnt-offerings of rams* Isa. 1:11, *כָּל הַסָּכָנִים* *we lacked every thing* Jer. 44:18. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *הַהִלִּים תִּשָּׁרֹן* *shall run (with) milk* Joel 4:18, *מִיֵּי הַיָּרְדֵּן יִרְדּוּ* *runneth down (with) water* Lam. 1:16; *כָּל עֵצָה בָּאָה קִמְשֹׁנִים* *it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24:31.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, *וַיֵּלְכוּ אֵל קִלְהַדְבָּר* *and we went (through) all the wilderness* Deut. 1:19, and figuratively, *וַיֵּלְכוּ בְּדֶרֶךְ הַצְּדִיקָה* *walking (in) righteousness* Isa. 33:15, *וַיָּבֹאוּ הָעִיר* *and they came into the city* Josh. 8:19, *וַיֵּצְאוּ אֶת־הָעִיר* *they went out (of) the city* Gen. 44:4.

3. Intransitive verbs may, as in other languages, govern their cognate noun, *הִלְדַּמְתִּי חֲלֹמִים* *I have dreamed a dream* Gen. 37:9; *וַיִּסְפְּדוּ שָׁם מִסָּפֵד* *and they lamented there a lamentation* Gen. 50:10; *הָבֵל תִּהְיֶה* *ye will be vain a vanity* i. e. utterly vain Job 27:12; or even one from a different root if

it be related or analogous in signification, *הָיָה נִדְיָהָ קָמָאִי* *I have been zealous a great fury* Zech. 8 : 2, *אֶשְׁנָה הַמָּוֶת* *I shall sleep death* i. e. the sleep of death, Ps. 13 : 4.

4. Any verb may take as its object a noun which defines the extent of its application, *הָיָה אֶת־רַגְלָיו* *he was diseased in his feet* 1 Kin. 15 : 23 ; *וְאֵלֶּיךָ תִּשָּׁבַע בְּכֹסֶה הַכִּסֵּא* *in the throne will I be greater than thou* Gen. 44 : 40 ; *וְתִפְּרָדוּ אֶת־דְּרֹכָם* *ye perish as to the way* i. e. *lose the way* Ps. 2 : 12.

a. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, *יִתֵּן אֶת־הָאָרֶץ* *dandum est terram, let the land be given* Num. 32 : 5, *וַיִּגַּד לְרֵבְקָה אֶת־דְּבָרֶיהָ* *and it was told to Rebekah* (i. e. some one told her) *the words of Esau* Gen. 27 : 42, so Gen. 17 : 5, Ex. 10 : 8, Lev. 10 : 18, 2 Sam. 21 : 11. etc. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, *אַל תִּרְעַב בְּעֵינֶיךָ אֶת־הַדָּבָר* *let not be evil in thine eyes* (i. e. do not regard as evil) *the thing* 2 Sam. 11 : 25, 1 Sam. 20 : 13, Josh. 22 : 17, Neh. 9 : 32. In 2 Kin. 18 : 30 *תִּתֵּן אֶת־הָעִיר* *the city shall be given*, the verb agrees with *לִיר* notwithstanding its reception of the sign of the object : *אֶת* is omitted in the parallel passage, Isa. 36 : 15.

b. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, *אֶת־הַבְּרֹזֶל נָפַל* *as for the iron, it fell* 2 Kin. 6 : 5 ; *אֶת־כָּל־אֵלֶּה אֲנֹשִׁי הָרָל* *as for all these (they were) men of valour* Judg. 20 : 44 ; *אֶת־חֻקֵּיהֶם* *as for my statutes they did not walk in them* Ezek. 20 : 16. Some regard *אֶת* as the sign of the object in such passages as *וַיֵּצֵא אֶת־הַלֵּוֹב* 1 Sam. 17 : 31, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with* ; more probably, however, *אֶת* is the preposition *with*, § 238. 2, and the passage is to be rendered *the lion came and (that too) with the bear*, so Num. 3 : 26, 1 Sam. 26 : 16, 1 Kin. 11 : 25, etc.

§ 272. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another : thus, *they went out from the city* may be expressed by the direct relation, *וַיֵּצֵאוּ אֶת־הָעִיר* Gen. 44 : 4,

or by the indirect, *נָצַח מִן־הַלִּיר* Josh. 8 : 22 ; *נָלַחַם* to fight is followed by *עִם* with Josh. 10 : 29, by *בְּ* in (*בְּה* in *eam*) ver. 31, by *עַל* against ver. 38, by *אֶת* Judg. 12 : 4.

a. A number of verbs are indifferently construed with a direct object or with *ל* to, in reference to, thus, *אַהֵב* to love any one and to have love to any one, *רָפָא* to cure and to perform a cure for any one, *הוֹשִׁיעַ* to save and to grant salvation to any one, *שָׁחַת* to destroy and to bring destruction to any one.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with *בְּ* with, thus *הִקְעִי שׁוֹפָר* blow the trumpet Hos. 5 : 8, *וַיִּהְיֶה בְּשׁוֹפָר* and he blew with the trumpet Judg. 3 : 27 ; *פָּרַשׁ הַיָּדָם* to spread forth the hands Ps. 143 : 6, but followed by *בְּ* to spread forth with the hands Lam. 1 : 17.

3. By a condensed style of expression (*constructio prae-nans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed ; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, *תְּלַחֵת לָאָרֶץ* thou hast profaned to the ground i. e. profaned by casting to the ground, Ps. 89 : 40, *פָּתְחוּ אִישׁ אֶל־רֵעֵהוּ* they trembled one unto another i. e. one turned tremblingly to another, Jer. 36 : 16, *מָקַרְתִּי רַמִּים עֲנִיתָנִי* thou hast answered (by saving) me from the horns of the unicorns Ps. 22 : 22.

§ 273. Some verbs have more than one object, viz. :

1. The causatives of transitive verbs : *וְהִאֲכַלְתִּי אֶת־מִדְּוָתָי* and I will make thy oppressors eat their own flesh Isa. 49 : 26 ; *לֹא הִרְאֵנוּ אֶת־קִלְאָהָּ* he would not have caused us to see all these things Judg. 13 : 23 ; *וַיִּהְיֶה אֶת־יִשְׂרָאֵל* he shall cause Israel to inherit it Dent. 1 : 38.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *אֲשֶׁר צִוָּה אֱלֹהִי* which God commanded him Gen. 6 : 22 ; *לְהוֹדִת אֶת־בְּנֵי יִשְׂרָאֵל אֶת כָּל־הַחֻקִּים* to teach the children of Israel all the statutes Lev. 10 : 11 ; *הִכִּית אֶת־גִּלְגָּלִי* thou hast smitten all my enemies on the cheek Ps. 3 : 8 ;

שָׁאוּ יָדֶיכֶם קֹדֶשׁ *lift up your hands to the sanctuary* Ps. 134 : 2 ;
וְהָמִים מְהוּמָהּ *and he shall discomfit them a discomfiture*
Deut. 7 : 23.

3. The instrument of an action, the material used in its performance, its design, or its result, is often regarded as its secondary or remote object, *וַיִּרְגְּמוּ אוֹתוֹ אֲבָנִים* *and they overwhelmed him with stones* Lev. 24 : 23 ; *וְהִנְחִיתָ אֹתָם אֲבָנִית* *and thou shalt gird them with a belt* Ex. 29 : 9 ; *אֲשֶׁר-תִּזְרַע אֶת-הָאָרֶץ* *with which thou shalt sow the ground* Isa. 30 : 23 ; *וַיַּצֵּר אֶת-הָאָדָם עָפָר* *and he formed the man of dust* Gen. 2 : 7 ; *אֲשֶׁר שָׁלַחְתִּיו* *for which I have sent it* Isa. 55 : 11 ; *וַיִּבְנֶה אֶת-הָאֲבָנִים מִזְבֵּחַ* *and he built the stones into an altar* 1 Kin. 18 : 32.

a. The person affected by an action, of which he is not the immediate object, is occasionally regarded as its remote object, though not so frequently as in English, *הָאֵרֶץ הָלַכְתָּ נָתַתָּנִי* *thou hast given me the land of the south* Judg. 1 : 15, comp. in the same verse, *וַיַּחַתְּהָ לִּי* *they did thee evil* Gen. 50 : 17, comp. *וַיִּשְׁכְּרוּ אֶת-מֶלֶךְ מַעַכָּה* *and they hired of the king of Maacah a thousand men* 1 Sam. 10 : 6. The same thing occurs in a few instances after intransitive verbs, *גָּדַלְתִּי* *he grew up to me as to a father* Job 31 : 18 ; *צִמְצַמְתִּי* *did ye fast unto me* Zech. 7 : 5.

4. Some verbs may govern the subject and predicate of a subordinate clause, *לָדַעַת רָשָׁע בְּסָל* *to know wickedness* (to be) *folly* Eccl. 7 : 25, the latter, if it be an adjective or participle, will remain without the article, § 259. 2, *שָׁמַעְתִּי אֶפְרַיִם מְתוֹנֶה* *I have heard Ephraim bemoaning himself* Jer. 31 : 18, *אָתָּה רָאִיתִי צְדִיקִים* *thee have I seen righteous* Gen. 7 : 1.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, *וַיִּמְלְתֶם אֹת בָּשָׂר עֲרֻלְתְּכֶם* *and ye shall be circumcised in the flesh of your foreskin* Gen. 17 : 11, *וַתִּמְלֵא הָאֶרֶץ אֹתָם* *and the land was filled with them* Ex. 1 : 7, *קָרוּעַ כְּתָנִיתוֹ* *rent as to his coat* i. e. *with his coat rent* 2 Sam. 15 : 32, *שְׁלָחָה קָשָׁה* *sent (or charged) with a painful message* 1 Kin. 14 : 6.

ADVERBIAL EXPRESSIONS.

§ 274. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וַהֲפֹדֵיטִיב מְאֹד* and *behold* (it was) *very good* Gen. 1:31; *וַיִּכְעַס הָרַבָּה* and *he was greatly provoked* Neh. 3:33; *I am מְאֹד הָרַבָּה שְׂכָרָה* *thy exceeding great reward* prop. *thy reward very much* Gen. 15:1.

a. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus, time when: *בַּלַּיְלָה וּבַבֹּקֶר וּבַצָּהֳרָיִם* *evening and morning and noon will I pray* Ps. 55:18; *הַלַּיְלָה* *to-night* Num. 22:8; *גִּדְעוֹן בָּרַח הָאֲשִׁמָּוֶת* *at the beginning of the watch*. Time how long: *וְהָיָה וְשָׁטַף הַיָּם שִׁבְעַת יָמִים* *seven days* Lev. 14:38; *הָאֲרָץ שָׁנָה שְׁמִינִימִם* *eighty years* Judg. 3:30.

b. The place where: the absolute use of nouns in this sense is confined almost entirely to the familiar words, *בַּדֶּלֶת* *at the door of* Gen. 18:1, Judg. 9:35; *בֵּית* *at the house of* Gen. 38:11, Num. 30:11, and a few proper names, *בֵּית לָחֶם* *at Bethlehem* 2 Sam. 2:32, *בֵּית-אֵל* *at Bethel* Hos. 12:4.

c. Measures of space: *שְׁלֹשָׁת אַמּוֹת עָבְהָ* *three cubits high* Ezek. 41:22; *הָיָה יוֹם יָרֵךְ* *a day's journey* 1 Kin. 19:4.

d. Number: *שֵׁב שִׁבְעַת פְּעָמִים* *return seven times* 1 Kin. 18:43; *הָיָה לְכָל מִסְפָּר* *according to the number of them all* Job 1:5.

e. Manner, answering to the Greek adverbial accusative: *יֵשְׁבוּ בְּטָה* *in security* Deut. 12:10; *יֵשְׁבוּ רִבְזָה* *loftily* Mic. 2:3; *הָיָה לְיִשְׂרָאֵל בְּדֹרֹת* *according to a law of Israel* Ps. 122:4; *לֹא תֵיכֹל לָלֶכֶת שָׁמָּה* *for fear of briars* Isa. 7:25; *לְשֵׁר אֶחָד* *prop. shoulder* Zeph. 3:9.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. For the meanings and usage of the several prepositions see the lexicon.

NEGLECT OF AGREEMENT.

§ 275. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions; the principal of which are the following, viz. :

1. When the predicate adjective or verb precedes the noun it often prefers a primary to a secondary form, that is to say, the masculine may be used instead of the feminine and the singular instead of the plural. The reason of this is that the attention is not so particularly drawn to the accidents of gender and number in the subject until it is uttered, and consequently the predicate is not required to conform so precisely to it.

a. Thus, the masculine for the feminine: *לֹא-נָשָׂא אֹתָם הָאָרֶץ* *the land could not bear them* Gen. 13: 6, *רְחוֹק מִדְּשָׁנִים וְשׂוֹנֵהָ* *salvation is far from the wicked* Ps. 119: 155, *תִּרְדּוּ שְׂאֵנֹת* *tremble ye careless women* Isa. 32: 11. The singular for the plural: *יָבֹא דְבָרֶיךָ* *let thy words come to pass* Judg. 13: 12, *מִשְׁפָּטֶיךָ יָשָׁר* *upright are thy judgments* Ps. 119: 137, *אֲנֻשָׁתָּהּ מִכּוֹחֶיהָ* *her wounds are incurable*, or the singular may be understood distributively, *each of her wounds is incurable* Mic. 1: 9. The masculine singular for the feminine plural: *לֹא יָסֹג בְּלִמּוֹתַי* *reproaches cease not* Mic. 2: 6, *וַיְהִי-לֵוִי נָשִׁים* *and there were to him wives* 1 Kin. 11: 3.

b. When the predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter must agree with it, while the first may be put in its primary form, *יְהִי מְאֹדָה* *let there be lights* . . . *וַיְהִי לְאֹתָהּ* *and let them be for signs* Gen. 1: 14, *וַיְהִי אֲנָשִׁים אֲשֶׁר* *and there were men who were defiled* Num. 9: 6. In 1 Kin. 10: 12 two verbs are put in the masc. sing. with a plural subject.

c. The predicate, even when it follows the subject, occasionally departs from it in gender or number, retaining its primary form; this takes place with passive or neuter verbs of familiar occurrence, and which are probably used impersonally as the same verbs are elsewhere, § 271. 4. a, *הָיוּ לְיַעֲקֹב אֲשֶׁר* *whom (his wives) had born to him* prop. *there had been born to him* Gen. 35: 26, comp. Gen. 4: 18. 46: 22, 27, *בְּנֵי-בֵיתִי הָיָה לִי* *there was to me (i. e. I had) house-born servants* Eccles. 2: 7, comp. Gen. 47: 24, Ex. 12: 49, 28: 7, Num. 9: 14, 15: 29, Deut. 18: 2, 1 Chron. 24: 28, 2 Chron. 17: 13, *הָיָה חֹלֶה* *it was dark* prop. *darkness* Gen. 15: 17. The disposition to recur to their primary form discovers itself in a very few instances in qualifying adjectives when separated from the noun to which

they belong. רֵיחַ גְּדוֹלָהּ וְחֹזֶק *a great and strong wind* 1 Kin. 19:11; in Ps. 63:2, בָּאֶרְצָה צָרָה וְרָגָה quoted by Nordheimer as an additional example the second adjective may agree not with אֶרֶץ but with the preceding noun, בְּשָׂרִי *for thee longs my flesh, in a dry land, and weary.* Alex. *in loc.*

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural, וְנִמְחָרוּ הָעָם וַיַּעֲבֵרוּ *and the people hastened and passed over* Josh. 4:10, צֹאן אֲבֵדוֹת *lost sheep* Jer. 50:6, כָּלָם קְדֻשִׁים *all the congregation, all of them are holy* Num. 16:3.

a. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, וַתִּשָּׂא כָל־הַעֲדָה וַתִּתְּנוּ אֶת־קוֹלָם *and all the congregation lifted up and uttered their voice* Num. 14:1; וַיִּשְׁמְעוּ הָעָם וַיִּבְטְחוּ *and the people believed and they heard* Ex. 4:31.

b. The noun אֶרֶץ *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, 2 Sam. 15:23, Ps. 66:4. Names of nations borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17:11, Am. 1:11, or as a collective in the masculine plural, Hos. 8:2, Ob. ver. 6, 2 Sam. 10:17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10:11, Jer. 13:19, 49:17; so עַם *people* in the following examples, הַשָּׂאת עָמְךָ *thy people has done wrong* Ex. 5:16, הָעָם יוֹשֵׁבֶת *the people dwelling* Judg. 18:7. Different constructions may be united in the same passage, Jer. 48:15, Hos. 14:1.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular, בָּרָא אֱלֹהִים *God created* Gen. 1:1, בְּעָלֶי יוֹמָת *its owner shall be put to death* Ex. 21:29, אֶדְנִים קָשָׁה *a hard master* Isa. 19:4, תִּתְחַלֵּשׁ נַעֲמָרוֹכִי *thy youth is renewed* Ps. 103:5.

a. When the word אֱלֹהִים refers to false deities, the sense is plural and it is construed accordingly. אֵלֶּה אֱלֹהֶיךָ *these are thy gods* Ex. 32:4, 8, כֹּה־עָשׂוּ אֱלֹהִים *so may the gods do* 1 Kin. 19:2; but where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20:13, 35:7, Ex. 22:8, Josh. 24:19, 1 Sam. 17:26, 2 Sam. 7:23. The exceptional construction in these and similar passages may have arisen from the attention being directed to the Supreme Being in general, and to the fulness or variety of his manifestations without spe-

cific reference to the divine unity, and may, besides, involve an allusion to the personal distinction in the Godhead. See Alexander on Ps. 11:7 and 58:12.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular, *תַּעֲרֹג שָׂדֵה בְּהֵמֹת שָׂדֵה* *the beasts of the field pant for thee* Joel 1:20, *תַּשְׁטֹחַ סְפִיחָיָהּ* *its floods wash away* Job 14:19, *תִּבְלֹי אֲחֻזָּתָהּ* *pangs have taken her* Jer. 49:24, *וּבְנֵי חַיִּים* *wild beasts, their lair* Isa. 35:7.

a. In objects devoid of personality the individual is of small account, and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective, the proper form of which is the feminine singular. § 198, and words belonging to it may be dealt with accordingly. The same principle prevails in the construction of neuter plurals in Greek, τὰ ζῶα τρέχει.

5. Masculine verbs, adjectives, and pronouns are sometimes used when females are spoken of from a neglect to note the gender, if no stress is laid upon it, *וַיְהַלְלוּהָ* *and they* (queens and concubines) *praised her* Cant. 6:9; *וַיַּעַל יְהוָה אִתְּךָ* *the Lord deal kindly with you* (Ruth and Orpah) *as ye have dealt* Ruth 1:8; *וַיָּמָת* *my dead* (Sarah) Gen. 23:4; *אַתָּה שָׂדֵךְ* *thou art destroyed* Jer. 4:30; this last passage may, however, be rendered *thou, it is destroyed, what wilt thou do?*

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, *וְבֵרַכְתָּהּ בְּרִיךְ* *they that bless thee shall each be blessed* Num. 24:9; *וְהִחַלְתָּהּ* *they who profane it shall every one be put to death* Ex. 31:14; *וְצָדִיקִים יִקְחוּ מֵהֶם* *they take away the righteousness of the righteous from each of them* Isa. 5:23.

§ 276. 1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, *וַיָּצֵא מֵהֶם תוֹדָה וְקוֹל* *and from them shall proceed thanksgiving and a voice* Jer. 30:19, or it may be put in the plural, referring to them all, *וַיִּשְׁמְעוּ מִשָּׁהוּ* *and they heard*

and *Moses and Aaron did so* Ex. 7 : 20, or it may agree with the nearest word, *וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן* and *Miriam and Aaron spake* Num. 12 : 1 ; *לֹא יָדַעְתָּ אֲבֹתָ וְאֲבֹתֶיךָ* *thou and thy fathers have not known* Deut. 13 : 7.

2. If the predicate follows a compound subject it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate, *אֲנִי וְעַמִּי* *I with my maidens will fast* prop. and *my maidens* Est. 4 : 16, *עַבְדֵי דָוִד וְיֹאָב* *the servants of David and Joab came* 2 Sam. 3 : 22.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, *אַבְרָהָם וְשָׂרָה זָקְנִים* *Abraham and Sarah were old* Gen. 18 : 11 ; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, *אֲנִי וְיֹנָתָן בָּנִי* *I and Jonathan my son will be* 1 Sam. 14 : 40, *אַתָּה וְאַהֲרֹן וְדָבָרְכֶם* *thou and Aaron thy brother and ye shall speak* Num. 20 : 8.

§ 277. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations : it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred directly to it, *שָׂדֵמֶת חֶשְׁבֹן* *the fields of Heshbon languish* Isa. 16 : 8, *נִמְצָא דָם בְּנַפְשֵׁי* *is found the blood of the souls of the poor* Jer. 2 : 34.

a. The predicate agrees generally though not invariably with the second noun when the first is *כֹּל* or an abstract expressing a quality of that which follows, *וְיָהִי כָל־יְמֵי־שֵׁת* and *all the days of Seth were* Gen. 5 : 8, *וַתֵּצֵאנָּה כָל־הַנְּשִׂאִים* and *all the women went out* Ex. 15 : 20, *מִבְּחַר שָׂדָשִׁי* *the choice of his captains were drowned* ver. 4.

§ 278. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, *עֵינֵי לֵאָה רַחֲמָנִים* *the eyes of Leah were tender* Gen. 29 : 17.

§ 279. The abrupt changes of the person from the third

to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1:29, Ps. 81:17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנְנִי הֵדָּה *behold I (am he who) has laid* Isa. 28:16, הִנְנִי יוֹסֶה *behold I (am he who) will add* 29:14, 38:5.

REPETITION OF WORDS.

§ 280. The repetition of nouns may denote

1. Distribution, שָׁנָה שָׁנָה *year by year* Dent. 14:22, בֹּקֶר בֹּקֶר *in the morning, in the morning* i. e. *every morning* 2 Sam. 13:4, אִישׁ-אֶחָד אִישׁ-אֶחָד לְשֵׁבֶט *one man for each tribe* Josh. 3:12; so with numeral adjectives, § 252.4, שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7:2, and adverbs, מֵעַט מֵעַט *little by little* Ex. 23:30.

2. Plurality, דֹּר-דֹּר *generation and generation* i. e. *many generations* Dent. 32:7, צֵר לְצֵר קֵר לְקֵר קֵר לְצֵר *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28:10, 13, בְּאֵרֶה בְּאֵרֶה *pits on pits* Gen. 14:10; or with the implication of diversity, אֶבֶן וְאֶבֶן *a weight and a weight* i. e. *weights of two sorts* Dent. 25:13, לֵב וְלֵב *a double heart* Ps. 12:3.

3. Emphasis or intensity, צֶדֶק צֶדֶק *justice, justice* i. e. *nothing but justice* Dent. 16:20, עֲמֹק עֲמֹק *exceeding deep* Eccl. 7:24; so with adverbs, מְאֹד מְאֹד *mightily, mightily* Gen. 7:19, and even a conjunction, וְגַלְגַּל *because even* *because*.

a. Sometimes the second word is put in a different gender from the first, מְשָׁלָן וּמְשָׁלָה *all kinds of support* Isa. 3:1, comp. Jer. 48:19, or a different number, הֶחָמֹר הֶחָמֹרִים *a heap, two heaps* Judg. 15:16. טִהָּרָה וְטִהָּרָה *Eccl. 2:8*. Or a cognate word may be employed, שָׁמָּה וְשָׁמָּה *waste and desolate* Ezek. 6:14, שָׁפַח וְשָׁפַח *Lev. 23:3*.

b. Instances occur of triple repetition, קדוש קדוש קדוש *holy, holy, holy*, Isa. 6:3. אֶרֶץ אֶרֶץ אֶרֶץ *O earth, earth, earth*, Jer. 22:29, Jer. 7:4, Ezek. 21:32, Ex. 25:35.

§ 281. A separate pronoun may be added to a pronominal suffix for the sake of emphasis, מוֹתִי אֲנִי *my dying, mine* 2 Sam. 19:1, אַתָּה יוֹדוּךָ *thee, thee shall they praise* Gen. 49:8, or to a noun to which it refers, לְשֵׁת גְּבַרְהָא *to Seth, to him also* Gen. 4:26.

§ 282. In verbs the absolute infinitive is joined with the finite forms to add emphasis or intensity to the idea, הִמְלִיךְ תְּמַלִּיךְ *shalt thou actually reign over us?* Gen. 37:8, מוֹת תָּמוּת *thou shalt surely die* Gen. 2:17. This combination sometimes expresses continuance or repetition, particularly when two infinitives are connected together and both follow the finite verb, וַיֵּצֵא וַיֵּצֵא *and it went out going out and returning* i. e. *it kept going to and fro* Gen. 8:7, וַיֵּלְכוּ וַיֵּלְכוּ *they went on lowing as they went* 1 Sam. 6:12, וַיִּשְׁאֵל וַיִּשְׁאֵל *and I spake to you rising up early and speaking* Jer. 7:13.

a. The infinitive is mostly of the same species with the finite verb to which it is added, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. נִפְחָל וַיִּפְחָל *Ex. 19:13*. Piel וַיִּדְבֹּק וַיִּדְבֹּק *Josh. 24:10*, Pual וַיִּכָּרֶם וַיִּכָּרֶם *Gen. 37:33*, Hiphil וַיִּשְׁמַח וַיִּשְׁמַח *1 Sam. 23:22*, Hophal וַיִּמָּח וַיִּמָּח *Ex. 19:12*. Hithpael וַיִּתְּחַבֵּט וַיִּתְּחַבֵּט *Isa. 24:19*; or one derivative species with another of like signification, וַיִּשְׁאֵל וַיִּשְׁאֵל *Lev. 19:20*, וַיִּתְּחַבֵּט וַיִּתְּחַבֵּט *Ezek. 16:4*. Occasionally the infinitive is borrowed from a cognate verb, וַיִּשְׁאֵל וַיִּשְׁאֵל *Zeph. 1:2* (וַיִּשְׁאֵל and וַיִּשְׁאֵל), וַיִּשְׁאֵל וַיִּשְׁאֵל *Isa. 28:28* (וַיִּשְׁאֵל and וַיִּשְׁאֵל).

b. The construct infinitive is very rarely used in such combinations instead of the absolute, וַיִּתְּחַבֵּט וַיִּתְּחַבֵּט *Neh. 1:7*, וַיִּתְּחַבֵּט וַיִּתְּחַבֵּט *Ps. 50:21*; once it is added in a varied form to a preceding construct infinitive, וַיִּתְּחַבֵּט וַיִּתְּחַבֵּט *2 Sam. 6:20*. The finite verb is repeated, וַיִּשְׁאֵל וַיִּשְׁאֵל *2 Sam. 15:8* K'thibh. A verbal noun takes the place of the infinitive, וַיִּתְּחַבֵּט וַיִּתְּחַבֵּט *Hab. 3:9*.

c. When two verbs are connected together to express continuous action, a participle is sometimes substituted for the absolute infinitive in the case of one or both, וַיִּתְּחַבֵּט וַיִּתְּחַבֵּט *2 Sam. 15:30*, וַיִּתְּחַבֵּט וַיִּתְּחַבֵּט *Jer. 41:6*; an adjective may even take the place of the second, וַיִּתְּחַבֵּט וַיִּתְּחַבֵּט *Gen. 26:13*, וַיִּתְּחַבֵּט וַיִּתְּחַבֵּט *Judg. 4:24*; the finite verb is

omitted in מִרְדָּכַי הַלֵּךְ וְגִדּוּל Est. 9 : 4, the substantive verb takes its place, הָיָה הַלֵּוִי וְחֹסֶר Gen. 8 : 5, נִתְּחִי יְהוֹשָׁפָט הַלֵּךְ וְנָבֵל 2 Chron. 17 : 12. The second verb may also be put in one of the finite tenses, הָלַכְתָּ וְהָקַנִּי Josh. 6 : 13, הָלַךְ ... הַלֵּוִי וְנִתְּחִל 2 Sam. 16 : 13, and in fact other constructions, begun with a participle or infinitive, are not infrequently continued in the preterite or future, Job 12 : 21.

INTERROGATIVE SENTENCES.

§ 283. 1. A direct question is indicated by the interrogative particle הֲ, הֲתִלְכִּי *wilt thou go?* Gen. 24 : 58, הֲאֵלֵהִים אֵנִי *am I in the place of God?* Gen. 50 : 19 ; an indirect question by הֲ or אִם *if, to know* הֲיִשְׁכֶּם אֲהַבִּים *whether you love* Deut. 13 : 4, *inquire* אִם-אֶחְיֶה *whether I shall recover* prop. *if I shall* 2 Kin. 1 : 2.

a. The particle הֲ is in Job 4 : 2 separated from the proper interrogative clause.

2. In a disjunctive question the first member is commonly introduced by הֲ and the second by אִם or וְאִם, הֲתִלְכֶּה בְּנֶה, וְאִם אֵלֶּה *is this thy son's coat or not?* Gen. 37 : 32 ; הֲחֵפֶץ הֲיִשְׁתָּחֶוּת לַאלֹהִים הַזֶּה *is it any pleasure to the Almighty that thou art righteous or is it gain to him, etc.,* Job 22 : 3.

a. The second member is more rarely introduced by אוֹ *or, who knoweth* הֲיִהְיֶה אִלּוּ סָכָל *whether he shall be a wise man or a fool* Eccl. 2 : 19, or by הֲ repeated הֲהִיזָק הֲיִהְיֶה הָרָפָה *whether they be strong or weak* Num. 13 : 18, הֲנִקְרָשְׁנוּ קְרָאָתָם לָנוּ הֲלֹא *have ye called us to impoverish us or not?* Judg. 14 : 15. The construction of the second clause is interrupted and resumed again in Gen. 17 : 17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with אִם, אִם-בְּחַמְרֵי הַצִּיר *your perversion ! or is the potter to be reckoned as the clay?* Isa. 29 : 16, אִם-זֶה מֵאֵל אוֹ מֵאֲדֹנָי *or is this thing from my lord?* 1 Kin. 1 : 27.

§ 284. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated simply by the tone of voice in which it is uttered, בֹּאֲהָה *thy coming is peaceful?* 1 Sam. 16 : 4.

RELATIVE PRONOUN.

§ 285. 1. From simple we pass to compound sentences. These are made up of distinct clauses united for the most part by the relative pronoun or by conjunctions. As the relative invariably occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative **אֲשֶׁר** is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, **אֲשֶׁר שָׁלַח** *whom he has sent* 2 Kin. 19:4; *the ground אֲשֶׁר אָרַךְ* *which he has cursed* Gen. 5:29; *whose אֲשֶׁר זָרַע* *whose seed* Gen. 1:11; *houses of clay אֲשֶׁר בְּקִפְזָם* *whose foundation is in the dust* Job 4:19; *the place אֲשֶׁר גָּלִיו* *upon which* Ex. 3:5; *thou אֲשֶׁר בָּחַרְתִּיהָ* *whom I have chosen* Isa. 41:8.

a. When the relative is the object of a verb the suffix is frequently omitted, the sense being sufficiently plain without it, **אֲשֶׁר-בָּרָאתִי** *whom I have created* Gen. 6:7.

2. When the relative **אֲשֶׁר** is preceded by **אֵת** the sign of the definite object, or by a preposition, these pertain not to the relative but to its antecedent, which is in this case embraced with it as in the English compound relative *what = that which*, **וַיֹּצֵר אֵת-אֲשֶׁר עַל-בֵּיתוֹ** *and he commanded him who was over his house* Gen. 44:1; *to make thee understand אֵת אֲשֶׁר-יִקְרָה* *what shall befall* Dan. 10:14.

a. The only exception is **אֲשֶׁר עִם** *with whom* Gen. 31:32. Gesenius finds another in **בְּאֲשֶׁר** Isa. 47:12, but see Alexander *in loc.*

3. The relative is frequently omitted, not only as in English, when it is the object of its clause, **בְּשִׂטְחָהּ עָשׂוּ** *into the pit (which) they have made* Ps. 9:16, but also when it is the subject, *and he forsook God עָשָׂהוּ* (who) *made him* Deut. 32:15, and even when it would stand for the compound

relative and include its antecedent, בְּיַד־הַשֵּׁלַח *by the hand of* (him whom) *thou wilt send* Ex. 4 : 13, (so doth) שְׂאֵל חַטָּאת *the grave* (those who) *have sinned* Job 24 : 19.

§ 286. The demonstrative זֶה or זִי is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number, מְקוֹם זֶה הַסֵּדֶת *the place that thou hast founded* Ps. 104 : 8, מְצֻמוֹת זֵי הַחֲשָׁבִי *devices, which they have contrived* Ps. 10 : 2.

CONJUNCTIONS.

§ 287. The Hebrew sedulously avoids all involution of sentences. Consequently, instead of linking its clauses together into a complex whole by conjunctions of various power expressing their precise relation of dependence and subordination, it prefers, where this is possible, to connect them by means of the simple conjunction וְ *and*, leaving the exact nature of the connection intended to be inferred from the meanings of the clauses themselves.

1. The conjunction וְ may accordingly be employed not only where we would use *and*, but before an adversative clause, *of every tree thou mayest eat וְיִמְצֵץ but of the tree of the knowledge, etc.*, Gen. 2 : 16, 17, or one expressing a reason, *give us help from trouble וְשֹׁא for vain is the help of man* Ps. 60 : 13, an inference, *I have no pleasure in the death of him that dieth וְהַשִּׁיבִי wherefore turn* Ezek. 18 : 32, design, *do this and live i. e. in order that you may live, וְחַיִּי* Gen. 42 : 18, a comparison, *man is born unto trouble וְכַיִּי רֶשֶׁת and* (i. e. as) *the sparks fly upward* Job 5 : 7, or a co-existing act or condition, *Noah was six hundred years old וְהַמַּבּוּל and* (i. e. when) *the flood was upon the earth* Gen. 7 : 6.

2. It serves to introduce the apodosis or second member

of a conditional sentence, *if God will be with me and keep me* וְהָיָה יְהוָה *then shall Jehovah be my God* Gen. 28:20, 21.

3. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, בַּיּוֹם וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו *on the third day Abraham lifted up his eyes* Gen. 22:4 ; וְתָם הָרָפִידָה *thy hope, (is it not) the integrity of thy ways?* Job 4:6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15:34, *thy father's servant* גַּאֲלִי *I have been so hitherto, but now* גַּאֲלִי *I will be thy servant.*

a. For the meanings and usage of other conjunctions see the lexicon.

GRAMMATICAL ANALYSIS.

GENESIS, CHAPTER I.

VERSE 1.

בְּרֵאשִׁית composed of the inseparable preposition ב, §231. 1, with Daghesh-lene, §21. 1, and the feminine derivative noun רֵאשִׁית, §198. *a.* (4), without the article, §248, comp. *ἐν ἀρχῇ* John 1 : 1, Ger. *anfangs*, Eng. *at first*; position of the accent, §32. 1.

יָאָר, verb, §162. 2, the preterite denoting past time absolutely, §262. 1, lack of formal agreement with its subject, §275. 3, order of words, §270. *a.*, position of accent, §32. 2.

אֱלֹהִים a monosyllabic noun of class I., §183, plural, §199, of majesty, §201. 2, without the article, §246. 1.

סֵף sign of the definite object, §270.

הַשָּׁמַיִם the article, §229. 1, §245. 4, and noun of the second form of class I., §185. 2. *a.*, only used in the plural, §201. 1, §203. 5. *c.*

וְהָאָרֶץ the conjunction ו, §234, and אֶרֶץ.

: הָאָרֶץ the article, §229. 3, and Segholate noun of class I., §183; Seghol changed to Kamets by, §229. 4. *b.*, or §65 (1).

This verse is divided by the accents into two clauses, §36. 1; Athnahh is preceded by Munahh and Tiphhha, §38. 2; Silluk by Merka and Tiphhha, and Tiphhha again by Merka, §38. 1.

VERSE 2.

הַיָּהוָה, הָיָה verb הָיָה, §169. 1, with Methegh, §45. 2, Kamets distinguished from Kamets-Ihathuph, §19. 2.

בְּהִי Segholate nouns of class I. from בָּה roots, §184. 6, abstracts used instead of adjectives, §254. 6. *a*, assonance or paronomasia. Double accent, §30. 1.

מַלְאֲכָי Makkeph, §43, מַלְאֲכָי noun of class I., form 2, §185. 2. *d*, only used in the plural, §201. 1, §209. 1; here in the construct state, §214. 2, §216. 1, with its possessive sense, §254. 1.

פְּנֵי הַיָּם noun of class III from פָּנָה root §190. 6, article omitted as if from a proper noun, §246. 1, or by a kind of poetic brevity, §247, *the face of ocean*.

מְרַחֵם Piel participle of the Ayin Guttural verb רָחַם, §116. 4, §121. 1, feminine, §205, as the predicate without the article, §259. 2, although its subject is definite, §246. 3; the participle expresses continuous action, §266. 1, belonging to the period before spoken of, §266. 3.

הַיָּמִים noun used only in the plural, §201. 1, §203. 5. *c*; vowel changed by the pause accent, §65. 1.

This verse consists of two clauses, §36. 1; the clause of Athnahh is subdivided by Zakeph Katon and R'bhia, §36. 2; Zakeph Katon is preceded by Pashta, and Pashta by Merka, §38. 4, Athnahh by Munahh and Tiphliha, §38. 2. The clause of Silluk is subdivided by Zakeph Katon; this is preceded by Munahh, §38. 4, and Silluk by Merka and Tiphliha, §38. 1.

VERSE 3.

יִצְמַח Kal future of Pe Aleph verb צָמַח, §110. 3, with Vav Conversive, §99. 1, §265, which removes the accent to the penult and changes the vowel of the ultimate, §99. 3. *a*, §111. 2. *a*.

יִהְיֶה apocopated future of הָיָה verb לָּה־, § 171. 1, § 177. 1, with a jussive sense, § 264.

וַיִּהְיֶה future with Vav Conversive ; Daghesh-forte omitted, § 99. 3, Methegh, § 45. 2.

VERSE 4.

וַיִּקְרָא Kal future of קָרָא verb לָּה־ with Vav Conversive, § 171. 1, § 172. 4.

טוֹב the predicate adjective without the article, § 259. 2.

וַיִּבְרָא Hiphil future of בָּרָא with Vav Conversive, § 99. 3.

וַיִּבֶן Vav Conjunctive, § 234, with the preposition בֵּין, § 237. 1.

VERSE 5.

וַיִּקְרָא from the קָרָא verb לָּה־, § 162. 2.

אֶל־הֵימָּן P'sik, § 38. 1. *a*.

לְאוֹד preposition ל with the vowel of the article, § 231. 5.

יָם noun, whose plural is יָמִים, § 207. 1. *f*.

קָרָא the preterite, used rather than the future with Vav Conversive, because the verb does not begin the clause, § 265, the accent removed to the penult, § 35. 1.

לִבְרָא paragogic הָ, § 61. 6, § 219. 2, with the noun לִבְרָא, a Segholate of class I. from an עִי root, § 184. *b*, having a pause accent, § 65. 1.

אַרְבָּע numeral, § 223. 1, agreement and position, § 250. 1.

VERSE 6.

רָקִיעַ noun of class I. form 2, § 185. 1.

בְּתוֹךְ preposition ב, § 231. 1, with the construct of תוֹךְ, § 216. 1. *d*, in a partitive sense, § 254. 2.

מְבַלֵּל Hiphil participle of בָּלַל, § 84. 5, denoting continuous action, § 266. 1, and referred by the tense of the accompanying substantive verb to the future, § 266. 3. *a*.

VERSE 7.

וַיִּקְשֶׁה שׁ guttural and לִי verb קָשָׂה with Vav Conversive, § 109. 3, § 171. 1, § 172. 4.

מִתַּחַת composed of the prepositions מִן and תַּחַת, § 237. 2 (1).

מִיָּד composed of the prepositions מִן and יָד.

VERSE 8.

שָׁמַיִם with pause accent, § 65 (1).

בָּקָר, זָרָב, class I. Segholates, § 183.

שֵׁנִי ordinal number, § 227. 1, agreement with noun and position, § 252. 1.

VERSE 9.

יִקְרֶה Niphal future of קָרָה verb לָהּ, § 169. 1, with an imperative sense, § 263. 1.

מִקְדָּשׁ noun of class III. from an מָד root, § 190. *b*.

יִקְרָא Niphal future of קָרָא, § 109. 4, § 168.

VERSE 10.

וּלְמִקְדָּשָׁה conjunction וּ, § 234, preposition ל, § 231. 1, and noun of class III. from מָד root, § 190. *b*, in the construct state, § 215. 2, followed by the material of which it consists, § 254. 4.

רַמִּים plural, § 207. 2, of רָם, a noun of class I. from an רָם root, § 186. 2. *c*.

VERSE 11.

אֶשׂא apocopated Hiphil future of אָשָׂא, § 97. 2, § 264, governing its cognate noun אֶשָּׂא, § 271. 3. Methegh by § 45. 2.

מְזַרְעֵה the participle expresses what is constant and habitual, § 266. 1.

עַץ collective noun, § 201. 1, probably abridged from a לָהּ root, class I. form 2, § 185. 2. *d*, in the construct, § 215. 1, with the following word, which denotes its quality, § 254. 6.

פָּרִי noun from לָהּ root class I. form 1, § 184. *b*.

אֶשָּׂה Kal participle of לָהּ verb, § 168; the accent is not Y'thibh but Mahpakh, as is shown by its standing before Pashta in the subdivision of Zakeph Katon, § 30. 2, § 38. 4, shifted to the penult by, § 35. 1, followed by Daghesht-forte conjunctive in the first letter of the next word, § 24. *a*.

לְמִינֵהוּ preposition ל, § 231. 1, noun מִין from an עִי root class I, § 186. 2. *b*, and pronominal suffix, § 220. 1.

אֲשֶׁר זָרַע-בּוֹ oblique case of the relative pronoun, § 74, § 285. 1; the preposition ב with a pronominal suffix, § 233.

VERSE 12.

וַתִּזְעַד Hiphil future of פָּי and לָא verb, § 144. 1, § 162, with Vav Conversive, the accent remaining on the ultimate, § 147. 5, § 166. 4.

לְמִינָהּ suffix of third person, § 220. 1. *b*, singular in distributive sense referring to the preceding collective, § 275. 6.

VERSE 13.

שְׁלִישִׁי ordinal number, § 227. 1, § 252. 1.

VERSE 14.

יהי lack of agreement with subject, § 275. 1.

מֵאוֹרֹת masculine noun in the plural, § 200. *c*, class III. from an עוֹ root, § 190. *b*.

לְהַבְדִּיל the construct form of the infinitive used with prepositions, § 267. *b*.

וְהָיָה preterite with Vav Conversive, § 100. 1, § 265, in the plural because following the noun, § 275. 1. *b*.

VERSE 15.

לְהַאֲרִי Hiphil infinitive construct of עוֹ verb, § 153. 1.

VERSE 16.

שְׁנֵי cardinal number, § 223. 1, joined with noun, § 250. 2 (2), without the article, § 251. 4.

הַגְּדֹלִים qualifying adjective with the article after the noun, § 249. 1.

הַקָּטָן . . . הַגְּדֹל class I. form 2, § 185. 1, emphatic use of the positive degree, § 260. 2 (2).

מִמִּשְׁלַח noun of class III., § 190, in the construct state, § 214. 1. *b*, the following noun denoting the object, § 254. 9.

הַקְּדוֹבִים noun of class II. from an עֵד root, § 187. 1. *c*.

VERSE 17.

וַיָּבֹא from פָּא verb יָבֹא, § 129. 1.

אֲתָם sign of the definite object with a pronominal suffix, § 238. 2.

VERSE 18.

וְלִמְשֹׁל . . . וְלִהְבְּדִיל construct infinitive with the preposition, § 267. *b*; Methegh with ו, § 45. 2. *a*.

VERSE 20.

יִעֲשֶׂה Piel future of עָשָׂ verb, § 154. 2.

VERSE 21.

הַתִּינִיךְ plural of תִּינִיךְ, § 199; the Hhirik of the ultimate is long, § 19. 1.

הָרִמְשָׁה Kal feminine participle, § 205, with the article, § 249. 1.

אֲשֶׁר the object of the verb שָׁרַצְתִּי though without the appropriate pronominal suffix, § 285. 1. *a*.

לְמִינֵהֶם plural noun with plural suffix, § 220. 2. *b*.

VERSE 22.

וַיְבָרֶךְ Piel future of בָּרַךְ Guttural verb, § 116. 4, § 121. 1, with Vav conversive, § 99. 3. *a*, no Daghes-lene in ב since the preceding Sh'va is vocal, § 25.

לֵאמֹר the preposition with Tsere, § 231. 3. *a*, so as to say i. e. *in saying*.

רָבִי, פָּרָה, רָבָה Kal imperatives of רָבָה, § 169. 1.

יִרְבֶּה Kal apocopated future, § 171. 1, Hhirik short though accented, § 19. 1.

VERSE 24.

וַחֲתִיתֹּהֶן construct of חָתָה, § 214. 1, with וי paragogic, § 218. Methegh, § 45. 2, Daghes-forte omitted, § 25.

VERSE 26.

יַעֲשֶׂה Kal future of עָשָׂה, § 109. 1, § 168, in the plural number, § 275. 3. *a*.

בְּצִלְמִנִּי preposition, § 231. 1, Segholate noun, class I., § 183, and pronominal suffix, § 221. 5.

וַיִּרְדּוּ from רָדָה, § 169. 1.

בְּרֵגֶל preposition, § 231. 2, construct of the collective noun רֵגֶל, § 198, § 214. 1, § 216. 1; no Daghesh-lene in ג, § 22. *a* (5).

VERSE 27.

וַיִּקְבְּהוּ זָכָר predicates, § 273. 4, and consequently indefinite.

אֲתָם pronoun, referring to both genders put in the masculine, § 276. 3.

VERSE 28.

וְכַבֵּשׁ conjunction ו, § 234, imperative Kal of כָּבַשׁ, § 84. 4, and pronominal suffix, § 101. Kibbuts is long, § 19. 1.

VERSE 29.

נִהְיָ from נָהַן, § 130. 1, preterite in the sense of the present, § 262. 1. *b*.

יִהְיֶה singular, referring formally to the nearest collective subject, § 276. 1, or taken distributively, § 275. 6.

VERSE 30.

אֶת־כָּל־יָרֵךְ, אֶת before כָּל without the article, § 270. *c*.

VERSE 31.

מֵאֵד position of adverb, § 274. 1.

יּוֹם הַשְּׁשִׁי article omitted before the noun, § 249. 1. *c*.

INDEX I.

SUBJECTS TREATED FULLY OR INCIDENTALLY.

The numbers in this and the following Indexes refer to the Sections of the Grammar.

- Abbreviations 9. 1.
 Absolute infinitive. *See* Infinitive absolute.
 Abstract nouns, feminine 198, plural 201.
 1. *a*, *c*.
 Accents 28, use in cantillation 28. *b*, forms and classes 29, meaning of names 29. *b*, like forms distinguished 30, position of 32-35, aid in distinguishing words 34, change of position 35, effect of Vav conversive 33. 4, 99. 3, 100. 2, in place of Methegh 39. 3. *b*, 45. 5, give stability to vowels 60. 1. *a*, vowel changes produced by 64.
 Accents, consecution of in prose 36-39, poetic 31, consecution of 40-42.
 Accents pause 37. 2. *a*, position of 35. 2.
 Accentuation double 39. 4. *a*, 42. *a*.
 Addition of letters 50. 3.
 Adjectives in place of participles of nenter verbs 90, 185. 1. *a*, formation of 185. 2, expressing permanent or variable qualities 185. 2. *a*, intensity 187. 1, 189, defects 187. 1. *b*, diminutives of color 188, declension of 217, qualifying nouns 249. 1, qualifying nouns in the construct 256, predicate 259. 2, comparison of 260, emphatic use with verbs 282. *c*.
 Adjectives numeral 223-227, 250-252.
 Adverbial idea expressed by a verb 269. *a*.
 Adverbial expressions 274.
 Adverbs 235, with suffixes 236, as the subject 242. *c*, numeral 252. 4, position of 274.
 Affixes 33.
 Agreement neglected 275-279.
 Aleph, sound of 3. 4, used as a vowel-letter 11. 1, in a few verbal forms 120. 2, 122. 2, 156. 3, once in 3 f. s. suffix 220. 2. *b*, otiant 16. 1, with Mappik 26, with Daghesht forte (?) 121. 1, substituted for
 He in Chaldee 51. 3, in Niphal infinitive 91. *b*, in Hiphil 94. *a*, *b*, in Hithpael 96. *a*, in feminine ending of verbs 86. *b*, and nouns 196. *d*, for Vav in fem. plur. of nouns 199, prosthesis of 53. 1. *a*, 183. *c*, omitted 53. 2, 3, 57. 2 (2) *a*, 111. 2. *b*, *c*, 151. 2, 164. 2, quiescent 57. 2, after prefixed prepositions 231. 3. *a*, *b*, after Vav Conjunctive 234. *c*, prefers diphthongal vowels 60. 1. *a*, 110. 3, 111. 2, previous vowel rarely short if Daghesht forte omitted 60. 4. *a*, 121. 1, 229. 3, added to 3 pl. preterite 86 *b*, prefixed in the formation of nouns 189.
 Alphabet 2, order of 6, Lepsius' theory 6. *a*.
 Animals, names of 197. *c*.
 Apocopated future 97. 2, 264, not in passive species 97. 2. *b*, in Ayin Guttural verbs 119. 1, Lamedh Guttural 126. 1, Ayin Vav and Ayin Yodh 153. 5, 157. 3, 158. 2, 160. 3, Lamedh He 171. 1, 172. 4, 173. 3, 174. 4, 175. 3, 176. 3.
 Apocopated imperative 98. 2, 171. 1.
 Apposition of nouns 253.
 Arabic letters 3. 1. *a*, currently read without vowels 10. *a*, syllables 18. 2. *c*, Teshdid 23. 3. *b*, accent 33. 4. *a*, Elif prosthetic 53. 1. *a*, conjugations 83. *c* (1), comparative or superlative 189. *a*, nouns of unity 198. *b*, plural ending 199. *c*, dual 202, article 229. 1. *a*, conjunction with the accusative 271. 4. *b*.
 Article definite 229, use of 245, with verbs, etc. 245. 5. *b*, with proper nouns 246. 1. *a*, before nouns with suffixes 246. 2. *a*, before nouns in the construct 246. 3. *a*, when omitted 247, 249. 1. *b*, *c*, 249. 2. *b*, *c*.
 Article indefinite 229. 1. *b*, 248. *a*.
 Aspirates 3. 1, 7. 2, receive Daghesht lene 21, their original sound 21. *b*, affected

- by concurrence of consonants or doubling 54. 1.
- Athnahh divides verse 36. 1, train of 38. 2.
- Augment, Greek and Sanskrit 99. 1. *a*.
- Ayin, sound of 3. 4, Chaldee substitutes for Tsadhe 51. 3, elided 53. 3. *a*, 128, previous vowel sometimes short when Daghesht omitted 60. 4. *a*.
- Ayin doubled verbs, origin of term 76. 3, their peculiarities 133-137, paradigm 138, remarks 139-142.
- Ayin Guttural verbs 116, paradigm 117, remarks 118-122.
- Ayin Vav and Ayin Yodh verbs, origin of term 76. 3, their peculiarities 152-154, paradigm 155, remarks 156-161.
- Bilateral roots 68. *b*.
- Bohemian accent 33. 4. *a*.
- Cardinal numbers 223-266, with dual ending 223. 1. *a*, position and agreement 250, 251, with suffixes 250. 2 (2) *a*, 251. 4. *a*, with the article 251. 4.
- Chaldee syllables 18. 2. *c*, words modified from Hebrew 51. 3, dual 202.
- Changes of person 279.
- Cities names of, feminine 197. *d*.
- Collectives with feminine ending 198, construed with the plural 275. 2.
- Commutation of letters 50. 1, Aleph for He 86. *b*, 91. *b*, 94. *a*, 96. *a*, 196. *d*, He for Aleph 189. *b*, Aleph for Yodh 56. 4, or Vav 56. 4. *a*, 199, Vav for Aleph 57. 2 (2) *a*, 111. 2. *b*, *d*, Yodh for Vav 56. 2, Teth for Tav 54. 4, 82. 5.
- Comparison, how expressed 260.
- Compound numbers 224, 225. 2, with nouns 251. 3, with the article 251. 4. *a*.
- Compound predicate 275. 1. *b*, 275. 2. *a*.
- Compound sentences 285. 1.
- Compound species 83. *c* (2).
- Compound subject 244. 1, 276.
- Conjugations 76. 1.
- Conjunctions 239, 287.
- Consecution of accents in prose 36-39, in poetry, 40-42.
- Consonant changes, 53-56.
- Consonants changed to vowels 57, vowel changes occasioned by contiguous consonants 60, by concurrent consonants, 61.
- Construct infinitive. *See* Infinitive construct.
- Construct state of nouns 212-216, relations denoted by 254, resolved by preposition Lamedh 257.
- Constructio praeagnans 272. 3.
- Contraction of two similar letters 61. 3, 134. 1.
- Contracted verbs 107.
- Copula 258. 2. 3.
- Countries names of, feminine 197. *d*.
- Daghesht meaning of word 21. 2. *a*.
- Daghesht-forte 23, distinguished from Daghesht-lene 23. 2, from Shurek 23. 3, different kinds of 24, conjunctive, instances of 24. *a*, 75. 1, separative 24. *b*, 190. 2. *a*, 221. 5. *a*, 230. 2. *a*, emphasis 24. *c*, 86. *a*, 149. 1, omission of 25, resolved by the insertion of a liquid 54. 3, 221. 6. *b*, or Yodh 141. 1, or by prolonging the previous vowel, 59. *a*, never in gutturals 60. 4, 108, rarely in Resh 23. 1, 60. 4. *a*, omitted from Hithpacl 96. *a*, in suffixes of verbs 104. *a*, 105. *b*.
- Daghesht lene 21, 22, omitted from Kal imperative 89 (f. s. and m. pl.), from guttural forms 109. 3. *a*, from construct plural of nouns 216. 2. *a*, after prefixes 101. 2. *b*.
- Daleth assimilated to the feminine ending Tav 54. 2, 148. 2, 205. *b*.
- Day of the month 252. 2. *b*.
- Declension of nouns, adjectives and particles 217.
- Demonstrative pronouns 73, qualifying nouns 249. 2, qualifying nouns in the construct 256, predicate 259. 2, used for relative 286.
- Dental letters 7. 1.
- Dialects, effect upon words 51. 3.
- Diphthongal vowels 15.
- Distributive numbers 252. 4.
- Distributive sense expressed by repetition 252. 4, 280. 1.
- Division erroneous, of words 43. *b*.
- Divisions of Grammar 1.
- Dual, ending of 202, signification of 203, superadded to the plural 203. 5. *b*, nouns with suffixes 221. 4, joined with the plural 278.
- Emphasis expressed by repetition 280-282.
- English accent 33. 4. *a*.
- Excess, how denoted 260. 2 (2) *b*.
- Feminine endings 196, how related 55. 2. *c*, 196. *b*, compared with Indo-European endings 196. *c*, used to form abstracts, collectives, official designations 198, and nouns of unity 198. *b*, appended to infinitive. *See* Infinitive construct.
- Feminine nouns without fem. ending in the singular 197. *a*, with masc. ending in plural 200. *b*, with two plural forms 200. *c*, with suffixes 221. 2.
- Feminine sign of, duplicated 88 (3 f.), 167. 3, 169. 1. *a* (?), neglected 88 (2 f. s, 3 f. pl.), 197. *a*.
- Final forms of letters 4, in middle of words 4. *a*.
- Flexibility various, of different languages 69. *b*.
- Formative syllables differ from prefixes and suffixes 33, 69. *c*, 101. 2. *b*, 123. 4.
- Fractional numbers 227. 3, 252. 3.

Future, formation of 84. 3, its personal endings and prefixes 85. 1. *a* (2) with suffixes 105, uses of 263, shortened form. *See* Apocopated future.
 Galilean pronunciation 51. 4. *a*.
 Grammar, function and divisions of 1.
 Grammatical subject 244. 2.
 Grave suffixes 72, 221. 1.
 Greek alphabet 5. *a*, 6. *b*, 7. 2. *a*, accent 33. 4. *a*, augment 99. 1. *a*, feminine and neuter 196. *e*, numerals 223. 2. *a*, construction of neuter plurals 275. 4. *a*.
 Guttural letters 7. 1, their peculiarities 60, 108, attract or preserve vowels 60. 3. *c*.
 Guttural verbs 107.
 He and Hheth 3. 3.
 He as a vowel letter 11. 1, 57. 2 (2) *b*, with Mappik 26, prosthesis of 53. 1. *a*, rejection of 53. 2, 3, 85. 2. *a* (1), 95. *b*, 211. *a*, 229. 5, 231. 5, preceding vowel often short when Daghesb omitted 60. 4. *a*, 121. 1, 229. 3, added to 2 m. s. and 2 f. pl. preterite 86. *b*, to 2 m. s. suffix 104. *b*, 220. 1. *b*, to 2 f. s. suffix 220. 2. *c*, to 2 and 3 f. pl. suffix 104. *g*, 220. 1. *b*, 220. 2. *c*, for 3. m. s. suffix 104. *d*, 220. 1. *b*, omitted from f. pl. future 88 and imperative 89, omitted after prefixes 85. 2. *a* (1), 91. *b*, 94. *b*, 95. *b*, 113. 2, 229. 5, retained in exceptional cases 95. *e*, 142. 3, 150. 2, 231. 5. *a*, for Aleph 165. 1, prefixed in the formation of nouns 189. *b*.
 He directive 219. 1.
 He interrogative 230.
 He paragogic, effect on accent 33. 1, with Methegh 33. 1. *a*, examples of 61. 6. *a*, 219. 2, distinguished from feminine ending 196. *c*, added to preterite 93. *c*, to future. *See* Paragogic future.
 Hhateph Seghol in 1 Sing. future Piel 92. *e*.
 Hheth, preceding vowel mostly short, when Daghesb omitted 60. 4. *a*, 121. 1, 229. 3.
 Hhirik, quantity of 14, 19. 1, between concurring consonants 61. 1, 85. 2. *a*, 216. 2, 231. 2, 234, in Segholates 61. 2, 184. *b*, never in the ultimate of Kal active participles 90, in 1 sing. Niphal future 91. *c*, 149. 2, in Piel before suffixes 104. *h*, in penult of Piel infinitive 92. *d*, in Hiphil infinitive 94. *b*, rejected from Hiphil future 94. *c*, and participle 94. *e*, in the inflected preterite of Kal, Hiphil 119. 2, and Hithpael 96. *b*, retained in Hiphil before suffixes 104. *h*, in the ultimate of nouns 207. 1. *c*, 209. 2.
 Hholem, stability of 60. 1. *a* (4), in inflected verbs Ayin doubled 61. 3, 136. 2, 141. 2, and Ayin Vav and Ayin Yodh 153. 4, 159. 1, 160. 2, shortened to Kamets Hhatuph in Kal infinitive

construct 87, future 88, and imperative 89, once retained in Kal future before Makkeph 88, in intensive species 92. *b*, rejected from Kal future before suffixes 105. *d*, in the ultimate of nouns 207. 1. *c*, *d*, 207. 2. *c*, 215. 1. *c*, 209. 2, in the penult 210. *d*, 216. 1. *c*.
 Hiphil, signification of 79, relation to Piel 80. 2. *a* (1), formation of 82. 4, origin of prefixed He 82. 5. *b* (2), nouns derived from 187. 2. *a*, 189.
 Hithpael, signification of 80, relation to Niphal 80. 2. *a* (2), formation of 82. 5, origin of prefixed syllable 82. 5. *b* (1), verbs having two forms of 122. 2. 141.
 Hophal, signification of 79. 3, formation of 82. 4, origin of prefixed He 82. 5. *b* (2), no imperative 84, except in two instances 95. *d*, in Ayin doubled verbs 140. 6, in Pe Yodh verbs 150. 5, in Ayin Vav verbs 160. 5, in Lamedh Aleph verbs 167. 2, in Lamedh He verbs 175. 5.
 Imperative, formation of 84. 4, its personal endings 85. 1. *a* (3), Kal with suffixes 101. 3, 106. *b*, paragogic 98. 1, 111. 3. *a*, 125. 1, 132. 1, 148. 3, 157. 2, apocopated 98. 2, 171. 2, twice in Hophal 95. *d*.
 Imperfect verbs classified 107.
 Impersonal subject 243. 3, construction of passive and neuter verbs 271. 4. *a*, 275. 1. *c*.
 Inanimate objects, names of 198. *c*, in plural 203. 5. *a*, plural with feminine singular 275. 4.
 Indefinite subject 243. 2, article 229. 1. *b*, 248. *a*.
 Indo-European roots 69. *a*, pronouns 71. *b*, feminine and neuter 196. *c*, dual 202. *a*, numerals 223. 2. *a*, conception of time 261.
 Infinitive, a verbal noun 267, as the subject 242. *b*, 267. *a*, does not admit the article 245. 5. *b*, with prepositions 242. *b*, 267. *b*, governed by verbs or nouns 267. *b*, *c*, construction changed to preterite or future 282. *c*.
 Infinitive absolute, formation of 84. 1, with feminine ending 160. 4, for preterite or future 268. 1, for imperative 268. 2, emphatic use of 282.
 Infinitive construct, formation of 84. 2, in Kal usually without Vav 87, with feminine ending in perfect verbs 87, in Pe Guttural 111. 3. *a*, in Ayin Guttural 119. 3, in Lamedh Guttural 125. 2, in Pe Nun 131. 4, in Ayin doubled 139. 2, in Pe Yodh 148, in Piel 92. *d*, in Hophal 150. 5, in Hiphil 128, in Lamedh Aleph verbs 166. 2, in Lamedh He 168, with suffixes 101. 3, 106. *a*, following

- noun or suffix denote subject or object 102. 3, 254. 9. *b*, emphatic use of 282. *b*.
- Inseparable prepositions 231-233.
- Intensity expressed by repetition 280. 3, 282.
- Interjections 240.
- Interrogative and indefinite pronouns 75, trace of neuter in 196. *a*.
- Interrogative sentences 283, 284.
- Intransitive verbs construed transitively 271.
- Irrational objects, plural, with feminine singular 275. 4.
- Jews modern, use Rabbinical letter 2, their pronunciation of Ayin 3. 4, use abbreviations 9. 1.
- Kal, meaning of term 76. 2, formation in perfect verbs 82. 1, remarks upon 86-90.
- Kamets and Kamets-Hhatuph distinguished 19. 2.
- Kamets in the ultimate of nouns 207. 1. *b*, 207. 2. *b*, 215. 1, in the penult 210, 216. 1.
- Kamets-Hhatuph in Kal infin. constr. before Makkeph 87, before suffixes 106, in future 88, in imperative 89, 106, in passive species 82. 5. *b* (3), 93. *a*, 95. *a*.
- Kaph and Koph 3. 2.
- Kaph initial rejected 53. 2. *a*, assimilation of 54. 2. *a*.
- Karne Phara 38. 10.
- Kibbutz, quantity of 19. 1, in passive species 82. 5. *b* (3), 93. *a*, 95. *a*, in Hithpael 96. *a*.
- K'ri and K'thibh 46-48, number of 46. *a*.
- Kushoi 21. 2. *a*.
- Labial letters 7. 1.
- Lamedh initial rejected 53. 2. *a*, 132. 2, medial rejected 53. 3. *b*, 88 (1 c.), assimilated to following consonant 54. 2, 132. 2, appended in formation of nouns 193. 2. *c*.
- Lamedh Aleph verbs 162, paradigm 163, remarks 164-167.
- Lamedh Guttural verbs 123, paradigm 124, remarks 125-128.
- Lamedh He verbs, origin of term 76. 3, their peculiarities 168, 169, paradigm 170, shortened future and imperative 171, remarks 172-177.
- Latin alphabet 6. *b*, 7. 2. *a*, accent 33. 4. *a*, feminine and neuter 196. 2, numerals 223. 2. *a*.
- Lazian accent 33. 4. *a*.
- Letters, sounds of 3, double forms of 4, of unusual size or position 4. *a*, names of 5, order of 6, classification of 7, numerical use of 9. 2, commutation of 50. 1, transposition of 50. 2, addition of 50. 3.
- Letish accent 33. 4. *a*.
- Light suffixes 72, 221. 2-4.
- Linguals 7. 1, substituted for sibilants in Chaldee 51. 3.
- Liquids 7. 2.
- Logical subject, 244. 2.
- Makkeph 43.
- Manner 274. 2. *e*.
- Mappik 26, omitted from 3 f. s. suffix 104. *e*, 220. 1. *b*.
- Masculine for feminine, suffixes 104 *g*, 220. 1. *b*, future 88 (3 f. pl.), 105. *e*, predicate and pronouns 275. 1. *a*, 275. 5.
- Masculine nouns with suffixes 221. 3, with fem. ending in plural 200. *a*, with two endings in plural 200. *c*.
- Matres lectionis 11. 1.
- Measure 274. 2. *c*.
- Medial letters for finals 4. *a*.
- Medium strength, letters of 7. 2.
- Mem dropped from Pual participle 53. 2. *a*, 93. *e*, final rejected 55. 2, 214. 2, appended to 3 m. pl. future (?) 88, prefixed in formation of nouns 193. 2. *c*, omitted from plural ending (?) 199. *b*.
- Methegh 44, 45, aid in distinguishing doubtful vowels 19, 45. 2. *a*, with He paragoric 33. 1. *a*, in place of an accent shifted in position 35. 1, or removed by Makkeph 43, 44. *a*, 64. 1. *a*, after He interrogative 230. 2. *a*, its place supplied by an accent 39. 3. *b*, 45. 5.
- Modern Hebrew read without vowel points 10. *a*.
- Monosyllabic nouns 183.
- Mountains, names of, masculine 197. *d*.
- Multiliteral nouns 195.
- Mutes 7. 2, a p-mute missing (?) 7. 2. *a*.
- Names of letters 5, their antiquity 5. *a*, their origin and signification 5. *b*.
- Nations, names of 197. *d*, 275. 2. *b*.
- Neuter gender, trace of 196. *a*.
- Neuter verbs rarely have participles 90, with suffixes 102. 2.
- Niphal, signification of 77, relation to Hithpael 80. 2. *a* (2), its formation 82. 2, origin of the prefixed Nun 82. 5. *b* (1), participle from a noun 91. *e*, from an adverb 80. 2. *b*, nouns derived from 187. 2. *a*.
- Nouns, formation of 181, Class I 182-186, Class II 187, 188, Class III 189-192, Class IV 193, 194, multiliterals 195, from imperfect roots 184. *b*, 185. 2. *d*, 186. 2. *c*, 187. 1. *d*, *e*, 187. 2. *b*, *c*, 190. *b*, plural from quiescent roots 207. 1. *f*, 208. 3. *c*, with suffixes 221. 5. *a*.
- Nouns, gender and number of 196-211, construct state of 212-216, declension of 217, with suffixes 220, 221, paradigm 222.
- Nouns, feminine, without fem. ending 197. *a*, with masc. ending in plural 200. *b*, masculine with fem. ending in plural

200. *a*, with either ending 200. *c*, of doubtful gender 197. *b*, 200. *c*, having but one number 201. 1, definite without the article 246, used for adjectives 254. 6. *a*, in construct before adjectives 250. 1. *a*, 254. 6. *b*, in construct before prepositions 255. 1, in construct before a clause 255. 2, placed absolutely 271. 4. *b*, 274. 2, repetition of 280.
- Nouns, primitive 181. *a*, derivative 181. *b*, of unity 198 *b*.
- Number, relations of 274. 2. *d*.
- Numeral adjectives 223-227, 250-252, adverbs 252. 4.
- Numerical use of letters 9. 2.
- Nun, rejected 53. 2. *a*, *b*, 55. 2, from verbs 129. 2, 131. 3, 4, from nouns 184. *b*, 194. 2. *b*, assimilated to a following consonant 54. 2, in verbs 129. 1, 131. 2, 132. 1, in nouns 184. *b*, 190. *a*, 205. *b*, to initial Mem (?) 55. 1, 88 (m. pl.), inserted in lieu of reduplication 54. 3, 221. 6. *b*, epenthetic 56. 1, 101. 2, 105. *b*, added to 3 pl. preterite 86. *b*, to future 88 (2 f. s., m. pl.), before suffixes 105. *c*, in Niphal absolute infinitive 91. *b*, 131. 5, 166. 3, 173. 2, in Niphal imperative (?) 91. *d*, appended in formation of nouns 193, in masc. plur. ending 199. *a*.
- Object, definite, sign of 238. 2, 270, of transitive verbs 270, of intransitive verbs 271, indirect 272, multiple 273.
- Occupations 186. 2. *a*, 187. 1. *a*.
- Office, names of 198. *a* (2).
- Official designations 198.
- Ordinal numbers 227, 252.
- Orthographic symbols 1-49, changes 50-66.
- Orthography, various 11. 1. *b*, 51. 4. *a*.
- Palatal letters 7. 1.
- Paradigm, see Verbs paradigms of, and Nouns.
- Paragogic, future 97. 1, 264, not in passive species 97. 2. *b*, in Lamedh He verbs 172. 3, imperative 98, 1.
- Paragogic letters, effect on accent 33. 1, instances of 61. 6. *a*, 218, 219.
- Participles, formation of 84. 5, of neuter verbs 90, with personal inflections 90, declined 217, qualifying nouns 249. 1, qualifying nouns in the construct 256, in the construct before nouns and infinitives 254. 9. *b*, signification of 266, emphatic use of 282. *c*, construction changed to preterite or future 282. *c*.
- Particles prefixed 228-234, separate 235-240.
- Parts of speech 70.
- Passive species with suffixes 102. 2, of doubly transitive verbs 273. 5.
- Patahh preferred by gutturals 60. 1, 108, changed to Seghol 63. 1, assimilated to Seghol 61. 1. *b*, 63. 2, to Kamets or Tsere 63. 2, in Segholates 61. 2, with pause accents 65, in Kal constr. infin. 87, in f. pl. future Niphal 91. *c*, and Piel 92. *c*, in preterite and imperative Piel 92. *c*, in Hithpaal 96. *b*, in the ultimate of nouns 207. 2. *a*.
- Patahh furtive 17, 60. 2, 109. 2, 114 (?), 123.
- Pausal forms with inferior accents 65. *b*.
- Pause accents 37. 2. *a*, position of 35. 2, occasion vowel changes 65, with the preterite 86. *a*, with the future 88, with the imperative 89 (f. s. and m. pl.), with 2 m. s. suffix 104. *b*, 220. 1. *b*, with Pe Guttural verbs 112. 4, with Ayin Guttural 119. 1, 121. 3, with Lamedh Guttural 126. 1.
- Pazer, clause divided by 36. 2, train of 38. 7.
- Pe Aleph verbs 110. 3.
- Pe Guttural verbs, origin of term, 76. 3, their peculiarities 108, 109, paradigm 110, remarks 111-115.
- Pe Nun verbs, origin of term 76. 3, their peculiarities 129, paradigm 130, remarks 131, 132.
- Perfect verbs 81-85, paradigm of 85. 2, remarks 86-96, with suffixes 101, 102, paradigm 103, remarks 104-106.
- Periods of human life 201. 1. *b*.
- Persian construct state 61. 6. *a*.
- Personal endings and prefixes of verbs 85. 1. *a*, before suffixes 101. 1, more closely attached than suffixes or prefixed prepositions 101. 2. *b*.
- Personal pronouns 71, not expressed in the subject 243. 1.
- Pe Yodh verbs, origin of term 76. 3, peculiarities 143-145, paradigm 146, remarks 147-151.
- Piel, signification of 78, relation to Hiphil 80. 2. *a* (1), formation of 82. 3, with the active vowels 82. 5. *b* (3), unusual forms of 92. *a*, *b*, verbs with two forms of 122. 2, 141. 4, nouns derived from 187. 2. *a*.
- Pilpel, Pilpel, Poel not distinct species from Piel 83. *c* (1).
- Place where 274. 2. *b*.
- Plural endings 199.
- Plural for singular in verbs (?) 88 (3 f. pl.), of majesty 201. 2, 275. 3.
- Pluralis inhumanus 275. 4. *a*.
- Plurality expressed by repetition 280. 2.
- Points extraordinary 4. *a*.
- Points Masoretic 10, accuracy of 49.
- Polish accent 33. 4. *a*.
- Predicate 258, compound 275. 1. *b*, 275. 2. *a*, agreement with nouns in the construct relation 277.
- Prefixed particles 228-234, two constituting a word 228. 2. *a*.

- Prepositions inseparable 231-233, separate 237, with suffixes 238.
- Preterite, personal endings of 85. 1. *a* (1), with suffixes 101. 1, 104, Kal before suffixes 101. 3, uses of 262.
- Pretonic vowels 64. 2, in Kal preterite 82. 1, not rejected from Niphal 91. *b*, 106. *a*.
- Primary preferred to a secondary form 275. 1.
- Pronominal roots 68, the basis of adverbs, prepositions and conjunctions 235. 1. *a*.
- Pronominal suffixes 72. See Suffixes.
- Pronouns, personal 71, 243. 1, repetition of 281, demonstrative 73, 249. 2, 256, 259. 2, relative 74, 285, interrogative and indefinite 75, 196. *a*, 284.
- Proper nouns with the article 246. 1. *a*, in loose apposition 253. 2. *b*.
- Pual, signification of 78. 3, formation of 82. 3, with the passive vowels 82. 5. *b* (3), no imperative 84, in perfect verbs 93, Ayin Guttural verbs 121. 1, Ayin doubled verbs 142. 1, Ayin Vav verbs 161. 4, Lamedh Aleph verbs 167. 1, Lamedh He verbs 174. 6.
- Pure vowels 15.
- Quadriliteral roots 68. *a*, verbs 180, nouns 195. 1, Segholates plural of 208. 3. *a*.
- Question, direct and indirect 283. 1, disjunctive 283. 2.
- Quiescent letters 11. 1, their two uses distinguished 13, softened to vowels 57. 2.
- Quiescent verbs 107, 143.
- Quinqueliteral roots 68. *a*, nouns 195. 2.
- Radical letters 7. 3.
- Raphe 27.
- R'bhia, clause divided by 36. 2, train of 38. 6.
- Reduplication of second radical in verbs 82. 3, in nouns 187, of third radical in verbs 92. *a*, 115, 122. 1, 154. 2, 161. 3, 174. 1, 176. 1, in nouns 187. 1. *d*, 187. 2. *c*, of two radicals in verbs 92. *a*, 115, 122. 1, 137, 141. 2, 154. 3, 161. 2, in nouns 187. 1. *c*, 187. 2. *b*, 188, of a short word 132. 1, 233. *a*.
- Relative pronoun 74, 285.
- Repetition of nouns 280, pronouns 281, verbs 282.
- Resh, sound of 3. 3, assimilated to a following consonant 54. 2, inserted in lieu of reduplication 54. 3, preference for Pattahh 60. 1. *a*, with Pattahh furtive (?) 60. 2. *a*, 114, with simple or compound Sh'va 60. 3. *a*, 120. 3, with Daghesheforte 23. 1, 60. 4. *a*, previous vowel lengthened on the omission of Dagheshe, 60. 4. *a*, as the first radical of verbs 114, as the second radical 118. 1, 120. 3, as the third radical 125. 3, 126. 2, 127. 2.
- Rivers, names of, masculine 197. *d*.
- Roots of words 67, 68.
- Rukhokh 21. 2. *a*.
- Samaritan Pentateuch, its negligent orthography, 51. 4. *a*, 99. 1. *a*, and variant forms 156. 2.
- Samekh, Shin and Sin 3. 1, 3. 1. *a*.
- Sanskrit laws of euphony 21. 2. *b*, 55. 1. *a*, accent 33. 4. *a*, augment 99. 1. *a*, feminine and neuter 196. *c*, numerals 223. 2. *a*.
- Scriptio plena, defectiva 14.
- Seasons, names of 185. 2. *a*.
- Seghol inserted between concurring consonants 61. 2, 171. 1, in Ayin doubled verbs 61. 3, 136. 2, 141. 2, in Ayin Vav verbs 153. 4, 157. 3, 160. 3, final rejected 66. 1 (1), 171. 1, with pause accents 65, in Kal active participle 90, in Niphal 91. *a*, *b*, in Piel 92. *c*, *d*, 126. 2, before suffixes 104. *h*, in Hiphil 94. *a*, *b*, in Hithpaal 96. *b*, in the ultimate of nouns 208, 209. 1, 215. 2, in the penult of feminine nouns 207. 1. *e*.
- Segholate forms from trilateral monosyllables or final syllables 61. 1. *b*, 183, 184. *a*, in feminine 205, construct 214. 1. *b*.
- Segholate nouns 183, signification of 184, their feminine 208. 2, plural 208. 3, dual 208. 4, construct 216. 2, with He paragodic 219. 1, with suffixes 221. 5.
- Segholta, verse divided by 36. 1, train of 38. 3.
- Sentence, elements of 241. 2, subject of 242, predicate of 258. 1.
- Separate particles 235-240.
- Septuagint, equivalents for Ayin 3. 4, mode of writing Hebrew words 49. 2, 3.
- Servile letters 7. 3, anagrams of 7. 3. *a*.
- Shalsheleth, when used 38. 9.
- Shin, Sin, and Samekh 3. 1, 3. 1. *a*.
- Shurek, quantity of 14. 19. 1, in the ultimate of Segholates 61. 2, in the penult of Segholates 61. 4. *a*, 205. *c*, in Kal future of perfect verbs 88, before suffixes 105. *d*, in Kal active participle 90, in the ultimate of nouns 207. 2. *d*, 209. 3.
- Sh'va 16, silent and vocal 16. 2, 20. 1, simple and compound 16. 3.
- Sh'va compound, with gutturals 16. 3, 60. 3, 108, with Resh 60. 3. *a*, 120. 3, with strong letters 16. 3. *b*, before gutturals 120. 2, 127. 3, in construct plural of nouns 216. 2. *a*, after He interrogative 230. 2. *a*, after Vav Conjunctive 234. *a*, which is selected 60. 3. *b*, 109. 3, 112, changed to a short vowel 60. 3. *c*, with pause accent to a long vowel 65.
- Sh'va simple with gutturals 60. 3. *a*, in Pe Guttural verbs 112. 2, 5, in Lamedh Guttural verbs 123. 4, 127. 1, changed to Seghol by pause accent 65.
- Sibilants 7. 2.

- Silluk, position of 36. 1, train of 38. 1.
 Singular predicate or pronoun with plural subject 275. 1. *a*, 275. 6.
 Sounds of the letters 3.
 Species of verbs 76-80, mutually supplementary 80. 2. *a* (3), what number in use in different verbs 80. 2. *a* (4), formation of 82, with double forms in distinct senses 83. *c* (1), 122. 2, 141. 4, compound 83. *c* (2).
 Strong letters 7. 2.
 Subject 242, omitted 243, indefinite 243. 2, impersonal 243. 3, compound 244. 1, 276, grammatical and logical 244. 2.
 Suffixes, prenominal 72, of verbs 101. 2, of nouns 220. 3, relation denoted by 254, more loosely attached than affixes 101. 2. *b*, with neuter verbs and passive species 102. 2, with infinitives and participles 102. 3, with cardinal numbers 223. 1. *a*, 250. 2 (2) *a*, omitted 247. *b*, with nouns in the construct 256.
 Superlative degree 260.
 Syllables 18, intermediate 20. 2, mutations in, a source of vowel changes 59.
 Syriac currently read without vowels 10. *a*, aspirates 21. *a*, doubling of letters 23. 3. *b*, words modified from Hebrew 51. 3, dual 20. 2.
 Systema morarum 18. *b*.
 Tav and Teth 3. 2.
 Tav unites with Tav of personal affixes 86. *b* (2 m.), or feminine ending 54. 1, 205. *b*, prefixed in anomalous verbal forms 94. *a*, 115, 161. 5, in the formation of nouns 190, 192. 2, in Hithpacl assimilated 54. 2, 54. 4. *a*, 82. 5, 131. 6, transposed 54. 4, 82. 5.
 Tav of feminine ending rejected 55. 2. *c*, 196. *b*, origin of 196. *e*, added to verbs 86. *b*, 166. 1, 169. 1, 172. 1, in nouns 196. *b*, 205.
 Tenses, primary 84, 262-264, secondary 99, 265, past and future not promiscuously used 263. 5. *a*.
 Time, conception of 261.
 Time, when and how long 274. 2. *a*.
 T'lisha Gh'dhola, clause divided by 36. 2, train of 38. 8.
 Transitive construction of intransitive verbs 271.
 Transposition of letters 50. 2, 54. 4, 82. 5.
 Tsere rejected from the ultimate of verbs 66. 1 (1), 171. 2, in Kal preterite 86. *a*, 164. 1, in fem. plur. future Niphal 91. *c*, and Piel 92. *c*, in Piel inf. abs. 92. *d*, in Hiphil 94. *b*, *e*, in Hophal inf. abs. 95. *c*, with Aleph in place of Sh'va 60. 3. *c*, 92. *e*, 112. 1, 184. *b*, as union vowel with the preterite 104. *a*, in the ultimate of verbs before suffixes 104. *h*, of Lamedh Guttural verbs 126. 1, of Lamedh Aleph verbs 164. 5, in the ultimate of nouns 207, 215. 1, in the penult of nouns 210, 216. 1.
 Vav rejected after vowelless consonants 53. 3. *a*, 184. *b*, initial changed to Yodh 56. 2, 144. 1, rarely reduplicated 56. 3, in verbs 154. 1, 161. 1, or nouns 187. 2. *c*, softened or rejected 57. 2, 152, 184. *b*, 186. 2. *c*, 190. *b*, 207. 1. *f*, 208. 3. *c*, 211. *a*, 216. 1. *d*, preceding a vowelless consonant 61. 1. *a*, 234, paragogie 61. 6. *a*, 218, omitted from 3. pl. preterite 86. *b*, in Kal infinitive 87, in Kal future 88, in Kal imperative 89, in Kal passive participle 90, in Pual 93. *b*, added to 3. m. pl. suffix 104. *f*.
 Vav in K'thibh, where K'ri has Kamets-Hhatuph 13. *a*, 88, 105. *d*, 215. 1. *c*, Pattahh 125. 1, or Hhatuph-Kamets 13. *a*, 214. 2. *b*, 89 (f. s.).
 Vav Conjective 234, 287.
 Vav Conversive of the future 33. 4, 99, with Ayin Guttural verbs 119. 1, Lamedh Guttural 126. 1, Ayin doubled 140. 1. 5, Pe Yodh 147. 5, 150. 3, 150. 2 (p. 182), Ayin Vav and Ayin Yodh 153. 5, 157. 3, 158. 2, 160. 3, Lamedh Aleph 166. 4, Lamedh He 171. 1, 172. 4, 173. 3, 174. 4, 175. 3, 176. 3, time denoted by 265. *a*.
 Vav Conversive of the preterite 33. 4, 99, with Pe Guttural verbs 112. 3, time denoted by 265. *b*.
 Verbs, their species 76-80, occurring in all the species 80. 2. *a* (4), denominatives 80. 2. *b*, perfect 81-100, with suffixes 101-106, imperfect 107-177, doubly imperfect 178, defective 179, quadriliteral 180, syntax of 261-269, coordinated 269, object of 270-272, with more than one object 273, passive, object of 273. 5, repetition of 282.
 Verbs, paradigms of, perfect 85. 2, with suffixes 103, Pe Guttural 110, Ayin Guttural 117, Lamedh Guttural 124, Pe Nuu 130, Ayin doubled 138, Pe Yodh 146, Ayin Vav and Ayin Yodh 155, Lamedh Aleph 163, Lamedh He 170.
 Verbs, personal endings and prefixes of 85. 1. *a*, 85. 2. *a*, suffixes of 101-106.
 Verbs, middle *e* and *o* 82. 1. *a*, have Pattahh in Kal future 84. 3. *a* (1), inflected 86. *a*, before suffixes 104. *h*.
 Verbs with Pattahh in Kal future 84. 3. *a*, 111. 1, 116. 1, 123. 1, 140. 1, 144. 2, with Tsere in Kal future 84. 3. *b*, 130, 144. 2, 147, 172. 3.
 Vowel changes 58-66, significant 58. 1, euphonic 58. 2, causes of 59, due to mutations of syllables 59, to contiguous gutturals 60, to concurrent consonants 61, to concurring vowels 62, to the accent 64, to pause accents 65, to the

- shortening or lengthening of words 66, of short vowels in mixed penult 58. 2, 210. *c*, 216. 2. *b*.
- Vowel letters 7. 2, use of 11. 1, distinguished from their consonantal use 13.
- Vowels 10-17, Masoretic signs for 12, different modes of dividing them 12. *a*, meanings of their names 12. *b*, mutual relations of their notation by letters and by points 13, 14, mutable and immutable 14, 58. 2, pure and diphthongal 15, ambiguity of certain signs 19, 20, *o* and *u* more stable than *i* and *e* 60. 1. *a*, inserted between concurrent consonants 61. 1, 2, *i* and *o* preferred before concurrent consonants 61. 4, *y* and *u* before doubled letters 61. 5, paragogic 61. 6, 218, 219, concurring 62, proximity of, a source of changes 63, pretonic 64. 2, rejected or shortened 66. 1, 2, of union before suffixes 101. 2, twice *e* with preterite 104. *a*, sometimes *a* with future 105. *a*, final of verbs before suffixes 104. *k*, *l*, vowel *a* retained in ultimate before suffixes 105. *d*, 118. 3, 164. 5.
- Weak letters 7. 2, effect of upon syllables 18. 2. *c*.
- Words not divided in writing 8, ambiguity when unpointed 10. *a*, sources of change in 51, three stages in the formation of 67, changes in formation and inflection 69.
- Written symbols of two sorts 2.
- Yodh as a vowel letter 11. 1, in Kal active participle 90, in Niphal future 113. 1, before suffix 105. *a*, 220. 1. *b*, initial rejected 53. 2. *a*, *b*, 144. 3, 148, 150. 1, 184. *b*, 188. *b*, medial rejected 53. 3. *a*, *b*, 150. 3, 168, 169, softened or rejected 57. 2, 152, 184. *b*, 186. 2. *c*, 190. *b*, 207. 1. *f*, 208. 3. *c*, 211. *a*, 216. 1. *d*, changed to Aleph 56. 4, paragogic 61. 6. *a*, 218, added to 2 f. s. preterite 86. *b*, to 2 f. s. suffix 104. *c*, 220. 1. *b*, 220. 2. *c*, omitted from 1 sing. preterite 86. *b*, from Hiphil 94, in Lamedh He verbs 169, 172. 1, prefixed in formation of nouns 190, 192. 1, appended in formation of nouns 194, quiescent after prefixed prepositions 231. 3. *b*, after Vav Conjunctive 234. *c*.
- Zakeph Gadhol, clause divided by 36. 2, when used 38. 5.
- Zakeph Katon, clause divided by 36. 2, train of 38. 4.

INDEX II.

TEXTS OF SCRIPTURE EXPLAINED OR REFERRED TO

GENESIS.			
1: 1... \$ 21. 1, 36. 1, 242, 245. 4, 262. 1, 270. <i>a</i> , 275. 3 2... 21. 1, 258. 3 4... 270. <i>b</i> 5... 31. 1 6, 7... 245. 1 7... 36. 1, 203. 5. <i>c</i> 9... 250. 1 11... 45. 2, 254. 6, 285. 1 12... 220. 1. <i>b</i> 14... 275. 1. <i>b</i> 16... 245. 2, 254. 9 18... 45. 2. <i>a</i> 22... 38. 1. <i>a</i> 24... 198. <i>a</i> (4), 218 24, 26... 38. 1. <i>a</i> 29... 270. <i>c</i> 31... 249. 1. <i>c</i> , 274. 1 2: 1... 244. 1 2... 262. 1 3... 249. 1. <i>c</i> 4... 4. <i>a</i> , 259. 2 267. <i>d</i> 5... 258. 3. <i>b</i> 6... 263. 4 7... 147. 5, 273. 3 9... 245. 5. <i>b</i> 10... 248 11... 245. 5 12... 16. 3. <i>b</i> , 234. <i>a</i> , 259. 2. <i>a</i> 14... 258. 2 16, 17... 287. 1 17... 106. <i>a</i> , 282 18... 242. <i>b</i> 19... 147. 5 23... 16. 3. <i>b</i> , 24. <i>a</i> , 127. 3 25... 263. 5. <i>a</i> 3: 2, 3... 263. 1 5... 106. <i>a</i> 6... 258. 1 13... 262. 1 15... 30. 2 16... 53. 3. <i>a</i> 22... 21. 1, 177. 2 4: 3... 231. 3. <i>a</i> 4... 220. 2. <i>b</i> 12... 267. <i>d</i> 13... 260. 2 (2) <i>b</i> 14... 245. 3. <i>b</i> , 262. 1. <i>b</i> 16... 147. 5	4: 17... \$ 35. 1 18... 275. 1. <i>c</i> 23... 88 (f. pl.), 89 (f. pl.), 98. 2, 127. 1 26... 251 5: 5... 177. 2, 251. 2. <i>a</i> 8... 277. <i>a</i> 17... 38. 1. <i>a</i> 18... 225. 2 29... 39. 4. <i>a</i> , 285. 1 6: 3... 74. <i>a</i> , 139. 2, 157. 3, 158. 2 7... 285. 1. <i>a</i> 9... 96. <i>b</i> 13... 262. 2 17... 266. 2 18... 100. 2. <i>a</i> (1) 19... 45. 2. <i>a</i> , 229. 3. <i>a</i> 22... 273. 2 7: 1... 262. 1, 273. 4 2... 252. 4, 280. 1 4... 251. 2 6... 287. 1 9... 252. 4 13... 200. <i>c</i> , 246. 3, 249. 2, 251. 1. <i>a</i> 19... 280. 3 23... 173. 3 8: 5... 282. <i>c</i> 7... 282 10... 269. <i>a</i> 12... 149. 2 17... 150. 1 18... 147. 5 9: 14... 139. 1 20... 258. 3. <i>a</i> 24... 147. 5, 270. <i>c</i> 10: 5... 220. 2. <i>b</i> 19... 56. 4, 126. 2 21... 256. <i>a</i> 25... 250. 2 (2) 26... 229. 1. <i>a</i> 11: 1... 223. 1. <i>a</i> 6, 7... 141. 1 7... 86. <i>a</i> 9... 57. 1 16... 251. 2 30... 56. 2 31... 22. <i>b</i> 12: 2... 263. 1 4... 10. <i>a</i> 5... 254. 1 bis 7... 262. 1. <i>b</i> 8... 19. 1, 220. 1. <i>b</i>	12: 12... \$ 243. 3 20... 43 13: 2... 245. 5. <i>d</i> 4... 4. <i>a</i> 6... 275. 1. <i>a</i> 9... 119. 1, 180. <i>a</i> 14: 2... 71. <i>a</i> (3) 4... 252. 2 6... 221. 6. <i>b</i> 8... 203. 5. <i>c</i> 9... 250. 2 (1) 10... 63. 1. <i>a</i> , 219. 1. <i>b</i> , 280. 2 19... 10. <i>a</i> 15: 1... 246. 3, 249. 2, 274. 1 2... 47, 253. 2. <i>b</i> 8... 262. 1. <i>b</i> 11... 229. 3 12... 245. 4 17... 275. 1. <i>c</i> 18... 254. 3 18-21... 270. <i>b</i> 22... 245. 5. <i>a</i> 16: 5... 4. <i>a</i> , 254. 9. <i>a</i> 11... 90 (2 f. s.) 13, 15... 43. <i>a</i> 30... 60. 3. <i>b</i> (2) 17: 4... 65. <i>a</i> 4, 5... 215. 1. <i>e</i> 5... 271. 4. <i>a</i> 5, 6... 265 8... 30. 2, 254. 5 11... 273. 5 12... 254. 6. <i>a</i> 17... 24. <i>b</i> , 230. 2. <i>a</i> , 254. 6. <i>a</i> , 283. 2. <i>a</i> 19... 90 (f. s.) 20... 265. <i>b</i> 18: 1... 262. 1. <i>a</i> , 274. 2. <i>b</i> 6... 253. 2 11... 276. 3 20... 254. 9. <i>a</i> 21... 24. <i>b</i> , 39. 3. <i>b</i> , 230. 2. <i>a</i> 28, 29... 251. 4 19: 1, 4... 266. 3 9... 131. 3 11... 207. 1. <i>a</i> , 245. 5 12... 38. 1. <i>a</i> 14... 24. <i>a</i> 19... 86. <i>b</i> (2m.), 105. <i>a</i> , 105. <i>d</i> 30... 251. 4	19: 33... \$ 249. 2. <i>b</i> 33, 35... 106. <i>a</i> 35... 38. 1. <i>a</i> 20: 5... 71. <i>a</i> (3) 6... 164. 2 9... 22. <i>b</i> , 75. 1, 263. 1 11... 254. 9 13... 275. 3. <i>a</i> 18... 127. 1 21: 6... 60. 2. <i>a</i> , 120. 2 8... 65. <i>a</i> 14... 214. 1. <i>b</i> 16... 119. 1, 174. 1 17... 39. 3. <i>b</i> 28, 29... 220. 1. <i>b</i> 22: 1... 262. 1, 265, 270. <i>b</i> 3... 265 4... 287. 3 5... 244. 1 8... 44 14... 126. 2 23: 1... 251. 2, 3 4... 275. 5 6... 165. 3 10... 254. 9. <i>b</i> 11... 125. 1 11, 13... 262. 1. <i>b</i> 16... 36. 1 19... 246. 3 24: 1... 119. 1 8... 249. 2. <i>b</i> 14... 39. 4 15... 39. 3. <i>a</i> 20... 245. 3 22... 251. 2. <i>c</i> , 254. 4 23... 158. 3 30... 36. 1 33... 111. 2. <i>b</i> 35... 245. 5. <i>d</i> 42... 21. 1 42, 48, 65... 39. 4 48... 131. 1 58... 283. 1 65... 73. 2. <i>a</i> , 176. 3, 245. 3. <i>a</i> 67... 246. 3. <i>a</i> , 256. <i>d</i> 25: 5... 43 8... 38. 1. <i>a</i> 12... 254. 1 27... 229. 4. <i>b</i> 31... 98. 1. <i>a</i> , 125. 1 34... 65. <i>a</i> 26: 3... 262. 1. <i>b</i>

- 26: 4....\$ 30, 2, 246. 3
6....36. 1
8....245. 3
12....282. *c*
15, 18....104. *g*
22....156. 4
28....36. 1
29....60. 3. *a*
27: 1....88 (f. pl.)
4....263. 1. *b*
9....119. 1
12....141. 6
16....36. 2
19....105. *b*
23....270. *b*
25....263. 1
26....131. 3
27....120. 3
29....177. 1
33....263. 1. *b*, 266.
2. *a*
36....252. 4
38....16. 3. *b*, 230.
2. *a*
42....271. 4. *a*
44....223. 1. *a*
28: 2. 5, 6, 7....33. 1. *a*
9....39. 4
12....55. 1
20. 21....287. 2
29: 2....263. 4
3....139. 1
5....22. *a*, 230. 2. *a*
6....34
8....139. 1
9....34, 257
10....10. *a*
17....278
20....223. 1. *a*
23....10. *a*
32....105. *a*, 118. 3
35....245. 3. *b*
30: 1....34
5....127. 1
6....104. *a*
7....252. 1
15....245. 3. *b*
16....240. 2. *b*
19....215. 1. *b*
27....131. 3
31....43
32....44. *a*
33....24. *a*
38....45. 2, 88 (f. pl.) bis, 216. 2. *a*
39....60. 3. *b* (2)
31: 4....45. 2. *a*
6....71. *a* (2)
9....220. 1. *b*
13....19. 2. *a*, 246.
3. *a*
27....126. 1
30....86. *b* (2 m.),
91. *b*
32....104. *i*, 285.
2. *a*
36....75. 1
39....61. 6. *a*
32: 1....270. *c*
5....111. 2. *b*
16....250. 2 (3)
20....61. 1. *c*, 88
(pl.), 55. 2. *a*
22....45. 3
23....249. 2. *b*
33: 5....220. 1. *b*
6....88 (f. pl.)
11....43, 166. 1,
270. *b*
34: 17....100. 2. *a* (1)
21....258. 2
34: 30....\$ 254. 5
31....230. 2
35: 7....275. 3. *a*
15....270. *b*
18....34
22....39. 4. *a*
26....275. 1. *c*
29....22. *b*
37: 2....249. 1. *b*
8....282
9....271. 3
12....257
14....10. *a*
19....73. 2. *a*, 254.
6. *a*
20....104. *i*
22....60. 3. *b* (2)
32....24. *b*, 283. 2
33....105. *a*, 282. *a*
38: 9....131. 4
11....274. 2. *b*
25....71. *a* (3)
39: 4....119. 1
7, 12....98. 1
11....231. 5. *a*
12....22. *b*
14....119. 1
14, 17....92. *d*
20....255. 2
40: 15....93. *d*, 156. 4
16....251. 1
20....150. 5
41: 8....119. 1
11....99. 3
12....257. 2
19....254. 3
21....220. 1. *b*
33....35. 2
35....249. 2
40....260. 2 (2) *a*
43....94. *b*
51....92. *c*
42: 7....262. 2. *a*
11....71. *a* (1)
13....38. 1. *a*
18....287. 1
21....89. 4
25, 36....216. 2. *a*
36....220. 1. *b*
43: 7....45. 1
8....125. 1
14....65. *a*, 82. 1. *a*
(3), 249. 1. *b*
26....26
29....141. 3
44: 1....285. 2
4....114, 271. 2,
272. 2
17....30. 2
18....263. 1. *a*
40....271. 4
45: 22....251. 2. *c*
25....45. 3
28....45. 5. *a*
46: 2....38. 1. *a*
3....148. 2
22, 27....275. 1. *c*
28....22. *b*
47: 24....275. 1. *c*
48: 20....270. *c*
22....223. 1. *a*
49: 3....65. *a*
5....216. 1. *b*
8....281
10....24. *b*
11....53. 2. *a*, 61. 6.
a, 218, 220. 1. *b*,
221. 5. *b*
12....215. 1. *a*, 259.
2. *b*
17....216. 2. *a*
49: 19....\$ 140. 1
23....139. 1
50: 9....248
10....271. 3
17....273. 3. *a*
19....283. 1
23....22. *a*
26....147. 5
EXODUS.
1: 1....\$ 21. 1
7....273. 5
10....88 (3f. pl.)
16....177. 2
2: 3....24. *b*, 104. *e*
4....53. 3. *b*, 148.
2, 150. 3 (p. 182)
7....230. 3
9....150. 2, 151. 1,
161. 5
10....104. *k*
17....104. *g*, 105. *a*
20....60. 3. *c*, 98. 2,
164. 3
23....51. 2
3: 1....266. 3. *a*
2....53. 2. *a*
4....39. 1. *a*
5....131. 3, 285. 1
8....248
13....75. 1
4: 2....24. *a*, 75. 1
10....254. 6. *a*
11....158. 2
13....255. 2, 285. 3
23....126. 1
29....112. 3
31....275. 2. *a*
5: 5....86. *b* (2m.)
7....151. 2
8....39. 1. *a*
16....106. 1, 275.
2. *b*
6: 14....255. 3
23....251. 3
29....10. *a*
7: 10....262. 1
11....53. 2. *a*
20....276. 1
22....53. 2. *a*
26....265. *b*
8: 1....131. 3
17....258. 3. *b*
23....100. 2. *a* (1)
9: 3....10. *a*, 177. 1
15....119. 1
18....27, 164. *e*
25....126. 2
29....88 (pl.)
10: 1....249. 2. *b*
3....173. 2
8....271. 4. *a*
24....150. 5
11: 8....249. 2. *b*
12: 7....45. 2
16....256. *c*
21....89 (f. s. &
m. pl.)
39....141. 6
49....275. 1. *c*
13: 1....24. *a*
2....92. *c*
9....254. 7
16....220. 1. *b*
22....263. 4
14: 4....22. *b*, 91. *c*
14....119. 1
17....22. *b*, 91. *c*
15: 1....22. *b*, 263. 5
15: 2....\$ 56. 1. 105.
b, 131. 1, 247. *b*
4....277. *a*
5....61. 6, 104. *f*
6....60. 3. *a*, 61.
6. *a*
9....104. *f*
10....11. 1. *b*, 61. 6,
139. 1
11, 13....22. *b*
14, 15....263. 5. *a*
16....22. *b*, 61. 6. *a*
17....24. *b*, 190. *a*
20....277. *a*
21....22. *b*
26....112. 3
16: 5....38. 1. *a*
7, 8....71. *a* (1)
14....180. *a*
15....39. 3. *b*
23....38. 1. *a*, 112. 1
27....242. *a*
17: 1....267. *d*
8, 10....119. 1
11....275. 2. *b*
18: 8....104. *i*
10....215. 1. *b*
11....262. 2
21, 25....225. 1. *a*
26....88
19: 5....44. *a*
9....215. 1. *a*
12....282. *a*
13....149. 2, 282. *a*
21, 24....111. 1
20: 2-17....39. 4. *a*
4....27, 243. 2
5....111. 3. *a*
8....268. 2
10....249. 1. *c*
11....43
13....27
21: 7....98. 1. *a*
9....275. 3
11....215. 1. *c*
19....92. *d*
22....19. 2. *a*, 39.
3. *b*
28....270. *c*
30....55. 1
35....19. 2. *a*, 39.
3. *b*
36....92. *d*
22: 2....216. 1. *b*
3....166. 3
4....220. 1. *b*
8....43, 275. 3. *a*
26....220. 1. *b*
23: 11....254. 2
14....252. 4
26....207. 1. *a*
30....280. 1
51....104. *f*
24: 4....246. 3
25: 51....11. 1. *b*, 113. 1
35....280. 3. *b*
26: 2....250. 1
23....216. 2. *a*
24....53. 3. *a*
33....100. 2. *a* (1),
160. 2. *a* (2),
220. 4. *b*
27: 21....247. *a*
28: 1....119. 1
2....254. 6. *a*
7....275. 1. *c*
40....207. 1. *a*
29: 3....248. *a*
9....273. 3
20....38. 4. *a*
30....105. *a*

29: 35....\$ 65. *a*
37....229. 4. *b*
30: 18....109. 3
23....215. 1. *c*
34....38. 1. *a*
31: 13....104. *h*
14....275. 6
32: 1....75. 1, 119. 1,
249. 2. *a*
4, 8....275. 3. *a*
19....220. 2. *b*
25....104. *d*, 156. 2
33: 3....63. 1. *b*, 174. 4
13....220. 2. *b*
20....105. *a*
24....111. 3. *a*
36: 3....38. 1. *a*
28....216. 2. *a*
38: 27....250. 2 (2)
39: 30....105. *d*
40: 3....166. 4

LEVITICUS.

2: 15....\$ 71. *a* (3)
4: 13....60. 3. *a*
23, 28....150. 5
5: 21....61. 4. *a*,
205. *c*
22....119. 1
24....220. 2. *a*
6: 14....114
15....95. *a*
7: 38....216. 1. *a*
8: 3....119. 1
9: 7....98. 1. *a*
10: 4....39. 4. *a*
11....273. 2
12....39. 3. *b*
18....271. 4. *a*
19....230. 2. *b*
11: 7....126. 1
9....270. *c*
18....229. 4. *b*
32....38. 1. *a*, 254. 4
39....71. *a* (3)
42....4. *a*
43....164. 2
44....96. *b*, 242
13: 3....258. 3. *a*
4....27, 57. 2 (2)
b, 220. 1. *b*
10, 21....71. *a* (3)
51, 52....139. 3
55, 56....96. *a*
14: 8....126. 1
13....175. 2
35....242. *a*
38....274. 2. *a*
42....156. 2
43....92. *d*, 94. *b*
15: 24....87
29....100. 2. *a* (2)
32....87
16: 4....104. *h*
8....11. 1. *a*, 188. *a*
31....71. *a* (3)
18: 4....263. 1
7 ff....172. 3
28....156. 4
19: 20....175. 5, 282. *a*
20: 3....256
7....96. *b*
21: 1....96. *a*
4....140. 4
5....97. 1. *a*
9....71. *a* (3),
140. 3
23: 3....280. 3. *a*
13....220. 1. *b*

23: 17....\$ 26
18....216. 2. *a*
22....106. *a*
30....112. 3
39....22. *a*
24: 5....100. 2. *a* (1)
22....250. 1. *a*
23....273. 3
25: 5....216. 2. *a*
21....172. 1
46....39. 3. *b*
26: 9....100. 2. *a* (1)
bis.
15....141. 3
18....92. *d*
25....132. 1
33....92. *e*
34....172. 1
34, 35....65. *a*
34, 43....140. 6
27: 7....251. 2. *a*
8....112. 3
23....246. 2. *a*

NUMBERS.

1: 10....\$ 13. *b*
47....96. *a*
2: 33....96. *a*
3: 26....271. 4. *b*
49....55. 1
4: 23....22. *a*
5: 13, 14....71. *a* (3)
6: 23....131. 2
6: 23....120. 3
7: 7....121. 3
24....22. *a*
9: 6....275. 1. *b*
7....249. 2
14....275. 1. *c*
20....253. 2
10: 23....45. 5
29....21. 1
35....4. *a*
11: 4....57. 2 (2) *a*,
229. 3. *a*
5....263. 4
11....164. 2
15....71. *a* (2)
16....111. 3. *a*
20....196. *d*
25....111. 2. *c*
12: 1....276. 1
4....250. 2 (2) *a*
13: 18....283. 2. *a*
32....156. 4
14: 1....275. 2. *a*
2....262. 1
6....252. 3
21....39. 3. *b*
28....27, 220. 1. *b*
29....275. 1. *c*
16: 3....275. 2
17: 3, 4....104. *g*
10....140. 4
28....125. 2
20: 3....125. 2
5....104. *l*
8....276. 3
14....104. *i*
21....131. 4. *
21: 5....104. *l*
30....105. *a*, 140. 5
33, 35....44. *a*
22: 6....269. *b*
8....274. 2. *a*
11....19. 2, 141. 1,
267. *b*
25....119. 1
29....262. 1

22: 33....\$ 105. *a*
37....141. 1
23: 7....19. 2, 119. 3,
141. 1, 263. 5
13....141. 3
18....61. 6. *a*
19....121. 3
24....166. 5
25....139. 1, 2
27....104. *j*
24: 3....61. 6. *a*
4....266
7....19. 2. *b*, 131. 6
9....275. 6
11....127. 2
15....61. 6. *a*
17....161. 2
21....158. 3
22....35. 1
25: 13....24. *a*
26: 30....246. 3. *b*
62....96. *a*
28: 4....249. 1. *b*
6....254. 6. *b*
8....104. *d*
26....39. 3. *b*
29: 15....251. 1
30: 11....274. 2. *b*
31: 2....131. 3
2....45. 5. *a*
32: 5....271. 4. *a*
7....113. 1
21....254. 9. *b*
33....71. *a* (1), 246.
1. *a*
42....27
33: 30....111. 2. *d*
34: 5....61. 6. *a*
6, 7, 9....24. *a*
18....131. 1
28....57. 2 (2) *b*
35: 4....251. 2. *a*
19....125. 2
20....105. *d*

DEUTERONOMY.

1: 2....\$ 38. 1. *a*
14....259. 2
15....225. 1. *a*
19....271. 2
22....99. 3. *a*
28....38. 1. *a*
35....38. 1. *a*, 249. 1
38....273. 1
44....245. 5. *d*
45....112. 3
2: 9....60. 4. *a*
12....203. 5. *a*
24....131. 3
35....139. 1
3: 4....250. 2 (1)
13....246. 1. *a*
17....216. 2. *a*
26....21. 1, 151. 2
4: 10....119. 1
11....99. 3. *a*
26....44. *b*, 91. *b*
30....265. *b*
33....35. 1
41....219. 1. *b*,
256. *d*
5: 6-21....39. 4. *a*
8....27
9....111. 3. *a*
14....249. 1. *c*
17....27
24....71. *a* (2)
6: 4....4. *a*
25....45. 1

7: 2....\$ 119. 1
5....126. 1
10....92. *c*
13....104. *h*
15....105. *a*
17....254. 9. *b*
23....273. 2
24....94. *b*, 112. 3
8: 3....86. *b* (3 pl.)
9....207. 2. *a*
16....55. 2. *a*, 86.
b (3 pl.)
9: 3....112. 3
6....38. 4. *a*, 249. 2
14....98. 2
25....251. 4
26....119. 1
10: 15....119. 3
17....30. 2
11: 12....247. *a*
14....270. *b*
18....249. 2. *b*
22....87. 88 (pl.)
12: 6....270. *b*
10....274. 2. *e*
31....45. 5
13: 3....111. 3. *a*
4....283. 1
5....65. *b*
7....276. 1
14....254. 6. *a*
14: 5....57. 2 (3) *a*
7....196. *c*
17....229. 4. *b*
22....280. 1
15: 16....119. 1
18....126. 1
16: 1....22. *b*
3....30. 2
20....280. 3
17: 2, 3....265. *a*
18: 2....275. 1. *c*
19: 6....114
15....43
20: 2....19. 2, 119. 3
7....119. 1
21: 7....13. *b*, 86. *b*
(3 pl.)
8....83. *c* (2)
11....214. 1. *b*
22: 7....126. 1
24....255. 2
23: 5....253. 2. *b*
11....24. *b*
24: 3....104. *h*
4....96. *a*
4....158. 3
7....60. 3. *a*
13....280. 2
26: 2....39. 4
5....254. 6. *b*
12....94. *b*, 113. 2
27: 4....106. *a*
7....24. *a*
28: 24....104. *b*
45....104. *b*
48....94. *b*
52....126. 1
57....164. 2
58....249. 1
59....165. 2, 220.
2. *a*
66....177. 3
29: 11....106. *a*
30: 3....92. *c*
3, 4....104. *h*
11....166. 1, 205. *c*
20....39. 4, 87
31: 28....22. *b*
29....166. 1
32: 1....245. 2

- 32: 6...\$ 228. 2. *a*
 7...104. *h*, 280. 2
 8...11. 1. *b*, 94. *b*
 10...63. *c*, 105. *b*
 13...13. *a*
 15...285. 3
 18...172. 4
 21...111. 2. *b*
 22...147. 4
 26...104. *f*, 172. 3
 28...216. 1. *b*
 29...262. 1
 32...24. *b*, 57. 2
 (2) *a*
 34...90 (pass.)
 36...35. 1, 86. *b*
 37...172. 1
 37, 38...220. 2. *c*
 41...141. 2
 33: 16...61. 6. *a*, 88
 (3 f.), 167. 3
 21...177. 3
- JOSHUA.
- 1: 1...\$ 265. *a*
 8...36. 2
 14...256
 16...263. 1
 2: 8...88 (pl.)
 14...249. 2. *b*
 16...157. 1, 164. 2
 17, 18, 20...104. *k*
 18...112. 3
 20...249. 2. *b*
 3: 3...246. 3
 9...131. 3
 11...246. 3. *a*
 12...280. 1
 13...246. 3
 14...253. 2. *a*
 4: 4...251. 4. *a*
 5...255. 3
 6...88 (pl.)
 8...104. *g*
 10...275. 2
 13...45. 5. *a*
 23...127. 2
 24...262. 1
 6: 5...125. 2
 7...46
 13...282. *c*
 17...166. 1
 7: 7...60. 3. *b* (2),
 94. *b*, 112. 2
 9...172. 3
 21...246. 2. *a*
 8: 11...246. 3. *a*
 19...271. 2
 22...272. 2
 24...22. *b*
 33...246. 2. *a*
 9: 4...161. 1
 6...119. 4
 8...262. 2. *a*
 12...161. 1, 240.
 2. *a*
 13...126. 1
 24...95. *c*, 172. 3
 10: 11...38. 4. *a*, 39.
 1. *a*
 20...22. *b*
 24...86. *b* (3 pl.),
 245. 5. *b*
 26...56. 4
 29...272. 2
 30...21. 1
 31, 38...272. 2
 11: 8...21. 1
 14...94. *b*
- 12: 21...\$ 55. 2. *a*
 13: 13...196. *b*
 23...247. *a*
 14: 8...62. 2, 175. 1
 15: 36...203. 5. *b*
 38...22. *a*
 56...22. *a*
 17: 1...30. 2
 18: 12, 14...80. *b* (3
 pl.)
 20...88
 19: 43...61. 6. *a*
 50...172. 4
 51...39. 1. *a*
 21: 10...227. 1. *a*
 22: 5...87
 12...45. 5
 16...119. 3
 17...271. 4. *a*
 25...148. 1
 27...44. *b*
 23: 7, 12...249. 2. *a*
 24: 10...92. *d*, 282. *a*
 15...88 (pl.)
 19...275. 3. *a*
- JUDGES.
- 1: 1...\$ 265. *a*
 15...273. 3. *a*
 2: 7...256
 3: 15...246. 3. *b*
 24...140. 5
 25...157. 1
 27...272. 2. *b*
 30...274. 2. *a*
 4: 19...164. 2, 262. 2
 20...104. *a*, 127. 2
 21...11. 1. *a*, 156. 3
 22...266
 23...126. 1
 24...282. *c*
 5: 5...86. *a*, 141. 1,
 249. 2. *a*
 7...24. *c*, 74, 74. *a*
 8...92. *d*, 121. 1
 12...45. 2. *a*
 13...148. 3
 15...199. *c*, 207.
 2. *a*
 26...88 (3 f. pl.),
 105. *b*
 28...60. 3. *b* (2),
 121. 2
 31...263. 1
 6: 9...99. 3. *b*
 11...246. 3. *b*
 14...249. 2. *b*
 15...250. 2 (2) *a*
 17...74, 74. *a*
 20...73. 2. *a*
 25...249. 1. *c*
 31...230. 3. *a*
 34...119. 1
 36...258. 3. *b*
 7: 6...22. *a*
 12...74. *a*
 19...268. 1
 8: 1...166. 2
 2...25
 10...224. *a*
 11...229. 4. *b*
 19...111. 3. *b*
 26...74. *a*
 9: 2...230. 2. *a*
 8...98. 1. *a*
 9...53. 2. *b*, 63. 1.
a, 95. *b*
 10...89 (f. s. &
 m. pl.)
- 9: 11...\$ 53. 2. *b*,
 95. *b*
 12...89 (f. s. &
 m. pl.)
 13...95. *b*
 14...89
 24...220. 1. *b*
 25...174. 5
 29...164. 5, 172. 3
 35...274. 2. *b*
 38...91. *b*
 48...75. 1
 53...140. 5
 10: 2...60. 3. *b* (1)
 4...207. 1. *f*
 9...243. 3
 14...119. 4
 11: 1...254. 6
 18...99. 3. *a*
 25...91. *b*, 119. 1
 37...98. 2
 40...250. 2 (2),
 263. 4
 12: 4...272. 2
 5...230. 3. *a*
 6...3. 1. *a*
 13: 2...248. *a*
 3...16. 1
 5, 7...90 (2 f. s.)
 6...119. 2
 8...93. *b*, 245. 5.
b, 266. 3
 12...275. 1. *a*
 23...273. 1
 14: 1...61. 6. *a*
 6...245. 5. *d*
 11...251. 2. *b*
 15...283. 2. *a*
 18...61. 6. *a*
 15: 16...280. 3. *a*
 16: 5...130. 1. *b*
 13...112. 3
 14...246. 3. *a*
 16...27
 25...51. 2
 26...150. 1
 27...271. 1
 28...22. *b*, 27, 223.
 1. *a*
 17: 2...71. *a*, 2
 2. *b*
 18: 7...94. *a*, 275.
 2. *b*
 29...93. *b*
 30...4. *a*
 19: 5...19. 2. *a*, 89
 11...150. 1 (2)
 22...82. 5. *a*
 20: 13...46
 15, 17...96. *a*
 25...224. *a*
 31...131. 2
 32...24. *b*
 39...131. 5
 43...24. *b*
 44...271. 4. *b*
 21: 9...96. *a*
 21...39. 3. *b*
 22...158. 3
 25...258. 3. *b*
- * RUTH.
- 1: 8...\$ 275. 5
 9...89 (f. pl.)
 11...45. 4
 13...25. 71. *a* (3),
 88 (f. pl.), 91. *c*
 19...104. *g*
 20...60. 3. *c*, 196.
d
- 2: 8...\$ 88, 88 (2 f.),
 127. 1
 9...88 (pl.), 165.
 3
 14...150. 3
 16...139. 2
 3: 3...86. *b* (2 f.)
 4...16. 1, 55. 2. *a*,
 88 (2 f.), 106. *a*
 12...258. 3. *b*
 13...119. 3
 15...60. 3. *b* (2),
 120. 1, 164. 2,
 251. 2. *c*
 20...220. 1. *b*
 4: 1...147. 5
 15...104. *c*, *i*
- 1 SAMUEL.
- 1: 1...\$ 265. *a*
 3...219. 1. *a*
 4...245. 3. *b*
 6...24. *b*, 104. *f*
 8...263. 2
 9...104. *d*, 172. 4,
 254. 1
 14...88 (2 f.)
 17...53. 2. *a*
 20...119. 2
 24...104. *i*
 28...119. 2
 2: 5...24. *c*
 10...119. 1
 13...203. 5. *a*
 22...88 (pl.)
 27...91. *b*
 3: 2...258. 3. *a*
 4...263. 1. *b*
 7...263. 1. *b*
 8...254. 9. *b*
 19...263. 4
 4: 8...266. 2. *a*
 12...266. 3
 14...75. 1
 19...148. 2
 6: 10...104. *g*, 165. 3
 12...88 (3 f. pl.),
 147. 4, 282
 14...246. 3. *b*
 15...119. 1
 7: 8...119. 1
 8: 19...24. *a*
 9: 3...270. *c*
 9...243. 2. *a*,
 245. 3
 24...245. 5. *b*
 10: 1-8...100. 1
 4...251. 2. *c*
 5...266. 3
 6...165. 3, 273.
 3. *a*
 13...165. 3
 19...250. 2 (2) *a*
 24...24. *b*
 12: 3...38. 1. *a*
 7...91. *c*
 13...119. 2
 24...94. *a*
 13: 5...250. 2 (1)
 8...149. 2
 19...86. *b* (3 pl.)
 21...19. 2. *b*, 65. *a*
 14: 1...73. 2. *a*
 22...94. *c*
 24...111. 2. *d*
 29...249. 2. *c*
 32...157. 3, 172. 4
 33...57. 2 (3) *a*,
 164. 3

14: 36....\$141. 1
40....276. 3
15: 1....125. 2
5....111. 2. c
6....151. 2
9....91. e
19....157. 3, 172. 4
30....100. 2. a (1)
16: 4....284
12....214. 2. b
15....221. 2. a
18....246. 3. b, 254.
6. a, 257. 2
23....245. 3. a
17: 12....249. 2. c, 253.
2. b
25....24. b, 104. h
26....73. 2. a, 275.
3. a
34....245. 5. d, 265.
b, 271. 4. b
35....14. a, 112. 3,
265. b
42....172. 4
47....150. 2
55....245. 2, 249.
2. a
56....249. 2. a
18: 1....105. a
6....158. 3
7....250. 2 (2) a
9....156. 1
17....119. 1
20....243. 2
22....220. 2. b
28....104. i
29....148. 1, 151. 2
19: 10....249. 2. b
13, 16....201. 2
17....104. k
21....269. a
22....249. 1. c
20: 6....119. 1
13....271. 4. a
21....39. 4
28....119. 1
31....254. 6. a
38....199. b
42....250. 2 (2) a
21: 2....219. 1. b
3....92. b, 221. 3. a
7....44
12....44. a
14....66. 1 (1), 105.
a, 174. 4
15....126. 1
22: 2....165. 2
23: 11....94. d
22....282. a
24: 14....245. 5. a
17....260. 1
19....71. a (2)
25: 7....94. a
8....164. 2
14....157. 3
18....172. 5, 209.
3. a
33....165. 3
34....88 (3f), 167.
3
43....250. 2 (2) a
26: 16....271. 4. b
22....246. 3. a
27: 12....119. 1
28: 7....214. 1. b
8....89 (f. s. & m.
pl.)
10....24. b
14....60. 3. b (2)
15....63. 1. c, 97.
1. b, 164. 5

28. 24....\$111. 2. b
30: 1....14. a
31: 2....94. c
2 SAMUEL.
1: 4....\$242. c
6....91. b, 166. 3
9....256. c
10....99. 3. b, 106. a
15....131. 3
21....255. 1
26....166. 1
2: 19....13. b
27....65. a
32....274. 2. b
3: 2....257. 1
8....165. 3
22....276. 2
4: 6....71. a (3)
5: 1....164. 2
6: 1....151. 2
3....249. 1. b
5....16. 3. b
13....282. c
16....253. 1
20....282. b
23....56. 2
7: 10....114
8: 18....199. b
10: 3....253. 2
11, 17....275. 2. b
11: 1....11. 1. b
24....177. 3
25....245. 5, 271.
4. a
12: 1, 4....156. 3
4....249. 1. c
14....92. d
13: 4....280. 1
31....254. 10
32....158. 3
39....253. 1
14: 2, 3....16. 1
7....38. 4. a, 158. 3
10....104. k
19....57. 2 (1),
180. a
30....149. 1, 150. 4
15: 8....282. b
12....125. 2
23....275. 2. b
30....282. c
32....273. b
34....287. 3
37....215. 1. e
16: 1....250. 2 (1)
16....215. 1. e
17: 9....243. 2. a
10....140. 4
12....71. a (1)
22....223. 1. a
23....113. 1, 275.
3. a
18: 3....113. 2
18....270. b
19: 1....281
14....111. 2. b
18....224. a
19....113. 2
20: 1....257. 2
4....119. 1
5....111. 2. d
9....111. 2. b
21....95. a
21: 2....166. 2
6....60. 3. a, 127.
2
9....160. 5, 223. 1.
a, 250. 2 (2) a

21: 11....\$271. 4. a
12....177. 3
22: 7....142. 2
24....45. 1
33....160. 1
37, 40....238. 1. b
40....53. 3. a, 111.
2. c
41....53. 2. b, 132.
1
43....118. 3, 141. 3
44....199. b
48....238. 1. b
23: 1....160. 5
6....33. 3, 140. 6,
221. b
8....199. b
27....24. b
24: 12....268. 2
13....253. 2

1 KINGS.

1: 6....\$243. 1
14....259. 2. a
15....54. 1, 205. b
21....87
27....283. 2. b
2: 24....105. a
31....254. 6. b
3: 3....126. 1
7....267. b
15....147. 4
4: 5....150. 4, 215.
1. e
5: 3....253. 2. a
10....254. 8
11....260. 2 (2) a
20....119. 1
25....53. 2. a
6: 16....10. a
19....132. 1
21....207. 1. c
38....251. 4. a
7: 12....249. 1. c
14....132. 1, 253. 1
37....220. 1. b
44....251. 4. a
8: 1....119. 1
48....86. b (1 c.)
9: 11....165. 2
10: 3....112. 3
9....254. 8
12....275. 1. b
15....254. 3
11: 1....210. d
3....275. 1. a
13....16. 1
22....24. a
25....271. 4. b
39....57. 2 (2) a
12: 10....221. 5. a
12....164. 2
32....257. 3
13: 7....284. a
12....75. 2
20....60. 3. b (2)
14: 2....71. a (2)
3....60. 2. a, 127. 1
6....273. 5
24....246. 3. a
25....257. 3
15: 16....60. 3. a
23....271. 4
29....94. b
33....257. 3, 4
16: 10....252. 2
16....247. a
17....172. 4, 175. 3
25....172. 4

16: 26....\$254. 9. a
29....252. 2. a
17: 3....100. 1
14....177. 3
21....43
18: 1....252. 1
12....100. 2. a (1)
13....104. g
30....131. 3
32....273. 3
42....175. 3
43....254. 9. a,
274. 2 d
44....104. b
19: 2....275. 3. a
4....274. 2. c
7....38. 1. a
10....92. d
11....275. 1. c
15....66. 2 (2) b,
219. 1
19....251. 4. a
20....98. 1. a
20: 9....39. 4
13....229. 1. b
27....96. a, 161. 4
35....172. 3
39....91. b
21: 1....45. 1
8....46
29....164. 2
22: 12....126. 1
23....249. 2. b
25....165. 1
27....253. 2. a,
270. c
35....147. 4
54....119. 1

2 KINGS.

1: 2....\$249. 2. c,
283. 1
6....36. 2, 39. 4
7....75. 1
10....172. 4
10, 14....250. 2
(2) a
16....39. 4
2: 1....16. 3. b
10....93. c
11....16. 3. b
16....208. 3. c
21....165. 2
22....165. 3
24....251. 2. b
3: 4....253. 2. a
23....119. 1
25....65. b, 111. 1
27....263. 1
4: 7....220. 1. b
16, 23....71. a, 2
24....131. 1
25....73. 2. a
32....95. a
5: 1....39. 1. a
3....112. 3
6....104. j
7....254. 9. b
9....257
18....46, 176. 1
6: 5....271. 4. b
8....220. 2. a
10....252. 4
11....74. a
18....98. 2, 207.
1. a
19....88 (pl.)
22....230. 3
23....172. 4

6: 32...\$24. *b*
 7: 12...165. 1
 13...246. 3. *a*
 8: 1...71. *a* (2)
 8...249. 2. *c*
 12...126. 1
 13...75. 1
 21...11. 1. *b*, 90
 9: 17...196. *b*
 25...229. 1. *b*
 37...172. 1
 10: 14...114. 3
 30...39. 4
 11: 4...199. *b*
 13...199. *a*
 12: 1...252. 2. *b*
 8...216. 1. *a*
 9...60. 3. *c*, 132. 2
 10...259. 1. *a*
 13: 6...194. 2
 14...263. 1
 15: 1...252. 2. *a*
 10...19. 2
 16...246. 2. *a*
 16: 7...156. 2
 17...253. 2
 17: 13...39. 4. *a*
 36...39. 4
 23...119. 1
 30...126. 1, 271.
 4. *a*
 19: 4...285. 1
 23...254. 2. *a*
 25...175. 2
 29...141. 3
 22: 19...106. *a*
 23: 1...251. 2. *b*
 17...73. 2. *a*, 246.
 3. *a*
 25: 17...251. 2. *b*
 29...177. 3

1 CHRONICLES.

2: 13...\$57. 2 (1)
 16...13. *b*
 3: 5...149. 1
 4: 10...190. 2. *a* (1)
 5: 20...74. *a*
 12: 1...14. *a*
 2...150. 1, 180. *a*
 14...269. 2 (2)
 20...14. *a*
 13: 3...104. *i*
 12...51. 2
 15: 24...94. *e*, 180. *a*
 27...189. *a*, 246.
 3. *a*
 17: 4...266. 3. *a*
 20: 2...254. 5
 8...73. *a*, 149. 1
 21: 13...259. 2
 22: 14...250. 2 (3)
 23: 6...59. *a*
 24: 3...59. *a*, 113. 1
 28...275. 1. *c*
 25: 19...251. 4. *a*
 26: 28...245. 5. *b*
 27: 15...251. 4. *a*
 28: 1...36. 1
 5...249. 1. *a*
 29: 17...245. 5. *b*
 18...125. 1

2 CHRONICLES.

1: 4...\$245. 5. *b*
 10...164. *b*
 2: 7...14. *a*, 254. 3

3: 3...\$247. *a*
 5: 2...119. 1
 12...180. *a*
 6: 42...98. 1
 7: 6...94. *e*
 8: 16...246. 3. *a*
 18...13. *a*
 10: 7...231. 5. *a*
 10...19. 2
 15: 8...246. 3. *a*
 16: 7. 8...119. 1
 12...177. 3
 17: 11...62. 2. *b*, 209.
 2. *d*
 12...282. *c*
 13...275. 1. *c*
 18: 22...249. 2. *b*
 23...38. 4. *a*
 19: 2...112. 5. *c*
 20: 7...105. *a*
 35...96. *a*
 21: 17...125. 1, 260.
 2 (2)
 22: 5...53. 2. *a*
 11...39. 1. *a*
 23: 19...242
 24: 18...249. 2. *b*
 25: 4...254. 7
 26: 15...148. 1, 177. 3
 17...251. 2. *b*
 19...119. 3
 21...198. *a*, 4
 28: 23...94. *e*
 29: 81...65. *b*
 36...245. 5. *b*
 31: 7...148. 1
 14...219. 1. *a*
 32: 15...256. *c*
 30...150. 2 (p.
 182)
 33: 19...199. *c*
 34: 4...126. 1
 5...220. 1. *b*
 6...43. *b*
 35: 13...57. 1

EZRA.

3: 11...\$95. *c*, 150. 5
 7: 25...39. 4
 8: 18...26
 23...99. 3
 25...98. 1. *a*, 207.
 1. *b*, 245. 5. *b*
 26...98. 1. *a*
 29...246. 3. *a*
 31...99. 3
 10: 14...245. 5. *b*
 16...122. 2, 141. 1
 17...245. 5. *b*

NEHEMIAH.

1: 4...\$125. 2
 7...282. *b*
 2: 4...111. 2. *e*
 7...111. 2. *b*
 12...39. 4
 13...4. *a*, 164. 5
 3: 13...53. 2. *b*, 62. 1
 20...94. *a*
 33...274. 1
 34...210. *c*
 4: 7...216. 2. *a*
 5: 8...255. 1
 14...65. *a*
 16...112. 3
 6: 6...177. 1
 8...57. 2 (3) *a*,
 164. 3.

6: 11...\$233. *a*
 7: 34...251. 3
 8: 2...166. 4
 5...106. *a*, 125. 2
 9: 5...161. 4
 6...71. *a* (2)
 18...63. 1. *a*
 19...249. 1
 26...63. 1. *a*
 28...249. 1. *a*
 32...271. 4. *a*
 35...249. 1. *c*
 10: 39...94. *b*, 113. 2
 11: 17...150. 2
 12: 44...39. 3. *b*
 13: 13...111. 2. *d*
 16...11. 1. *a*
 23...210. *d*

ESTHER.

2: 8...\$126. 1
 9...207. 2. *d*
 4: 3...150. 5
 4...161. 2
 14...127. 1
 16...276. 2
 7: 5...82. 1. *a* (1)
 8: 6...269
 15...256
 9: 4...282. *c*
 27...86. *b* (3 pl.)

JOB.

1: 3...\$250. 2 (2),
 269. 2. (1)
 5...263. 4, 274.
 2. *d*
 6...245. 3. *b*
 7...45. 1
 10...71. *a* (2)
 11...45. 4, 131. 3
 14...220. 1. *b*, 258.
 3
 21...164. 2
 2: 3...36. 1. *a*
 5...45. 4
 7...46
 10...248. *a*
 3: 3...263. 5
 8...267. *b*
 11...263. 5
 13...263. 1
 25...168. *a*, 172. 3
 4: 2...283. 1. *a*
 4...200. *e*
 6...287. 3
 19...285. 1
 5: 7...93. *b*, 287. 1
 8...263. 1
 16...61. 6. *a*
 18...165. 3
 6: 2...263. 1
 16...96. *b*
 22...60. 3. *b* (2),
 119. 4
 26...126. 1
 7: 3...243. 2. *b*
 5...119. 1, 139. 3
 14...104. *j*, 105. *b*
 18...105. *b*
 8: 8...57. 2 (2) *a*,
 227. 1. *a*
 21...165. 1
 9: 2...22. *b*
 6...88 (pl.)
 15...92. *b*

9: 18...\$24. *b*, 105. *a*,
 190. *a*
 30...121. 1
 34...105. *b*
 10: 12...19. 2
 22...61. 6. *a*
 11: 3...94. *a*
 12...139. 3
 15...150. 5
 17...97. 1. *a*, 260.
 2 (2) *c*
 12: 14...111. 1
 21...282. *c*
 13: 9...24. *c*
 15...83. *b*
 21...119. 1
 27...264. *a*
 14: 1...254. 9. *b*
 19...112. 3, 275. 4
 15: 7...227. 1. *a*
 11...260. 2 (2) *b*
 18...121. 2
 22...172. 5
 16: 5...104. *b*
 11...147. 3
 12...161. 2
 13...126. 1, 216.
 1. *b*
 16...60. 3. *b* (2)
 19...19. 2
 17: 2...24. *b*
 3...126. 1
 10...215. 1. *c*
 16...88 (3 f. pl.)
 18: 2...54. 3
 19: 2...105. *c*
 3...94. *c*, 252. 4
 7...113. 1
 15...105. *e*
 16...45. 4
 17...139. 2
 23...88 (pl.), 141.
 1
 29...74. 74. *a*
 20: 4...158. 3
 8...159. 3
 17...255. 3. *a*
 24...112. 5. *c*
 26...60. 3. *c*, 93. *a*,
 111. 2. *e*
 28...140. 2
 21: 5...140. 5
 13...24. *c*
 18...104. *i*
 24...88 (pl.)
 22: 3...283. 2
 20...220. 1. *b*
 21...88 (3 f.), 94
d, 167. 3
 23: 3...269. *b*
 9...34
 11...79. 3. *a*
 17...86. *b* (2 m.)
 24: 14...83. *b*
 19...255. 3
 21...150. 2
 24...139. 1
 25...264. *a*
 33...220. 2. *c*
 25: 3...220. 1. *b*
 26: 9...180. *a*
 11...161. 4
 27: 3...256. *c*
 4...92. *e*
 12...271. 2
 33...220. 2. *c*
 28: 12...245. 5
 29: 3...139. 2
 6...53. 3. *b*
 14...105. *d*

- 29: 21....\$24. *c*
 30: 8....24. *b*
 26....99. 3. *b*
 31: 5....157. 3
 15....61. 3, 105. *b*,
 161. 3.
 18....273. 3. *a*
 22....27.
 24....60. 1. *a*
 32: 2....269. *b*
 10....125. 1
 11....53. 2. *a*, 111.
 2. *c*
 18....164. 2
 33: 5....111. 3. *a*
 9....71. *a* (1)
 13....158. 1
 21....26, 121. 1
 25....180. *a*
 27....158. 2
 30....159. 2
 34: 5....65. *a*
 13....61. 6. *a*
 18....112. 1
 22....91. *b*
 25....216. 1. *a*
 35: 11....53. 3. *a*, 111.
 2. *c*
 37: 6....177. 1
 12....61. 6. *a*
 24....104. *h*
 38: 1....4. *a*
 12....86. *b* (2 m.)
 24....60. 4. *a*, 113. 1
 35....230. 2. *a*
 39: 2....104. *g*
 3....161. 2
 4....112. 5. *c*
 24....165. 2
 40: 2....268. 1. *a*
 21, 22....208. 3. *a*
 22....221. 6. *b*
 41: 1....160. 5
 2....105. *b*
 17....131. 4, 164. 2
 25....172. 5
 26....43, 43. *a*
 42: 2....86. *b* (1. *c*)
 13....223. 1. *a*
- PSALMS.
- 1: 1....\$245. 2
 2: 2....247
 3....45. 4, 97. 1
 7....71. *a* (2)
 12....35. 1, 271. 4
 3: 2....141. 1
 3....61. 6. *a*
 8....273. 2
 4: 3....111. 2. *e*
 7....3. 1. *a*, 131. 3,
 165. 1
 5: 9....31. *b*, 150. 1
 11....42
 12....112. 5. *c*, 254.
 9. *b*
 13....31. *b*
 6: 3....42
 4....71. *a*, 2
 7: 6....31. *b*, 60. 2. *a*,
 114
 10....263. 1. *a*
 17....254. 9. *a*
 8: 2....132. 1
 3....94. *b*
 5....199. *e*
 9: 14....141. 1
 15....220. 2. *a*
 16....285. 3
- 9: 17....\$149. 1
 18....219. 1. *a*
 19....126. 1
 10: 2....31. *a*, 286
 5....31. *b*
 8, 10....209. 1. *a*
 12....131. 3
 13, 14....31. *b*
 11: 1....257. 1
 7....220. 2. *c*, 275.
 3. *a*
 12: 3....280. 2
 4....119. 1
 8....73. 1, 249. 2. *b*
 13: 4....271. 3
 5....104. *h*
 16: 5....19. 2. *a*, 90,
 151. 3
 17: 3....139. 2
 9....263. 5. *a*
 18: 6....104. *i*
 10....147. 5
 15....82. 1. *a* (3)
 21....21. 1
 27....142. 2
 41....132. 1
 19: 6....249. 1
 8....254. 9. *b*
 14....11. 1. *b*
 20: 4....63. 1. *c*, 97.
 1. *a*, *b*
 22: 2....104. *j*
 9....42
 10....157. 1
 17....156. 3, 199. *b*
 22....272. 3
 32....266. 3
 23: 6....148. 2, 267. *d*
 24....131. 3
 25:6, 7. 2. *a*
 27....71. *a*, 2
 26: 2....98. 1. *a*
 4....112. 3
 27: 10....112. 3
 13....4. *a*
 28: 7....150. 2
 29: 9....111. 1
 30: 4....13. *a*
 8....221. 6. *b*
 13....105. *b*
 31: 10....31. *a*
 14....31. *b*
 24....119. 4
 32: 1....165. 3
 10....249. 1. *a*
 33: 5....266. 1
 34:6, 7. 2. *a*
 35: 8....105. *a*
 10....19. 2. *a*, 22.
b, 215. 1. *c*
 19....102. 3
 25....127. 2
 36: 13....121. 1
 37:6
 9....91. *b*
 15....24. *b*
 23....161. 4
 38: 3....131. 1
 11....92. *a*
 21....19. 2. *a*
 39: 2....97. 1
 5....75. 1
 14....35. 2, 175. 4
 40: 18....71. *a* (2)
 41: 5....119. 3, 164. 5
 42: 9....220. 1. *b*
 10....111. 2. *b*
 44: 5....258. 2
 13, 21....127. 2
 27....61. 6. *a*
- 45: 3....\$92. *a*
 9....199. *b*
 10....14. *a*, 24. *b*
 47: 5....43. *a*
 10....112. 5. *c*
 49: 9....55. 1
 50: 21....112. 3, 282. *b*
 23....105. *b*
 51: 6....263. 1
 7....121. 2
 53: 6....220. 1. *b*
 55: 10....92. *c*
 16....164. 2
 18....274. 2. *a*
 19, 22....19. 2. *a*
 22....141. 1
 57: 2....172. 1, 275.
 1. *a*
 9....247. *b*
 58: 2....88. (1.)
 4....156. 2
 7....131. 3
 8....139. 3
 9....24. *b*, 214.
 1. *b*
 12....275. 3. *a*
 (2 m.)
 60: 2....43. 1
 4....165. 1
 5....253. 2. *a*
 13....287. 1
 61: 1....196. *b*
 62: 4....93. *a*, bis
 10....290. 2 (2) *c*
 12....252. 4
 63: 2....275. 1. *c*
 4....105. *c*
 8....61. 6. *a*
 64: 7....54. 3
 65: 7....112. 5. *c*
 10....104. *b*, 105. *b*
 66: 4....275. 2. *b*
 12....114
 68: 3....91. *b*, 131. 2,
 5, 140. 4
 5....111. 3. *a*
 8....119. 3
 18....21. 1
 21....231. 3. *a*
 69: 10....22. *a*, 104. *i*,
 216. 2. *a*
 19....98. 1. *a*
 24....119. 1
 70: 6....71. *a*, 2
 71: 6....157. 1
 7....256. *b*
 12....158. 2
 23....88. (f. pl.)
 72: 15....105. *b*
 17....159. 3, 247
 20....93. *a*
 73: 2....172. 1
 10....254. 6. *b*
 16....99. 3. *b*
 27....86. *b* (2 m.)
 74: 4....220. 2. *a*
 5....19. 2. *a*
 8....105. *a*
 10....119. 1
 17....11. 1. *b*
 19....196. *b*
 75: 11....161. 4
 76: 3....203. 5. *c*
 4....22. *a*, 126. 2,
 216. 2. *a*
 6....96. *a*
 77: 2....112. 3
 4....172. 3
 10....139. 2
 18....92. *b*
 20....24. *b*
 78: 9....255. 3. *a*
- 78: 63....\$93. *b*
 65....141. 5*
 80: 3....61. 6. *a*
 5, 8....253. 2. *b*
 6....112. 3
 11....93. *a*
 14....4. *a*, 180. *a*
 15....253. 2. *b*
 16....4. *a*, 130. 2
 19....157. 3
 20....253. 2. *b*
 81: 3....45. 5. *a*
 11....119. 1, 246.
 2. *b*
 17....279
 84: 2....200. *e*
 86: 2....19. 2, 126. 1
 88: 17....24. *b*, 92. *a*
 89: 2....216. 2. *a*
 8....111. 3. *b*
 9....253. 2. *b*
 10....131. 4
 40....272. 3
 44....104. *j*
 45....24. *b*, 86. *b*
 51....249. 1. *a*
 52....24. *b*, 216.
 2. *a*
 90: 2....263. 1. *b*
 10....22. *a*
 91: 6....140. 1
 12....105. *c*
 92: 2....242. *b*
 16....61. 6. *a*
 93: 1....126. 2
 5....174. 1
 94: 1....94. *d*
 17....126. 1
 17....61. 6. *a*
 19....141. 6
 20....93. *a*, 111.
 2. *e*
 101: 5....92. *b*, 93. *a*
 102: 5....14. *a*
 14....139. 2
 19....266. 3
 103: 3, 4....220. 2. *c*
 4....104. *c*, 246.
 2. *b*
 5....275. 3
 7....263. 5
 13....119. 1, 262. 3
 104: 8....286
 18....249. 1. *c*
 26....119. 1
 28....88. (pl.)
 29....111. 2. *b*,
 151. 2
 105: 15....264
 28....99. 3
 106: 25....114
 47....126. 1
 107: 20....199. *d*
 27....126. 1
 109: 13....173. 3
 23....112. 5. *c*
 110: 4....61. 6. *a*
 111:6
 112:6
 113: 5-9....61. 6. *a*
 6....218
 114: 8....61. 6. *a*
 115: 17....242
 116: 6....141. 2, 150. 2
 12....220. 2. *c*
 15....61. 6. *a*
 19....270. 1. *b*
 118: 10....105. *a*
 11....139. 1
 18....92. *d*, 104. *a*

- 118: 23...\$166. 1
 119:6
 18...98. 2
 22...139. 2
 43...60. 4. *a*
 47...141. 6
 71...126. 1
 101...165. 2
 117...172. 3
 129...104. *i*
 133...97. 2
 137...275. 1. *a*
 139...24. *b*
 155...275. 1. *a*
 122-124: ...74. *a*
 122: 4...274. 2. *e*
 123: 1...61. 6. *a*
 4...246. 3. *a*
 124: 4...61. 6. *a*
 125: 3...61. 6. *a*
 5...79. 3. *a*
 127: 2...196. 6. *d*, 254.
 9. *b*
 129: ...74. *a*
 3...243. 2. *a*
 86...114
 132: 1...174. 6
 6...127. 2
 12...65. *a*, 220.
 2. *a*
 133: 1...24. *a*
 134-137...74. *a*
 134: 2...220. 2. *b*,
 273. 2
 135: 7...94. *e*, 165. 2
 137: 6...104. *c*
 138: 6...147. 2
 139: 1...104. *j*, 147. 5
 2...158. 1
 5...220. 1. *b*
 8...53. 3. *b*, 88
 (1. *c*), 161. 2
 19...83. *b*
 20...57. 2 (3) *a*,
 86. *b* (3 pl.),
 164. 3
 140: 10...172. 3
 13...86. *b* (1. *c*)
 141: 3...24. *b*, 98. 1. *a*
 5...111. 1, 164. 2
 8...60. 4. *a*
 143: 3...165. 2
 6...272. 2. *b*
 144: ...74. *a*
 2...199. *b*
 145: ...6
 8...215. 1. *c*
 10...104. *b*
 147: 1...92. *d*
 149: 5...112. 5. *c*
- PROVERBS.
 1: 10...\$111. 2. *b*,
 177. 3
 20...97. 1. *a*
 22...31. *b*, 60. 3.
c, 111. 2. *e*
 28...105. *c*
 2: 11...104. *b*
 3: 3...125. 1
 12...43. *a*
 17...258. 1
 4: 6...118. 3
 13...24. *b*, 106. *b*
 16...88
 25...150. 1
 5: 22...105. *c*
 6: 3...49
 6: 11...\$11. 1. *a*
 21...104. *g*
 27...118. 4
 7: 13...141. 1
 14...53. 2. *a*
 8: 3...31. *a*, 97. 1. *a*
 11...260. 1
 13...166. 2
 15...88
 17...53. 2. *a*, 111.
 2. *b*
 25...263. 1. *b*
 27, 29...141. 3
 10: 3...111. 1
 4...11. 1. *a*, 156. 3
 11...249. 1
 11: 7...208. 3. *c*
 25...150. 5
 12: 25...197. *b*
 13: 23...156. 3
 14: 3...105. *d*
 10...60. 4. *a*, 119. 1
 34...263. 3
 15: 1...24. *a*, 60. 4. *a*
 9...112. 5. *c*
 16: 4...246. 2. *a*
 17: 4...111. 2. *c*, 140.
 5
 10...131. 1
 14...126. 1, 131. 3
 26...242
 18: 5...267. *d*
 19: 7...19. 2. *a*, 215.
 1. *c*
 13...216. 1. *d*
 19...215. 1. *c*
 24...51. 1
 25...94. *d*
 20: 16...111. 3. *a*
 21: 8...56. 2
 13...254. 9. *a*
 15...267. *a*
 22...63. 1. *a*
 22: 11...215. 1. *c*
 21...253. 2
 24...60. 4. *a*
 23: 1...158. 3
 12...243. 2
 24...158. 2. 3
 27...207. 1. *c*
 24: 2...92. *e*
 7...156. 3
 14...97. 1. *b*, 148. 3
 17...91. *b*, 231. 5. *a*
 23...94. *b*
 31...93. *a*, 207. 2.
d, 271. 1
 25: 6...126. 2
 7...60. 3. *b* (1)
 9...174. 4
 11...10. *a*
 17...127. 2
 19...90
 26: 7...141. 1
 18...141. 6
 21...141. 6
 27: 10...215. 1. *c*
 15...83. *c* (2)
 17...140. 1
 25...24. *b*, 216. 2. *a*
 28: 6. 18...203. 3.
 21...94. *b*
 29: 6...140. 1
 30: 4...65. *b*
 6...22. *b*, 66. 1 (2)
a, 151. 2
 8...11. 1. *a*
 9...65. *a*
 17...14. *a*, 24. *b*,
 57. 2 (3) *a*
 30: 25...\$200. *e*
 31...229. 1. *a*
 31: 3...199. *a*
 10-31...6
 12...104. *i*
 31...247. *a*
- ECCLESIASTES.
 1: 4...\$266. 1
 9...256. *c*
 15...161. 4
 17...3. 1. *a*
 18...90
 2: 5...207. 1. *a*
 7...275. 1. *c*
 8...280. 3. *a*
 13...57. 2 (3) *a*,
 231. 3. *b*
 15...260. 2 (2) *a*
 19...230. 4, 283.
 2. *a*
 22...74, 177. 1
 3: 2. 4...267. *b*
 17...245. 5. *a*
 18...74, 139. 2
 4: 2...268. 1. *a*
 9...251. 4
 12...105. *a*
 14...53. 2. *a*, 111.
 2. *c*
 5: 5...113. 2
 7...38. 1. *a*, 201. 2
 8...112. 5. *c*
 7: 16...82. 5. *a*
 22...71. *a* (2)
 24...280. 3
 25...273. 4
 26...91. *b*, 165. 2
 8: 1...177. 3
 9...268. 1
 12...165. 2
 9: 1...139. 2, 216.
 1. *a*
 12...59. *a*, 93. *e*
 18...165. 2
 10: 5...164. 3
 10...121. 2
 17...220. 2. *c*
 11: 3...177. 1
 6...75. 2
 12: 1...201. 2
 4...87
 5...11. 1. *a*, 122.
 2, 140. 5
 6...140. 1, 2
 11...19. 2. *b*, 65. *a*
- SONG OF SOLOMON.
 1: 6...\$105. *e*, 141.
 1, 207. 1. *a*
 7...45. 5. *a*, 74,
 209. 1. *a*
 8...24. *b*, 260. 2 (2)
 10...174. 1
 2: 5...254. 7
 10...221. 2. *b*
 15...60. 3. *b* (2),
 119. 4
 3: 1...45. 5. *a*
 11...148. 3, 164. 3
 4: 1...254. 4
 2...220. 1. *b*
 5...216. 1. *c*
 9...104. *k*
 5: 2...67. 2 (3) *a*,
 60. 4. *a*
 5: 3...\$105. *d*
 9...104. *k*
 12...57. 2 (3) *a*
 6: 5...45. 5. *a*
 6...220. 1. *b*
 9...105. *e*, 275. *f*
 11...141. 1
 7: 3...221. 6. *b*
 4...216. 1. *c*
 8...210. *e*
 13...141. 1
 8: 2...199. *b*
 5...104. *i*
 6...22. *a*, 216. 2. *a*
- ISAIAH.
 1: 3...\$262. 3
 5...256. *c*
 6...60. 2. *a*, 156. 2
 9...262. 1
 11...271. 1
 15...104. *h*, 119. 1
 16...54. 4. *a*, 82.
 5. *a*
 17...185. 2. *c*,
 267. *c*
 18...245. 5. *d*
 21...33. 1, 61. 6. *a*,
 218
 22...245. 5
 24...245. 4
 29...279
 31...60. 3. *b* (2)
 2: 2...265. *b*
 4...207. 1. *a*
 20...43. *b*, 207. 1.
a, 256
 3: 1...280. 3. *a*
 9...273. 3. *a*
 15...24. *a*, 75. 1
 16...172. 5, 209. 3. *a*
 24...53. 3. *a*
 4: 4...262. 1
 5: 10...22. *a*, 216. 2. *a*
 19...97. 1. 97. 1. *a*
 20...10. *a*
 23...275. 6
 28...24. *b*
 6: 1...265. *a*
 2...203. 5. *a*
 5...254. 10
 9...56. 3. *a*, 175. 4
 12...119. 1
 13...92. *d*
 7: 2...157. 1
 4...91. *b*
 11...119. 3, 126. 1
 14...166. 1
 15...267. *c*
 19...156. 4
 25...274. 2. *e*
 8: 2...22. *b*
 11...104. *a*
 17...100. 2. *a* (1)
 23...61. 6. *a*
 9: 3...24. *b*, 221. 5. *a*
 4...142. 1
 6...4. *a*
 12...246. 2. *b*
 17...45. 2
 10: 1...297. 2. *a*,
 247. *b*
 9...22. *b*
 10...260. 2 (2) *c*
 12...255. 3
 13...11. 1. *b*, 57. *f*
 (3) *a*, 92. *b*, 174.
 1, 231. 3. *b*

10 : 14....\$245. 5. *d*
 16....147. 4
 17....221. 5. *b*
 27....54. *b*
 34....19. 1, 45. 2
 11 : 2....100. 2. *a* (2),
 156. 4
 8....141. 6
 15....60. 3. *a*
 13 : 8....65. *b*
 16....91. *c*
 18....92. *e*
 20....53. 3. *a*, 111.
 2. *c*
 14 : 6....114
 11....150. 5
 19....95. *a*
 23....57. 2 (2) *a*,
 94. *b*, 161. 2
 31....119. 4
 15 : 5....142. 2, 161. 2
 16 : 8....277
 9....168. *a*, 174. 4
 10....86. *b* (2 m.),
 161. 4
 17 : 8....229. 3. *a*
 11....156. 2, 161. 2
 14....139. 2
 18 : 2....139. 3
 4....98. 1. *a*
 5....65. *a*
 19 : 3....141. 1
 4....275. 3
 6....24. *c*, 94. *a*,
 180. *a*
 9....199. *c*
 17....11. 1. *a*, 196. *d*
 21....92. *c*
 20 : 4....199. *c*
 21 : 3....207. 1. *a*
 9....262. 4
 12....112. 1, 172. 1,
 177. 3, 247
 14....111. 2. *c*
 22 : 1....254. 6
 5....161. 2
 10....25
 11....221. 7. *a*
 17....161. 2
 19....45. 3, 111. 1
 21....221. 3. *a*
 24....254. 6. *b*
 23 : 9....254. 2
 11....54. 3, 94. *b*,
 221. 6. *b*
 13....249. 2. *a*
 17, 18....220. 1. *b*
 18....113. 1
 24 : 2....165. 2, 246.
 2. *a*
 3....140. 3, 4
 19....139. 2, 282. *a*
 20....82. 1. *a* (1)
 25 : 1....104. *b*
 6....209. 1. *a*
 10....159. 2
 11....119. 1
 26 : 5....105. *a*, *b*
 11....254. 9. *a*
 16....86. *b* (3 pl.)
 19....221. 2. *b*
 20....172. 3
 27 : 3....105. *d*
 4....127. 3
 8....24. *a*
 11....88 (3 f. pl.)
 12....223. 1. *a*
 28 : 3....88 (3 f. pl.),
 91. *c*
 6....60. 3. *a*

28 : 10....\$280. 2
 12....86. *b* (3 pl.)
 13....280. 2
 16....150. 5, 279. *a*
 21....249. 1. *a*
 27....113. 1
 28....282. *a*
 29 : 1....131. 2
 7....165. 3
 9....141. 6
 14....90. 279. *a*
 16....283. 2. *b*
 21....86. *b* (3 pl.)
 22....156. 1
 30 : 2....157. 1
 5....157. 3
 11....79. 3. *a*, 232. *a*
 12....19. 2, 119. 3
 18....106. *a*, 119. 1,
 139. 2
 19....104. *b*, 106. *a*,
 141. 3
 21....180. *a*, 258. 1
 23....273. 3
 28....160. 4
 29....96. *b*
 31 : 4....22. *a*, 43
 32 : 1....88
 11....275. 1. *a*
 33 : 1....24. *b*, 87, 131.
 2, 141. 3, 258. 3. *a*
 6....255. 2
 7....24. *a*
 9....82. 1. *a* (1)
 10....82. 5. *a*
 12....24. *c*, 149. 1
 15....271. 2
 21....56. 1
 34 : 4....140. 2, 245.
 5. *d*
 6....96. *a*
 11....21. 1, 229. 4. *b*
 17....104. *i*
 35 : 1....55. 1, 88 (pl.),
 158. 2
 7....275. 4
 36 : 8....35. 1, 246. 3. *a*
 9....250. 1. *a*
 15....271. 4. *a*
 37 : 23....270. *c*
 32....254. 9. *a*
 38 : 5....90. 279. *a*
 14....19. 2
 16....256. *c*
 40 : 1....263. 2
 7....22. *b*, 35. 1
 12....215. 1. *c*
 17....260. 2 (2) *c*
 21....263. 2
 24....92. *b*
 30....147. 4
 31....245. 5
 41 : 7....90. 270. *b*
 8....285. 1
 14....254. 3
 23....97. 2. *a*, 172. 3
 24....260. 2 (2) *c*
 42 : 4....140. 1
 5....126. 1, 221.
 7. *b*
 6....97. 2. *a*
 11....156. 1
 22....65. *a*
 24....267. *c*
 43 : 5....105. *b*
 8....94. *d*
 9....91. *d*
 23....112. 3
 44 : 2....105. *b*, 193.
 3. *b*

44 : 8....\$147. 3
 13....19. 2, 60. 3. *b*
 (2), 120. 1
 16....141. 2
 17....13. *a*
 18....156. 2
 21....102. 2
 27....111. 3. *a*
 45 : 1....139. 2
 11....118. 3
 47 : 1....269. *b*
 2....88 (f. s. & m.
 pl.), 111. 3. *a*
 5....269. *b*
 10....102. 3, 104. *c*
 12....285. 2. *a*
 13....220. 2. *a*
 14....104. *i*
 48 : 7....104. *g*
 8....87
 11....39. 1. *a*
 49 : 8....207. 1. *a*
 18....65. *b*
 26....112. 3, 273. 1
 51 : 14....126. 1
 15....126. 1
 20....57. 2 (3) *a*
 21....255. 2
 52 : 5....96. *a*, *b*, 122.
 2, 131. 6, 150. 2
 7....174. 1
 11....140. 4
 14....60. 3. *b* (2)
 53 : 2....111. 1
 3....94. *e*
 4....254. 9. *b*, 262. 4
 5....60. 2. *a*, 142. 1
 10....175. 1
 11....249. 1. *a*
 54 : 1....207. 1. *a*
 5....201. 2
 6....104. *c*
 9....125. 2
 12....22. *b*
 55 : 5....104. *b*
 11....273. 3
 56 : 3....105. *a*, 245.
 5. *b*
 12....164. 5
 57 : 5....140. 2
 6....24. *b*
 8....88 (2 f.)
 13....119. 3
 58 : 3....24. *b*, 131. 2
 216. 2. *a*
 9....125. 2
 10....216. 1. *b*
 59 : 3....83. *c*. (2),
 122. 2
 5....112. 3, 156. 4,
 196. *d*
 10....189
 12....127. 2
 13....92. *b*, 174. 1
 16....104. *i*
 17....172. 4
 60 : 1....157. 2
 4....88 (f. pl.)
 7....105. *c*
 9....104. *c*
 10....105. *c*
 61 : 1....43. *b*
 62 : 2....105. *d*
 3....16. 1
 63 : 3....94. *a*, 119. 1
 16....105. *a*
 19....86. *a*
 64 : 2....86. *a*
 5....132. 3
 6....161. 3

64 : 8....\$94. *d*
 10....139. 1
 65 : 20....165. 2, 248
 24....263. 1. *b*
 66 : 12....142. 1
 13....45. 5
 20....39. 1. *a*

JEREMIAH.

1 : 5....\$105. *d*
 11....266. 2
 2 : 11....11. 1. *b*, 230. 3
 12....111. 3. *a*
 19....105. *e*
 21....220. 1. *b*, 249.
 1. *b*
 24....105. *c*
 27....104. *k*
 34....277
 36....111. 2. *b*
 3 : 3....267. *b*
 5....86. *b* (2 f.),
 131. 2
 6....172. 3
 7....249. 1. *a*
 8....60. 3. *b* (2),
 207. 1. *a*
 10....249. 1. *a*
 11....207. 1. *a*
 22....177. 3
 4 : 3....158. 2
 7....24. *b*, 221. 5. *a*
 13....141. 1
 19....86. *b* (2 f.)
 30....71. *a* (2),
 275. 5
 31....156. 1
 5 : 6....141. 1
 7....75. 2, 125. 1
 13....245. 5. *b*
 22....56. 1, 105. *b*, *c*
 26....139. 2
 6 : 27....185. 2. *c*
 7 : 4....280. 3. *b*
 10....65. *a*
 13....282
 27....104. *b*
 29....141. 1
 8 : 11....165. 3
 22....230. 2
 9 : 2....94. *c*
 17....118. 4
 19....220. 1. *b*
 10 : 5....57. 2 (3) *a*, 86.
b (3 pl.), 164. 3
 12....88
 17....89 (f. s. & m.
 pl.)
 11 : 15....220. 1. *b*
 12 : 5....94. *a*
 9....229. 3
 10....121. 2
 17....92. *d*
 13 : 5....127. 1
 7....147. 2
 13....36. 1
 19....172. 1, 275.
 2. *b*
 21....60. 3. *b* (1),
 86. *b* (2 f.)
 25....60. 2. *a*
 15 : 3....119. 1
 10....93 (pl.), 104.
 15....106. *b*
 17....112. 5. *c*
 16 : 16....158. 1, 249.
 1. *a*

- 17: 3....\$221. 6, *b*
 4....86. 6 (2 m.),
 112. 3
 17....172. 3
 18....94 *d*
 18: 23....46, 172. 3,
 175. 3
 19: 11....165. 1
 20: 9....22. *b*
 21: 3....88 (pl.)
 4....39. 4
 13....131. 1
 22: 3....185. 2. *c*
 6....13. *b*
 14....161. 4, 199. *c*
 15....94. *a*
 20....234. *a*
 23....61. 6. *a*, 86.
b (2 f.) 90 (2 f.
a), 140. 2
 24....105. *b*
 26....104. *i*
 29....280. 3. *b*
 23: 13....131. 6
 23....254. 6. *b*
 29....161. 2
 37....104. *b*
 39....177. 3
 24: 2....91. *c*
 25: 3....94. *b*
 16....96. *a*
 26....246. 3. *a*
 34....161. 5
 36....57. 2 (3) *a*,
 234. *c*
 26: 9....165. 3
 21....44. *b*
 27: 3....249. 1. *c*
 18....156. 2
 20....13. *a*
 28: 16....245. 3. *b*
 29: 8....94. *e*, 112. 5. *c*
 23....229. 1. *a*
 25....220. 1. *b*
 27....24. *b*
 30: 16....139. 3
 19....276. 1
 31: 12....87, 119. 3
 18....273. 4
 21....249. 2. *b*
 32....112. 3
 33....16. 3. *b*, 105. *d*
 38....46
 32: 4....91. *b*, 131. 5
 9....91. 1. *a*
 12....246. 3. *a*
 14....249. 1. *c*
 33....92. *d*
 35....164. 2
 37....10. *a*
 44....268. 1
 33: 8....13. *a*
 24....45. 1
 26....11. 1. *b*
 34: 1....~~4~~. *a*
 36: 16....272. 3
 23....251. 1
 37: 12....113. 2
 14....266
 16....209. 3. *a*
 35: 9....270. *c*
 12....56. 4
 14....249. 1. *c*
 39: 18....92. *d*
 40: 1....57. 2 (2) *a*
 3....249. 1. *c*
 41: 6....282. *c*
 42: 2....175. 2
 6....46, 71. *a* (1)
 10....53. 2. *b*, 148. 2
 44: 18....\$271. 1
 19....104. *e*
 23....166. 1
 25....160. 4
 46: 7, 8....122. 2
 8....96. *a*, 111. 2. *d*
 11....86. *b* (2 f.)
 20....43. *b*
 48: 11....159. 1
 19....280. 3. *a*
 32....246. 3. *a*
 49: 3....54. 4. *a*, 82.
 5. *a*
 8....95. *d*
 10....165. 1, 262. 4
 11....88 (3 f. pl.),
 98. 1
 15, 17....275. 2. *b*
 18....45. 4
 20....140. 5
 24....104. *i*, 275. 4
 28....141. 1
 37....86. *b* (2 m.),
 112. 3, 5. *c*, 139. 3
 50: 3....156. 2
 5....71. *a* (3),
 91. *d*
 6....275. 2
 11....196. *d*
 20....165. 2
 23....91. *a*
 27....111. 3. *a*
 34....94. *b*, 114,
 158. 3
 44....105. *b*
 51: 3....46
 9....165. 2, 3
 13....90 (2 f. s.)
 30....24. *c*
 33....94. *b*
 34....165. 2
 50....151. 1
 58....24. *c*, 149. 1
 52: 13....254. 6. *b*
 LAMENTATIONS.
 1:\$6
 1: 1....33. 1, 61. 6. *a*,
 218
 4....149. 1, 199. *a*
 8....141. 3
 12....142. 1
 16....207. 1. *a*, 209.
 1. *a*, 271. 1
 17....272. 2. *b*
 20....60. 3. *b* (2),
 92. *a*
 2:6
 2: 8....126. 1
 11....92. *a*, 113. 1,
 2. 115
 15, 16....74. *a*
 3:6
 3: 12....196. *d*
 14....199. *b*
 22....54. 3, 216.
 2. *a*
 33....150. 2 (p. 182)
 42....71. *a* (1)
 45....267. *c*
 48....147. 2
 53....53. 3. *a*, 150.
 2 (p. 182)
 58....158. 1
 4:6
 4: 1....96. *b*, 177. 3
 3....43. *b*
 9....39. 3. *b*, 45. 5. *a*
 4: 14....\$83. *c*, 2, 122.
 2
 17....236. 2
 5: 5....160. 5
 EZEKIEL.
 1: 4....\$53. 2. *a*
 6....203. 5. *a*
 11....220. 2. *c*
 14....179. 1. *a*, 268.
 1. *a*
 2: 10....53. 2. *a*, 53. 3. *a*
 3: 7....254. 10
 15....139. 3
 20....88 (f. pl.)
 4: 3....54. 1
 9....199. *a*
 12....157. 3
 5: 12....230. 1. *b*
 13....121. 3, 131. 6
 16....119. 1
 6: 3....208. 3. *c*
 6....147. 4
 8....173. 2
 9....24. *c*
 11....98. 2
 14....280. 3. *a*
 16....118. 4
 7: 17....203. 5. *a*
 24....141. 1, 216.
 2. *a*
 25....196. *c*
 27....118. 4
 8: 2....66. 2 (2) *a*
 3....165. 3
 6....75. 1, 119. 3
 16....90 (2 m. pl.),
 176. 1
 9: 2....249. 1. *c*
 8....120. 2
 10....254. 9. *b*
 10: 17....157. 1
 13: 2....207. 1. *b*, 255.
 1
 8....199. *c*
 11....71. *a* (2)
 17....220. 1. *b*
 19....157. 3
 20....24. *b*, 71. *a*
 (2), 220. 2. *c*
 14: 3....53. 1. *a*, 91.
b, *c*, 119. 1
 8....141. 3
 15: 5....104. *i*
 16: 4....60. 4. *a*, 93.
a, 95. *c*, 121. 1,
 126. 1, 127. 1,
 150. 5, 221. 6. *b*,
 282. *a*
 5....87. 95. *a*, 111.
 3. *a*, 150. 5
 8, 10....99. 3. *b*
 22....86. *b* (2 f.)
 27....256. *b*
 28....127. 1
 31....173. 2
 33....60. 3. *b* (2),
 120. 1
 34....14. *a*, 19. *b*
 36....91. *b*
 50....128
 52....92. *d*, 220. 2. *a*
 53....220. 1. *b*
 57....156. 3
 59....86. *b* (1. *c*)
 17: 5....132. 2
 9....166. 2, 191. 4,
 216. 2. *a*
 17: 15....\$65. *b*
 23....88 (f. pl.)
 18: 26....221. 5. *b*
 32....287. 1
 19: 2....196. *d*
 20: 9....140. 4
 16....271. 4. *b*
 21....65. *b*
 27....119. 3
 36....91. *c*
 37....53. 2. *a*
 21: 15....24. *c*, 177. 1
 13, 16....93. *c*
 18....121. 1
 19....219. 1. *a*
 21....180. *a*
 26, 28....87
 29....91. *b*, 106. *a*
 31....94. *b*, 196. *c*
 32....280. 3. *b*
 33....111. 2. *c*
 34....87
 22: 20....131. 2
 23: 5....111. 1
 16. 20....97. 1. *a*
 19....175. 3
 42....21. 1
 48....83. *c* (2), 150.
 3 (p. 182)
 49....165. 2, 220.
 1. *b*
 24: 10....197. *b*
 11....140. 1
 12....172. 1
 26....128, 189. *b*
 25: 6....57. 2 (3) *a*,
 106. *a*, 125. 2
 13....219. 1. *b*
 15....57. 2 (3) *a*
 26: 2....140. 2
 9....19. 2. *c*, 221.
 5. *a*
 15....113. 1, 2
 18....112. 5. *c*
 21....234. *a*
 27: 3....90 (2 f. s.)
 8....156. 3
 9....24. *c*, 216. 1. *a*
 12....22. *a*
 15....13. *a*
 19....93. *b*
 23....54. 2
 26....156. 3
 30....96. *b*
 31....11. 1. *a*, 196. *d*
 28: 8....86. *b* (2 m.)
 9....230. 4
 13....19. 2. *b*, 161. 4
 14....71. *a* (2)
 15....61. 6. *a*, 104. *b*
 16....53. 2. *a*, 111.
 2. *c*, 165. 3
 17....168. *a*, 172. 2
 18....104. *i*, 184. *b*,
 216. 1. *d*
 23....92. *a*
 24....139. 3
 24, 26....156. 3
 29: 3....102. 1. *a*
 15....166. 5
 18....95. *a*
 30: 16....254. 6. *b*
 25....112. 3
 31: 3....140. 5
 5....11. 1. *a*, 86. 4
 8....11. 1. *a*, 199
 15....93. *c*
 32: 16....88 (f. pl.)
 18....11. 1. *b*
 19....95. *a*, *d*

32: 20...\$ 89 (f. s. & m. pl.)
 32...95. a
 33: 12...166. 2
 13...221. 5. b
 30...53. 2. b, 223.
 1. a bis
 34: 12...249. 1. b
 17...71. a (2)
 31...71. a (2)
 35: 6...105. d
 8...216. 1. d
 9...147. 2
 11...220. 2. a
 12...63. 1. a
 36: 3...139. 2, 141. 1
 5...220. 1. b
 8...221. 5. c
 11...161. 5
 13...71. a (2)
 28...71. a (1)
 35...73. 2. a
 37: 7...88 (2 f. pl.)
 9...131. 3
 10...131. 6
 17...119. 1, 223.
 1. a
 38: 8...161. 4
 23...96. b
 39: 26...165. 3
 27...249. 1. b
 40: 4...65. b
 16...220. 2. c
 22...250. 2 (3)
 43...19. 2. b
 41: 7...141. 1
 9, 11...160. 5
 15...220. 2. c
 22...274. 2. c
 25...19. 2. a
 42: 5...45. 1, 57. 2
 (2) a, 111. 2. b
 43: 13...197. b
 18...113. 1
 20...104. j
 24...100. 2. a (2)
 27...177. 3
 45: 16...246. 3. a
 46: 17...86. b
 22...95. e
 47: 7...102. 3. a
 8...164. 3
 11...11. 1. a, 199
 15...246. 3. a
 48: 10...39. 4. a
 16...46
 18...220. 1. b

DANIEL.

1: 8...\$ 119. 1
 13...172. 3
 17...250. 2 (2) a,
 251. 4. a
 2: 1...99. 3. a, 119. 1
 3: 3...22. b
 25...94. e
 5: 9...203. 5. c
 11...22. b
 8: 1...245. 5. b
 11...95. a
 13...98. 1. a, 247,
 249. 1. b
 16...73. 2. a
 22...88 (3 f. pl.)
 9: 2...158. 1
 19...119. 3, 125. 1
 25...97. 2, 225. 2

10: 14...\$ 177. 3, 285. 2
 17...51. 2
 11: 6...11. 1. b
 12...19. 2. a
 14...131. 6
 30...11. 1. b
 31...249. 1. b
 34...91. b
 35...94. b
 36...82. 5. a
 40...126. 1
 44...196. d
 12: 13...199. a

HOSEA.

1: 2...\$ 255. 2
 6...269
 2: 14...104. g
 16...221. 7. a
 3: 2...24. b
 4: 2...267. a
 6...11. 1. a, 104.
 b
 13...118. 4
 18...43. b, 92. a,
 122. 1, 148. 3
 5: 2...119. 3
 8...272. 2. b
 11...269
 6: 2...172. 3
 4...269
 9...174. 3
 7: 4...106. a, 111. 3.
 a, 158. 3
 6...22. a
 12...150. 1
 8: 2...60. 3. a, 275.
 2. b
 3...105. a
 6...275. 2. b
 12...88
 9: 2...119. 1
 4...208. 3. c
 10...119. 3
 10: 10...105. d
 11...61. 6. a
 12...158. 2
 13...61. 6. a
 14...11. 1. a, 156.
 3
 11: 3...94. a, 115,
 132. 2
 4...57. 2 (2) a,
 111. 2. d
 7...177. 3
 7, 8...56. 4
 12: 1...104. l, 201. 2
 4...274. 2. b
 5...105. b
 13: 3...92. b
 14...19. 2, 221. 5.
 a, 275. 2. b
 15...177. 3
 14: 1...88 (3 f. pl.),
 209. 1. a
 3...256. c

JOEL.

1: 2...\$ 230. 4
 8...254. 9. b
 17...24. b, 190. a
 20...275. 4
 2: 5...60. 3. b (1)
 3: 3...263. 5. a
 4: 11...91. d, 131. 1
 18...271. 1

AMOS.

1: 11...\$ 104. e, 275.
 2. b
 13...125. 2
 2: 4...119. 3
 3: 11...86. a, 140. 2
 15...156. 4
 4: 2...165. 2
 3...86. b (2 pl.)
 5: 11...92. b, 161. 3
 15...139. 3
 21, 25...24. b
 6: 2...54. 2, 253.
 2. b
 10...243. 1
 7: 1...199. c
 8: 4...94. b, 231.
 5. a
 8...53. 2. a, 53.
 3. a, 128
 9: 1...125. 1
 8...94. b

OBADIAH.

ver. 4...\$ 158. 3
 9...183. a
 11...45. 2, 106. a
 13...105. b
 16...156. 4

JONAH.

1: 5...\$ 114
 2: 1...125. 2
 10...61. 6. a
 3: 3...254. 5
 4: 11...22. b

MICAH.

1: 7...\$ 92. c
 9...275. 1. a
 10...53. 3. a, 96. b
 15...164. 2
 16...89 (f. s. & m. pl.)
 2: 3...274. 2. e
 4...141. 2
 6...275. 1. a
 7...229. 4. a
 8...88 (pl.)
 12...92. d, 246.
 2. a
 3: 12...199. a, 245. 4
 4: 6...151. 2
 8...111. 2. b
 10...158. 2
 10, 13...157. 2
 5: 2...262. 1
 6: 10...57. 2 (1)
 13...139. 3
 7: 4...260. 2 (2),
 260. 2 (2) c
 10...35. 2

NAHUM.

1: 3...\$ 13. a, 215.
 1. c
 4...150. 2 (p.
 182)
 12...140. 2
 13...220. 1. b
 2: 4...220. 2. c

2: 9...\$ 89 (f. s. & m. pl.) 220. 1. a
 14...220. 2. c
 3: 5...114
 7...93. a
 8...147. 4
 11...112. 3
 17...24. b, 142.
 1, 199. c

HABAKKUK.

1: 8...\$ 100. 2. a
 (2) bis
 10...197. b, 265. a
 11...73. 1, 249.
 2. a
 12...104. j
 13...126. 1
 15...112. 2
 16...197. b
 2: 1, 2...265. a
 7...161. 2
 17...104. g, 141. 3
 19...254. 6. b
 3: 6...99. 3. a
 8...256. b
 9...282. b
 10...220. 2. c
 16...140. 1
 19...47

ZEPHANIAH.

1: 2...\$ 282. a
 17...100. 2. a (1)
 2: 4...126. 2
 9...220. 1. c
 14...229. 4. b
 15...59. 4. a
 3: 9...274. 2. e
 11...125. 2
 14...89 (f. s. & m. pl.), 111. 3. a
 18...149. 1
 19...198, 246. 3. a

HAGGAI.

1: 4...\$ 230. 3, 249.
 1. b

ZECHARIAH.

1: 9...\$ 75. 1
 17...157. 3
 2: 8...73. 2. a
 3: 1...106. a
 7...94. e, 151. 1
 9...203. 5. a
 4: 5...258. 2
 7...246. 3. a,
 249. 1. c
 10...156. 2
 12...24. b
 5: 4...156. 4
 11...160. 5
 6: 7...96. b
 7: 1...252. 2. b
 3...199. e
 5...102. 2, 104.
 1, 252. 2. b, 273.
 3. a

7: 9....\$ 89 (f. s. & m. pl.)	11: 5....\$ 57. 2 (3) a, 111. 2. c, 234. c	MALACHI.	3: 19....\$ 119. 1
14....45. 5, 60. 3. c, 92. e	7....223. 1. a	1: 6....\$ 263. 3	20....156. 2
8: 2....271. 3	8....119. 1	7....106. a, 127. 2	MATTHEW.
14, 15....139. 1	10....140. 5	11....95. a	26: 73....\$ 51. 4. a
17....111. 2. e	17....61. 6. a	13....24. a, 75. 1	
9: 5....35. 2	12: 11....55. 2. a	14....54. 1, 205. b	ROMANS
10: 6....151. 3	13: 4....166. 2	2: 14....86. b (2 m.)	3: 20....\$ 256. c
11: 4....254. 6	14: 2....45. 2, 91. c 5....199. c 10....156. 3	3: 9....140. 2	

INDEX III

HEBREW WORDS ADDUCED OR REMARKED UPON.

Words preceded by Vav Conjunctive or Vav Conversive will be found in their proper place irrespective of these prefixes. A few abbreviations are employed, which are mostly of such a nature as to explain themselves as *v.* verb, *n.* noun, *pron.* pronoun, *adj.* adjective, *adv.* adverb, *int.* interjection, *inf.* infinitive, *imp.* imperative, *pret.* preterite. The numbers refer to the sections of the Grammar.

אֲמַעֲכֶם 104. <i>h</i>	אֲבוֹתֵיהֶם 220. 2. <i>a</i>	אֲבִנְטָהּ 221. 3. <i>a</i>
אֵב 68. <i>b</i> , 200. <i>a</i> , 215.	אֲבוֹתָם 220. 2. <i>a</i>	אֲבִרָהּ 94. <i>b</i>
1. <i>e</i> , 220. 1. <i>c</i>	אֲבִשְׁתִּים 53. 1. <i>a</i>	אֲנִאֲלֵתִי 94. <i>a</i> , 119. 1
אֲבַד 78. 2, 110. 3	אֲבִי (בֹּא) 164. 2	וְאֶגֶד 99. 3
אֲבַד 215. 1. <i>b</i>	אֲבִי 61. 6. <i>a</i>	וְאֶגֶד 99. 3
אֲבַד 92. <i>d</i>	אֲבִיב 185. 2. <i>a</i>	אֲנִם 207. 2. <i>a</i>
אֲבַד 92. <i>c</i>	אֲבִידָהּ 111. 2. <i>d</i>	אֲנִן 200. <i>a</i>
אֲבִדָהּ 216. 1. <i>b</i>	אֲבִי הָעֶזְרִי 246. 3. <i>b</i>	אֲנִשִּׁים 53. 1. <i>a</i>
אֲבִדוֹן 193. 2	אֲבִיוֹן 193. 1	וְאֶגֶד 99. 3. <i>b</i>
וְאֲבִדָהּ 53. 2. <i>a</i> , 111.	אֲבִיכֶם 220. 1. <i>b</i>	אֲנִתָּה 207. 1. <i>e</i> , 211
2. <i>c</i>	אֲבִל 84. 3. <i>a</i> (2)	וְאֶגֶד 99. 3
אֲבִדן 22. <i>a</i> , 193. 2	אֲבִל 185. 2. <i>b</i> , 215. 1. <i>b</i>	וְאֶגֶד 99. 3
אֲבִדָתָם 112. 1	אֲבִל (pr. n.) 215. 1. <i>b</i>	אֲדוֹם 60. 3. <i>b</i> (1), 197. <i>d</i>
אֲבִה 110. 3	אֲבִלִי 216. 1. <i>b</i>	אֲדוֹן 231. 3. <i>a</i>
אֲבוּא 86. <i>b</i> (3 pl.)	אֲבִן 197. <i>b</i> , 200. <i>b</i>	אֲדִירִים 11. 1. <i>o</i>
אֲבוּי 240. 1	אֲבִן 183. <i>b</i>	אֲדָם 112. 5. <i>a</i>
אֲבוּס 60. 3. <i>c</i> , 216. 1. <i>b</i>	אֲבִנְט 183. <i>c</i>	אֲדָם 185. 2. <i>b</i> , 207. 2. <i>c</i>
אֲבוּסִים 112. 1	אֲבִנְטִים 207. 1. <i>a</i>	אֲדָמָם 188

- אַרְמִיָּה 207. 1. *e*
 אַרְמִיָּה 205
 אַרְמִיָּה 201. 1
 אַרְמִי 60. 3. *b* (1)
 אַרְמִי 199. *c*, 201. 2,
 231. 3. *a*
 אַרְמִי 234. *c*
 אַרְמִי 234. *c*
 אַרְמִי 21. 1
 אַרְמִי 201. 2
 אַרְמִי 141. 3
 אַרְמִי 112. 5. *a*
 אַרְמִי 53. 1. *a*
 אַרְמִי 11. 1. *f*
 אַרְמִי 91. *c*
 אַרְמִי 53. 1. *a*, 91. *b*, 119. 1
 אַרְמִי 82. 1. *a* (2), 110.
 3, 112. 5. *c*
 אַרְמִי 119. 1
 אַרְמִי 53. 2. *a*, 111. 2. *b*
 אַרְמִי 87, 119. 3
 אַרְמִי 118. 3
 אַרְמִי 119. 4
 אַרְמִי 43. *b*, 92. *a*,
 122. 1
 אַרְמִי 201. 1
 אַרְמִי 101. 3. *a*, 104. *b*,
 119. 1
 אַרְמִי 221. 3. *a*
 אַרְמִי 119. 3
 אַרְמִי 104. *i*
 אַרְמִי 61. 6. *a*
 אַרְמִי 104. *c*
 אַרְמִי 240. 1
 אַרְמִי 99. 3. *a*
 אַרְמִי 61. 2. *a*, 184. *b*,
 208. 3. *b*
 אַרְמִי 220. 1. *b*
 אַרְמִי 200. *c*
 אַרְמִי 216. 2. *b*
 אַרְמִי 60. 3. *c*
 אַרְמִי 200. *c*
 אַרְמִי 172. 3
 אַרְמִי 239. 1, 283. 2. *a*
 אַרְמִי 200. *a*
 אַרְמִי 105. *b*
 אַרְמִי 149. 2
 אַרְמִי 240. 1
 אַרְמִי 186. 2
 אַרְמִי 194. 2
 אַרְמִי 194. 2
 אַרְמִי 57. 2 (2) *a*, 111.
 2. *d*
 אַרְמִי 149. 2
 אַרְמִי 207. 2. *b*, 215.
 1. *a*
 אַרְמִי 111. 2. *b*
 אַרְמִי 63. 2. *a*
 אַרְמִי 186. 2. *c*
 אַרְמִי 13. *a*
 אַרְמִי 208. 3. *c*
 אַרְמִי 149. 2
 אַרְמִי 56. 3
 אַרְמִי 207. 2. *a*
 אַרְמִי 200. *a*, 216. 1
 אַרְמִי 111. 2. *d*
 אַרְמִי (v.) 82. 1. *c* (3),
 156. 2
 אַרְמִי (n.) 197. *b*
 אַרְמִי 220. 1. *b*
 אַרְמִי 157. 2
 אַרְמִי 149. 2
 אַרְמִי 149. 2
 אַרְמִי 197. *b*, 200. *a*
 אַרְמִי 149. 2
 אַרְמִי 220. 2. *a*
 אַרְמִי 235. 1
 אַרְמִי 60. 3. *c*, 184. *b*,
 216. 1. *b*
 אַרְמִי 53. 2. *a*, 111. 2. *e*
 אַרְמִי 189
 אַרְמִי 104. *c*
 אַרְמִי 86. *b*
 אַרְמִי 35. 1
 אַרְמִי 197. *a*, 217, 221. 5
 אַרְמִי 189
 אַרְמִי 221. 4
 אַרְמִי 203. 1
 אַרְמִי 221. 4
 אַרְמִי 220. 1. *b*
 אַרְמִי 53. 1. *a*
 אַרְמִי 112. 5. *c*
 אַרְמִי 60. 3. *b* (1),
 92. *e*
 אַרְמִי 53. 1. *a*, 183. *c*
 אַרְמִי (n.) 68. *b*, 197. *a*,
 207. 2. *b*, 215. 1. *e*,
 220. 1. *c*
 אַרְמִי (int.) 240. 1
 אַרְמִי 223. 1, 248. *a*,
 250. 1.
 אַרְמִי 223. 1. *a*

- אָהֶיךָ 189
 אָחִיז 90 pass.
 אָחִית 205. c, 209. 3
 אָחִיז 34, 110. 3, 118. 2
 אָחִיז 34, 172. 4
 אָחִיז, אָחִיז 112. 1
 אָחִיז 60. 3. b(2), 119. 4
 אָחִיז 60. 3. b(2), 120. 1
 אָחִיזק 97. 2. a
 אָחִיזתָּה 104. i
 אָחִי 61. 6. a
 אָחִיזתָּךְ 220. 2. a
 אָחִים 60. 1. a
 אָחֵל 140. 3
 אָחֵר 237. 1, 238. 1
 אָחֵר 210. e
 אָחֵר 60. 4, 111. 2. b
 אָחֵר 60. 3. b(2), 121. 2
 אָחֵרֶן 193. 1
 אָחֵרִי 238. 1. a
 אָחֵרִית 198. a (4)
 אָחֵשְׁבָה 99. 3. b
 אָחֵשְׁדֶרֶפֶן 195. 2
 אָחֵשְׁתָּרֶן 195. 2
 אָחֵת 54. 2, 205. b, 223.
 1. a
 אָחֵת 223. 1. a
 אָט 175. 3
 אָטִין 216. 1. b
 אָטִים 112. 5. a
 אָטֵר 112. 5. a, 125. 3
 אִי 61. 6, 236
 אִי (n.) 184. b
 אִי (int.) 240. 1
 אִיב 156. 1
 אִיָּה 61. 6
 אִינְחֵלָה 99. 3. b
 אִי זֶה 75. 2
 אִיָּה 51. 2
 אִיל 208. 3. c
 אִיל 183. b
 אִילִית 60. 3. b (1)
 אִי לָזֶאת 75. 2
 אִילִילָה 150. 2
 אִילִכֹּז 151. 1
 אִילִם 200. c
 אִים 207. 2. c
 אִימָה 200. c
 אִימָתָה 61. 6. a
 אִין 236, 258. 3. b
 אִיִּסִרִים 150. 1
 אִישׁ 207. 2, 243. 2. a
 אִישׁוֹן 193. 2. a
 אִישִׁי 57. 2 (1)
 אִיתִם 11. 1. b
 אִיתִם 140. 1
 אִיתָן 189, 210. c
 אִף (adv.) 235. 2 (2)
 אִף (v.) 175. 3
 אִפְּבָדָה 91. c
 אִפְּה 175. 3
 אִכְּב 189
 אִכְּר 189
 אִכְּרִי 194. 2
 אִכְּרִית 198. a (4)
 אִכְּחֵר 119. 1
 אִכֵּל 110. 3
 אִכֵּל, אִכֵּל 112. 1
 אִכֵּל (נִי) 174. 4
 אִכֵּל 111. 2. b
 אִכֵּל 99. 3. a
 אִכֵּלָה 104. d
 אִכֵּלָה (נִי) 63. 1. b,
 174. 4
 אִכֵּלָה 106. a
 אִכֵּלָם 106. a
 אִכֵּלָתָהּ 104. i
 אִכֵּלָתָהּ 104. i
 אִכֵּלָתִי 65. a
 אִכֵּלָתָהּ 104. i
 אִכֵּלָתָם 112. 1
 אִכֵּלָתִי 104. i
 אִכֵּסָה 99. 3. b
 אִכֵּסָה 99. 3. b
 אִכֵּה 140. 3
 אִכֵּר 187. 1. a
 אִכֵּרָה 24. b
 אִכֵּת 140. 1
 אִכֵּתָבָה 16. 3. b, 105. d
 אִכֵּתוּבִי 88
 אִל 235. 1, 264
 אִל (pron.) 58. 1, 73. 1
 אִל (n.) 186. 2. c
 אִלִּי 237. 1, 238. 1
 אִלְגִּבִּישׁ 229. 1. a
 אִלְגִּימִים 14. a, 51. 4
 אִלָּה 216. 1. a
 אִלָּה 200. b
 אִלָּה 58. 1, 61. 6, 73. 1
 אִלָּהִי 234. c
 אִלָּהִים 11. 1. b
 אִלָּהִים 201. 2, 231. 3. a

- אֶלְהִימוֹ 220. 2. *c*
 גְּאֻלְיָהוּ 234. *c*
 אלוה 11. 1. *b*
 אֱלֹהִים (v.) 172. 2
 אֱלִי 238. 1. *a*
 אֱלִיהֶמָּה 220. 2. *c*
 אֵלִיל 184
 גֶּאֱלָה 99. 3
 אֵלְכָה 45. 5. *a*
 אֵלְלִי 20. 2, 240. 1
 אֵלִם 187. 1. *b*
 אֵלְמָגִים 51. 4
 אֵלְפָה 200. *c*
 אֵלְמוֹרֶד 229. 1. *a*
 אֵלְ-מוֹל 237. 2 (1)
 אֵלְמָן 193. 1
 אֵלְמָנוֹת 198. *a* (4),
 199. *d*, 200. *b*
 אֵלְעֶבֶר 237. 2 (2)
 אֵלָה 84. 3. *a* (2), 112.
 5. *a*
 אֵלָה 226
 אֵלְפִי 250. 2 (2) *a*
 אֵלְפִיכִם 250. 2. (2) *a*
 אֵלְפִים 203. 4, 226
 אֵלְקִים 229. 1. *a*
 אֵלְתִּי 221. 2. *b*
 אֵם 68. *b*, 197. *a*
 אִם 239. 1, 283
 אַמַּאסַּאךְ 11. 1. *a*
 אַמַּאסַּאף 104. *b*
 אָמָה 53. 3. *b*, 211. *a*
 אָמָה 198. *c*
 אָמָה 200. *c*
 אָמִין 184. *b*
 אָמִינָה 60. 3. *b* (1),
 201. 1. *a*
 אָמִוּנִים 201. 1. *a*
 אָמִילִם 105. *a*
 גְּאָמִלְטָה 99. 3
 אָמִלֵּל 187. 1. *d*
 אָמִלֵּל 92. *a*, 115
 אָמִלֵּל אָנִי 42
 אָמִלְלִים 210. *c*
 אָמָנִם 235. 2 (1)
 אָמָנִם 235. 2 (1)
 אָמִין 79. 2, 84. 3. *a* (2)
 אָמִין 112. 1
 אָמֶר 110. 3, 125. 3
 אָמֶר 65
 אָמֶר 86. *b* (3 pl.)
 אָמֶר 208. 3
 אָמֶר 60. 3. *b*(1), 112. 1
 אָמֶר 60. 3. *b* (1)
 אָמֶרָה 208. 3
 אָמֶרָה 60. 3. *b* (1)
 אָמֶרְכִם 106. *a*, 127. 2
 אָמֶרָת 127. 2
 גְּאָמֶרָת 33. 4
 אָמֶשָׁה 157. 3
 אָמַת 60. 3. *b* (1), 205. *b*
 אָמַתוֹ 60. 3. *b* (1), 221.
 2. *a*
 גְּאָמַתְתָּהּ 99. 3. *b*
 אָנְהִיָּה 101. 3. *a*
 אָנְהָ גְּאָנְהָ 63. 1. *c*
 אָנִי 71. *a* (1)
 אָנִי 46
 אָנְהוּ 131. 1
 אָנוּשׁ 184
 אָנִי 197. *b*
 אָנִי 71
 אָנִי 65, 71. *a* (1)
 אָנִי 65. *b*
 אָנְיָה 198. *b*
 אָנְכִי 71
 אָנֶן 141. 3 (p. 175)
 אָנָה 84. 3. *a* (2)
 אָנֶק 112. 1
 אָנֶק 50. 1
 אָנְשִׁים 207. 2. *e*
 אָסִיָּה 185. 2. *a*
 אָסְלוּחַ 125. 1
 גְּאָסְעָרִם 60. 3. *c*, 92. *e*
 אָסָה 110. 3, 112. 5. *c*,
 115, 151. 2
 אָסָה 112. 1
 אָסָפָה 111. 3. *a*, 112. 1
 אָסָפָה 151. 2
 אָסְפִּי 89 (f. s.)
 אָסָפָה 151. 2
 אָסְפָסָה 188
 אָסְפָתוֹ 104. *j*
 אָסֶק 53. 3. *b*, 88 (1 *c*)
 אָסֶר 112. 5. *b*
 אָסֶר 60. 3. *c*
 אָסֶר 60. 3. *c*
 אָסְרִי 61. 6. *a*
 אָסְרִם 105. *d*
 גְּאָעִיר, גְּאָעִיר 160. 3
 גְּאָעִל 172. 4, 175. 3
 גְּאָעִן 172. 4

- אָקנה 113. 1
 נאָענה 57. 2 (2) *a*
 נאָעש 172. 4
 נאָעשה 172. 4
 נאָעשר 57. 2 (3) *a*,
 111. 2. *c*, 234. *c*
 אָה (n.) 184. *b*, 207. 2
 אָה (conj.) 239. 1
 אָפּאָה 104. *f*, 172. 3
 אָפּר 112. 5. *a*
 אָפּה 110. 3
 אָפּי 112. 1
 אָפּים 203. 1
 נאָפּיח 100. 2. *a* (1)
 אָה כּי 239. 2 (1)
 אָפּלה 198. *a* (2), 216.
 1. *b*
 נאָפּן 172. 4
 אָפּס 235. 3 (1)
 אָפּשעה 127. 3
 נאָפּח 173. 3
 אָפּצא 164. 5
 אָפּצב 183. *c*, 197. *a*
 אָפּצבוע 207. 2. *a*
 נאָפּצו 174. 4
 אָפּורק 105. *d*
 אָפּל 237. 1
 אָפּר 50. 3
 אָפּרק 101. 3. *a*
 אָפּרעק 105. *d*
 אָפּקען 105. *b*
 נאָקים 99. 3. *a*
 אָקומים 56. 3
 נאָקום 99. 3. *a*
 אָקנים 56. 3
 נאָקם 99. 3. *a*
 נאָקראָה 63. 1. *c*, 97. 1.
b, 164. 5
 נאָרא 99. 3. *a*, 172. 4
 נאָראָה 172. 4
 אָראָלם 24. *a*
 נאָרבה 175. 3
 אָרבים 22. *a*
 אָרבעה 207. 2. *a*, 214.
 1. *b*, 223. 1
 אָרבעים 225. 1
 אָרבעתים 223. 1
 אָרבעתם 250. 2 (2) *a*
 אָרגון 51. 4
 אָרגמן 51. 4, 195. 2
 אָרהי 141. 1
 אָרהלי 19. 2
 אָרוה 208. 3. *b*
 אָרוםם 82. 5. *a*
 אָרוממא 104. *b*
 אָרון 197. *b*
 אָרור 139. 2
 נאָרוּתי 141. 2
 אָרז 197. *b*, 200. *a*,
 208. 3. *b*
 אָרז 198
 אָרזה 198
 אָרזחיו 60. 3. *c*
 אָרי 200. *c*, 208. 3. *d*
 אָרייך 56. 3. *a*, 168. *a*,
 174. 4
 אָרז 79. 2, 118. 1
 אָרז 185. 2. *b*, 207. 2. *c*
 אָרז 216. 1. *e*
 אָרמון 200. *a*
 אָרמי 194. 1
 אָרמית 235. 3 (3)
 אָרממנהו 56. 1, 105. *b*
 אָרמנות 216. 1. *c*
 אָרנבת 197. *c*
 אָרץ 51. 3, 63. 2. *a*,
 197. *b*
 אָרץ 65
 אָרצה 61. 6. *a*, 219. 1
 אָרצה גשן 22. *b*
 אָרצה כּנען 22. *b*
 אָרר 141. 1 (p. 175)
 אָרש 119. 1
 אָשמאָלה 180. *a*
 אָש 197. *b*, 201. 1
 אָש 57. 2 (1)
 אָשאלך 101. 3. *a*
 נאָשב 99. 3. *a*
 אָשדודית 210. *d*
 אָשדת 216. 2. *a*
 אָשה 200. *b*, *e*, 207. 2
 אָשור 197. *a*
 אָשחקם 118. 3
 אָשישה 200. *c*
 אָשפים 94. *b*
 אָשכל 200. *a*, 210. *e*
 אָשכלות 216. 1. *c*
 אָשכלות 216. 1. *c*
 אָשלח 60. 2. *a*
 אָשליח 60. 2. *a*
 אָשליח 126. 1
 נאָשליך 99. 3

- נֶאֱשָׁרָה 99. 3
 אֶשֶׁם 82. 1. *a* (2), 112.
 5. *a*
 נֶאֱשָׁמִיד 99. 3
 אֶשְׁמֶן 189
 נֶאֱשָׁמָה 98. 1. *a*
 אֶשְׁמָרָה 97. 1
 אֶשְׁנֵב 183. *c*, 221. 6. *a*
 אֶשְׁעָה 172. 3
 אֶשְׁפֹּט 91. *c*
 אֶשְׁפֹּת 207. 2. *c*
 אֶשְׁקָה 98. 1. *a*
 נֶאֱשָׁקָה 175. 3
 אֶשְׁקִיטָה 98. 1. *a*
 נֶאֱשָׁקִיטָה 98. 1. *a*
 נֶאֱשָׁקֶלָה 98. 1. *a*
 אֶשֶׁר 74, 285
 אֶשֶׁר (conj.) 239. 1
 אֶשְׁרָה 200. *c*
 אֶשְׁרִיר 221. 5. *d*
 אֶשְׁרִיף 220. 2. *c*
 אֶשְׁרִיף 221. 5. *d*
 אֶשֶׁת 205, 214. 1. *b*
 נֶאֱשֶׁת 172. 4
 אֶשְׁתִּילֵלָה 96. *a*
 אֶשְׁתַּגְּשֶׁע 141. 6
 אֶת (n.) 207. 2. *e*
 אֶת, אֵת 58. 2. *a*, 238.
 2, 270
 אֶת־ 43. *a*
 אֶת 43. *a*
 אֶת (prep.) 237. 1,
 238. 2
 אֶת־ 61. 5
 אֶת, אֵת 71. *a* (2)
 אֵת 71. *a* (2)
 אֶתָּא 177. 3
 אֶתָּה 11. 1. *a*
 אֶתָּה 71
 אֶתָּה, אֶתָּה 71. *a* (2)
 אֶתֶּן 197. *a*, *c*
 אֶתְחַבֵּר 96. *a*
 אֶתִּי 71. *a* (2)
 אֶתִּי 61. 5
 אֶתִּיר 112. 1, 172. 1
 אֶתִּיקִיָּה 220. 2. *c*
 אֶתָּה 65. *a*
 אֶתָּה 65. *a*
 אֶתְמוּל 53. 1. *a*, 183. *c*
 אֶתֶּן 210. *c*
 אֶתֶּן, אֶתֶּן 71. *a* (2)
 אֶתְנָה, אֶתְנָה 71. *a* (2)
 אֶתְנִי 177. 3
 אֶתֶּן 207. 2. *b*
 אֶתְנֶנָּה 220. 1. *b*, 221. 6
 אֶתְקַנֶּה 105. *b*
 בִּ 231. 1, 233, 267. *b*,
 272. 2. *b*
 בֹּא 157. 2
 בָּאָה 34
 בָּאָה 34
 וּבָאָה 156. 4
 בָּאָה־לִּים 229. 4. *b*
 בָּאִי 156. 2
 בָּאִי (pret.) 156. 2
 וּבָאִי 156. 4
 בְּאֻזְקִים 57. 2 (2) *a*
 בָּאִי 216. 1. *a*.
 בָּאֻכְפָּכִם 22. *a*
 בָּאֹר 121. 1
 בָּאֹר 60. 3. *c*, 197. *a*
 בָּאֵשׁ 60. 3. *c*
 וּבָאֵת, וּבָאֵת 16. 1
 וּבָאֵת, וּבָאֵת 100. 2.
 a (1)
 בָּבֶל 57. 1, 187. 1. *e*
 בְּבָלִי 237. 2 (4)
 בְּנֵד 84. 3. *a* (3)
 בְּנֵד 90
 בְּנֵד 22. *a*, 197. *b*, 200. *c*,
 221. 5. *a*
 בְּנֵד 87
 בְּנֵדָה 207. 1. *a*
 בְּנֵדָתָה 86. *b* (2 m.)
 בְּנֵדָה 87, 210. *a*
 בְּנֵל 237. 2 (2)
 בְּדָבָר 61. 1
 בְּדֶל 80. 2. *a* (3)
 בְּהֶבְרָאִם 4. *a*
 בְּהִי 57. 2 (4), 184. *b*
 בְּהִיּוֹת 177. 1
 בְּהִיָּן 245. 5. *b*
 בְּהִשְׁלֵם 91. *b*
 בְּהִל 121. 1
 בְּהִמָּה 216. 2
 בְּהִמּוֹת 201. 2
 בְּהִן 61. 2. *a*, 184. *a*,
 197. *a*, 208. 3. *b*
 בְּהִיָּג 113. 1, 2
 בְּהִשְׁמָה 140. 6
 בִּיא 79. 1, 157. 1

- בּוֹאָה 104. *g*
 בּוֹגֵר 90
 בּוֹדָאם 57. 2 (3) *a*,
 164. 3
 בּוֹכָה 209. 1. *a*
 בּוֹל 53. 2. *a*, 184. *b*
 בּוֹסִים 156. 2
 בּוֹקֵר 186. 2. *a*
 בּוֹר 139. 2
 בּוֹר 200. *a*
 בּוֹרְאֵי 201. 2
 בּוֹשׁ 82. 1. *a* (3), 156.
 2, 157. 1, 2.
 בּוֹשִׁים 156. 2
 בּוֹשְׁסָם 92. *b*, 161. 3
 בּוֹז (n.) 207. 2. *a*
 בּוֹז (from בּוֹז) 156. 2
 בּוֹז 139. 2
 בּוֹזֵא 139. 3
 בּוֹזֵנָה 141. 2
 בּוֹז 141. 1 (p. 175)
 בּוֹזֵנָה 139. 1
 בּוֹזֵן 185. 2. *c*
 בּוֹזֵר 210. *a*
 בּוֹזֵרִים 60. 3. *c*
 בּוֹטָאָה 27
 בּוֹחִיר 185. 2
 בּוֹחֵן 50. 1
 בּוֹחֵן 121. 1
 בּוֹחֵר 50. 1
 בּוֹחֵר בְּתִיָּהם 43. *b*
 בּוֹחֵרִי 19. 2
 בּוֹחֵרִים 201. 1. *b*
 בּוֹטִיָּת 90. *pass.*
 בִּטָּח 184. *b*
 בִּטָּח 126. 1
 בִּטְחוֹן 193. 2
 בִּטָּן 197. *a*
 בִּטָּנִים 208. 3. *a*
 בִּטָּרָם 239. 2 (3), 263.
 1. *b*
 בִּי (for בָּעִי) 53. 3. *a*,
 240. 2
 בִּיר 237. 2 (2)
 בִּיר 16. 2. *a*
 בִּיהִידָה 57. 2 (2)
 בִּין 158. 2, 3
 בִּין 237. 1, 238. 1
 וּבִינָה 4. *a*
 בִּינָתִי 158. 1
 בִּירְעָקָב 16. 2. *a*
 בִּירְצִים 200. *b*
 בִּיקְרוּתִיהָ 14. *a*, 24. *b*
 בִּית 61. 2, 63. 2. *a*,
 197. *b*, 208. 3. *c*
 בִּית 57. 2 (5), 62. 1,
 216. 1. *d*
 בִּית־הַלְחָמִי 246. 3. *b*
 בִּית־הַשְּׁמִשִּׁי 246. 3. *b*
 בִּיתָה 65
 בִּתָּה 65. *a*
 בִּתָּה 184. *b*
 בִּכּוֹ 172. 2
 בִּכּוֹ (for בָּעֲכּוֹ?) 53.
 3. *a*
 בִּכּוֹר 50. 1
 בִּכּוֹר 50. 1
 בִּכִּי 184. *b*
 בִּכְשָׁלֹו 91. *b*, 231. 5. *a*
 בִּכְתּוֹב 22. *a*, 101. 2. *b*
 בִּל 53. 3. *a*
 בִּלְהָה 198. *a* (3)
 בִּלְוִאי 56. 4
 בִּלְטָשָׁאֶר 18. 2. *c*
 בִּלְיָמָה 195. 3
 בִּלְיָעַל 195. 3
 בִּלְל 141. 3 (p. 175)
 בִּלְע, בִּלְעַ 126. 1
 בִּלְעָדִי 237. 2 (4)
 בִּלְעָנִיהָ 127. 2
 בִּלְתִּי 61. 6. *a*, 237. 1
 בִּמְאֹד 235. 3 (1)
 בִּמְהָ 231. 4. *a*
 בִּמּוֹ 233. *a*
 בִּמְרִיתִי 13. *a*, 214. 2. *b*
 בִּמְעִי 45. 4
 בִּמְעָנָה 45. 3
 בִּמְקַחֲלוֹת 16. 2. *a*
 בִּמְתִּי 19. 2, 216. 1. *c*
 בִּן 51. 3, 185. 2. *d*, 215
 1. *b*
 בִּנְהִימִי 246. 3. *b*
 בִּנְהָ לִיר 35. 1
 בִּנּוֹ (from בּוֹא) 164. 2
 בִּנּוֹ 34
 בִּנּוֹ 34
 בִּנּוֹ (suf.) 221. 3. *a*
 בִּנּוֹ (parag.) 61. 6. *a*
 בִּנּוֹת 207. 1. *a*
 בִּנּוֹתֶיהָ (v.) 173. 2
 בִּנּוֹתֶיכֶם 220. 1. *b*
 בִּנִי 61. 6. *a*, 218

- בָּרִים 207. 1. *a*
 בָּרִית 86. *b* (1 *c*.)
 בָּרָה 221. 3. *a*
 בָּרֶסֶט 4. *a*
 בָּרֶפֶל 22. *a*, 101. 2. *b*
 בָּרֶתָה 132. 1, 158. 1
 בָּרֶסֶטָה 24. *a*
 בָּרֶסֶטָה, בָּרֶסֶטָה 16. 3. *b*
 בָּרֶסֶט 237. 2 (2)
 בָּרֶד 237. 1
 בָּרֶטָה, בָּרֶטָה 113. 1. 2
 בָּרֶד 172. 1
 בָּרֶים 60. 3. *a*
 בָּרֶלים 201. 2
 בָּרֶר 121. 1
 בָּרֶרָה 196. *c*
 בָּרֶשֶׁר 113. 2
 בָּרֶשָׁא 60. 3. *a*
 בָּרֶת 121. 1
 בָּרֶצָה 199
 בָּרֶצָה 11. 1. *a*
 בָּרֶיר 185. 2. *a*
 בָּרֶצֶ 42. *a*
 בָּרֶעֶם 125. 1
 בָּרֶק 82. 1. *a* (2)
 בָּרֶת 207. 1. *d*
 בָּרֶק 80. 2. *a* (4)
 בָּרֶעֶם 125. 2
 בָּרֶק 141. 3 (p. 175)
 בָּרֶר 197. *c*, 201. 1
 בָּרֶר 50. 1, 208. 3. *b*
 בָּר 186. 2. *c*
 בָּרָא 78. 1
 בָּרָא 166. 3
 בָּרָה 164. 4
 בָּרֶד 185. 2. *b*
 בָּרֶד 92. *d*
 בָּרֶשׁ 51. 1
 בָּרֶת 51. 1
 בָּרֶזֶל 193. 2. *c*
 בָּרֶח 50. 1
 בָּרֶית 210. *a*
 בָּרֶיעִי 194. 2. *a*
 בָּרֶד 80. 2. *a* (1), 80. 2. *a* (2), 120. 3
 בָּרֶד, בָּרֶד 119. 1
 בָּרֶד 197. *a*
 בָּרֶקָה 16. 2. *a*
 בָּרֶקָה 216. 1. *b*
 בָּרֶכֶל 60. 3. *a*, 120. 3
 בָּרֶפֶי 22. *a*, 216. 2. *a*
 בָּרֶכֶיהֶם 22. *a*
 בָּרֶפֶים 208. 4
 בָּרֶם 139. 2
 בָּרֶקָה 19. 2. *b*, 196. *b*
 בָּרֶר 141. 1 (p. 175)
 בָּרֶשֶׁם 74. *a*, 139. 2
 בָּרֶשֶׁר 102. 3. *a*
 בָּרֶשֶׁל 80. 2. *a* (1)
 בָּרֶשֶׁמָה 220. 1. *b*
 בָּרֶשֶׁתֹת 45. 2
 בָּרֶת 205. *b*
 בָּרֶת 221. 2. *a*
 בָּרֶתֶכֶי 220. 1. *b*
 בָּרֶתִּים 201. 1. *b*
 בָּרֶתִּי 58. 2
 בָּרֶתִּים 208. 3. *c*
 בָּרֶתֶם 221. 6
 גָּאָה גָּאָה 22. *b*
 גָּאָה 185. 2. *d*
 גָּאָלִים 201. 1. *a*
 גָּאָרֹת 208. 3. *c*
 גָּאָל 117
 גָּאָל 116. 4
 גָּאָלָה 201. 1. *a*
 גָּאָלָה 119. 3
 גָּאָלֶם 221. 3. *a*
 גָּב 200. *c*
 גָּבֶה 143. *a*
 גָּבֶה־ 215. 1. *c*
 גָּבֶה 185. 2. *b*
 גָּבֶה 184. *b*
 גָּבֶהָ 11. 1. *a*
 גָּבֶהָ 86. *b*
 גָּבֶהָ 125. 2
 גָּבֶהָ 60. 3. *a*
 גָּבֶהִים 201. 2
 גָּבִיל 184
 גָּבִירֹת 201. 1. *c*
 גָּבִיתָ 198. *a* (3)
 גָּבִיעֵ 50. 1
 גָּבִיר 187. 1, 215. 1
 גָּבִירֹהִי 220. 2. *c*
 גָּבִיר 199. *c*
 גָּבִיר 184
 גָּבִל 50. 1
 גָּבִלָה 11. 1. *b*
 גָּבִן 187. 1. *b*
 גָּבִן 207. 2. *c*
 גָּבִנִים 187. 2. *c*
 גָּבִל 193. 2. *c*
 גָּבִר 1. *a* (2)

- גָּבַר 183. *b*, 184. *a*
גָּבַר 184. *a*
גָּבְרִיאֵל 61. 6. *a*
גְּבֻרָה 205
גָּב 200. *a*
גָּדַר 141. 3 (p. 175)
גָּדוֹל 58. 1, 185. 2. *b*,
210, 217
גָּדוֹל־ 215. 1. *c*
וּגְדוֹל־כֹּחַ 13. *a*
גָּדַר 208. 3. *d*
גָּדְרָה 209. 2. *b*
גָּדְרִי 216. 1. *a*
גָּדַל 82. 1. *a* (2)
גָּדַל (v.) 58. 1
גָּדַל (adj.) 185. 2. *b*
גָּדַל 58. 1, 184
גָּדַל־ 215. 1. *c*
גָּדַל, גָּדַל 92. *c*
גָּדַע 126. 1
גָּדַר 197. *b*, 216. 1. *e*,
217
גְּדָרָה 217
גְּדָרְתִּיר 221. 2. *b*
גְּדָרְתִּים 203. 5. *b*
גִּיד 50. 3, 68. *b*
גִּידִי 157. 1
גִּיר 221. 3. *a*
גִּיר 220. 1. *c*
גִּירָהם 220. 2. *b*
גִּירֹתִיחָה 220. 2. *c*
גִּירָה 221. 3. *a*
גִּיל 158. 3
גִּילָל 141. 4
גִּימָז 186. 2. *b*
גִּינֵעַ 125. 2, 156. 1
גִּיר (v.) 179. 2. *a*
גִּירָל 200. *a*
גִּז 139. 2
גִּזְבֵּר 195. 1
גִּזָּה 68. *b*
גִּזָּז 50. 3, 68. *b*
גִּזָּז 139. 2
גִּזִּי 141. 1
גִּזִּית 50. 3
גִּזָּל 50. 3, 68. *b*
גִּזָּל 216. 1. *e*
גִּזָּר 50. 1, 3, 68. *b*, 84.
3. *a* (3), 125. 3
גִּחַ 158. 3
גִּחֹן 4. *a*
גִּחִי 157. 1
גִּחִי 157. 2, 158. 2
גִּחִים 216. 2. *b*
גִּחְלָת 200. *b*, 210. *e*
גִּיָּא 183. *b*, 197. *b*,
208. 3. *c*
גִּיא 216. 1. *d*
גִּיחַ 158. 2, 3
גִּיל 158. 2, 3
גִּל (לֹה) 98. 2, 174. 5
גִּל, גִּל (עֵ) 139. 2
גִּלָּל 187. 1. *e*, 207. 2. *a*
גִּלָּל 187. 1. *e*
גִּלָּל 141. 4
גִּלְגָּלָת 187. 1. *e*, 207.
1. *d*, 217
גִּלָּה 11. 1. *a*
גִּלָּה 57. 2 (5), 80. 2. *a*
(4), 143. *a*, 170
גִּלּוֹת 216. 1. *a*
גִּלָּח 126. 1
גִּלְיָה 196. *c*
גִּלְיָהִים 16. 2. *a*
גִּלְיָתִי, גִּלְיָתִי 174. 2
גִּלְלִי 139. 1
גִּלְמוֹד 195. 1
גִּלְתָּה 61. 6
גִּמָּל 197. *c*, 207. 2. *b*
גִּמְלָה 101. 3. *a*
גִּמְלָתָהּ 104. *i*
גִּמְלָתָהּ 104. *i*
גִּן 197. *b*, 217
גִּנָּב 77. 1
גִּנָּב 187. 1. *a*
גִּנָּב 93. *d*
גִּנְבָּה 216. 1. *b*
גִּנְבָּתוֹ 104. *i*
גִּנְבָּתִי 65. *a*
גִּנְבָּתִי 61. 6. *a*
גִּנְבָּתָם 104. *i*
גִּנְהָ 217
גִּנּוֹן 139. 2
גִּנְזִים 50. 1
גֵּעַ 131. 3
גָּעוּ 172. 2
גָּעַר 125. 2
גָּעַת 131. 4
גָּפֶן 197. *b*. 200. *b*
גָּרָר 207. 2. *a*
גָּרָז 50. 3, 68. *b*
גָּרָזָן 193. 2. *b*

- גָּן 197. *b*, 200. *a*, 208. *הַבְּשִׁי* 221. 5. *c*
 3. *b*
 גֶּרֶה 219. 1
 גֶּרֶנוֹת 216. 2
 גֶּרֶר 141. 3 (p. 175)
 גִּרְשָׁנִי 194. 1
 גִּרְשָׁתְמוֹ 104. *f*.
 גֶּשׁ, גֶּשֶׁ, גֶּשׁ 131. 3
 גֶּשֶׁר 131. 3
 גֶּשֶׁר 65. *b*
 גֶּשֶׁשׁ 141. 1 (p. 175)
 גֶּשֶׁת 131. 4
 גֶּשֶׁתוֹ 131. 4
 גֶּת 207. 2. *a*
 גֶּתְאָה 87, 119. 3
 גֶּת 11. 1. *a*
 גֶּת 51. 4
 גֶּתְוֶה 198. *b*, 200. *b*
 גֶּתְוֶה 200. *b*, 214. 1. *b*
 גֶּת 82. 1. *a* (2)
 גֶּתְוֶה 87
 גֶּת 10. *a*
 גֶּת 210
 גֶּת 80. 2. *a* (2)
 גֶּתְוֶה 92. *d*
 גֶּתְוֶה 92. *c*, 126. 2
 גֶּת 65
 גֶּת 61. 1, 216. 2
 גֶּתְוֶה 65. *a*
 גֶּתְוֶה 100. 2. *a* (1)
 גֶּתְוֶה 86. *b* (2 *f*.)
 גֶּתְוֶה 61. 6. *a*
 גֶּת 183. *b*
 גֶּת 185. 2. *d*, 198, 217
 גֶּת 198, 217
 גֶּתְוֶה 219. 1. *b*
 גֶּת 207. 1. *f*.
 גֶּתְוֶה 216. 1. *a*
 גֶּתְוֶה 56. 4, 207. 2. *a*
 גֶּת 194. 2. *b*
 גֶּת 51. 4
 גֶּת 11. 1. *b*
 גֶּת 139. 2
 גֶּת 200. *c*
 גֶּתְוֶה 44. *b*
 גֶּת 158. 3
 גֶּת 157. 2
 גֶּת 121. 1
 גֶּת 215. 1. *d*
 גֶּת 187. 1. *a*
 גֶּת 158. 1
 גֶּת 184. *b*
 גֶּת 158. 2, 3
 גֶּת 187. 1. *a*
 גֶּת 158. 3
 גֶּת 165. 2
 גֶּת 167. 1
 גֶּת 207. 2. *a*
 גֶּת 50. 1
 גֶּת 141. 2
 גֶּת 141. 1
 גֶּת 19. 2. *b*
 גֶּת 209. 2. *a*
 גֶּת 210. *a*
 גֶּת 197. *b*, 199. *d*, 211
 גֶּת 216. 2. *a*
 גֶּת 216. 2
 גֶּתְוֶה 203. 2, 208. 4
 גֶּת 139. 2
 גֶּת 57. 2 (4)
 גֶּתְוֶה 58. 2, 221. 1. *a*
 גֶּת 141. 3 (p. 175)
 גֶּתְוֶה 51. 2
 גֶּתְוֶה 195. 1
 גֶּת 194. 1
 גֶּת 104. *a*
 גֶּת 148. 3
 גֶּת 148. 2
 גֶּת 53. 2. *a*, 148. 2
 גֶּת, גֶּת 97. 1. *b*, 148. 3
 גֶּת 16. 2. *a*
 גֶּתְוֶה 45. 4
 גֶּת 50. 1
 גֶּת 148. 2
 גֶּת 148. 2
 גֶּת 19. 2. *b*, 65. *a*, 200. *a*
 גֶּת 19. 2. *b*, 65. *a*
 גֶּת 193. 2. *c*
 גֶּת 122. 2, 141. 1
 גֶּת 197. *b*, 200. *b*
 גֶּת 65. *a*
 גֶּת 203. 3, 208. 4
 גֶּת 220. 2. *b*
 גֶּת 51. 2, 54. 3
 גֶּת 104. *l*
 גֶּת 196. *d*
 גֶּת 18. 2. *c*
 גֶּת (v.) 82. 1. *a* (2)
 גֶּת (adj.) 185. 2
 גֶּת 200. *b*

- .ה, ה, ה 229, 245
 ה, ה, ה 230, 283
 הַאֲבִדָּה 112. 3
 וְהַאֲבִדָּה 112. 3
 הַאֲבִדְתִּי 60. 3. *b* (1)
 וְהַאֲבִדְתִּי 60. 3. *b* (1)
 הָאָדָם 246. 1. *a*
 הָאֲהָלִי 246. 2. *a*
 הָאֲזִין 80. 2. *b*, 112. 3
 וְהָאֲזִין 112. 3
 הָאֲנָפָה 88 (pl. *f*)
 הָאֲנִיחִי 94. *a*, 180. *a*
 וְהָאֲנָפָה 112. 3
 הָאֵחָה 240. 1
 הַאֲחִיכֶם 60. 3. *c*
 הָאִישׁוֹרִי 246. 3. *b*
 הָאִישׁ 230. 3. *a*
 וְהָאֲכָלְתִּי 112. 3
 הָאֲכָלְתֶּם 112. 3
 הָאֱלֹהִים 246. 1. *a*
 הָאֶלֶף 60. 3. *c*
 הָאֲמֹר 229. 4. *a*
 הָאֲמֹר 112. 1
 הָאֲנָח 126. 1
 הָאֲסַפְסָפָה 57. 2 (2) *a*,
 229. 3. *a*
 הָאֲפִרְתִּי 230. 3. *a*
 הָאֲרָץ 63. 2. *b*, 229. 4. *b*
 הָאֲתָם 230. 3. *a*
 הַב 148. 3
 הַבְּאִישׁ 151. 3
 הַבָּאֵשׁ 119. 1
 הַבָּאָה 166. 1, 167. 2
 וְהַבָּאָה 100. 2. *a* (1)
 הַבָּאָה 167. 2
 הַבָּאָה 104. *b*
 הַבָּאָה 160. 2
 וְהַבְּדִילָה 100. 2. *a* (2)
 הַבְּדִיל 94. *b*
 הַבָּה 148. 3, 240. 2
 הַבְּהִיָּם 188. *b*
 הַבִּי 148. 3
 הַבּוֹז 140. 4
 הַבּוֹק 140. 4
 הַבֶּטֶר 94. *d*
 הַבִּי (from בּוֹא) 164. 2
 הַבִּיא (imp.) 94. *d*
 וְהַבִּיאָה 100. 2. *a* (2)
 הַבִּיאָהֶם 160. 2
 הַבִּישׁ 179. 2. *a*
 הַבִּישׁוֹ 150. 2
 הַבִּישׁוֹת 160. 2
 הַבִּיתָה 219. 1
 הַבֵּל 84. 3. *a* (2), 112.
 5. *a*
 הַבֵּל 216. 1. *e*
 הַבִּלְחִי 111. 3. *a*
 הַבְּנוֹת 173. 2
 הַבְּעַל 246. 1. *a*
 הַבֵּרִי 140. 5
 הַבְּרָאָה 104. *b*
 הַבְּרָאָה 164. 4
 הַבְּרִי 140. 4, 141. 1
 הַבְּרִכָּה 16. 3. *b*, 230. 2. *a*
 הַבְּרִיָּם 45. 2
 הַנְּבִיָּה 126. 1
 הַנְּדִי 94. *d*
 הַנְּדִי 95. *c*
 הַנְּדִיל 94. *a*
 הַנְּהָ 112. 5. *a*
 הַנְּהָ 18. 2. *c*, 184. *b*
 הַנְּהָ 172. 2
 הַנְּהָ 92. *b*, 174. 1, 3
 הַנְּהִית 216. 1. *a*
 הַנְּהִלָּה, הַנְּהִלָּה 175. 1
 הַנְּהִלָּה 173. 2
 הַנְּהִלָּה 175. 1.
 הַנְּהִלָּתִי 175. 1
 הַנְּהִלָּה 172. 1
 הַנְּהִלָּה 127. 1
 הַנְּהִלָּה 82. 5
 הַנְּהִלָּה 246. 2. *a*
 הַנְּהִלָּה 159. 2
 הַנְּהִלָּה 141. 3
 הַנְּהִלָּה 207. 2. *a*
 הַנְּהִלָּה 245. 5. *b*
 הַנְּהִלָּה 112. 5. *a*
 הַנְּהִלָּה 140. 5
 הַנְּהִלָּה (pret.) 140. 5
 הַנְּהִלָּה (inf.) 140. 5
 הַנְּהִלָּה 141. 2
 הַנְּהִלָּה 112. 5. *a*, 125. 3
 הַנְּהִלָּה (inf.) 94. *b*
 הַנְּהִלָּה 96. *a*
 הַנְּהִלָּה 240. 1
 הַנְּהִלָּה 245. 5. *b*
 הַנְּהִלָּה 245. 5. *b*
 הַנְּהִלָּה 63. 2. *b*, 229. 4. *b*
 הַנְּהִלָּה 219. 1
 הַנְּהִלָּה 246. 2. *a*
 הַנְּהִלָּה 63. 1. *a*, 229. 4
 הַנְּהִלָּה 177. 1

- הוא 47, 71. *a* (3)
 הוא 58. 1, 71, 73. 3,
 258. 2
 הוא 30. 2
 הוא 167. 2
 הוא 167. 2
 הוא 179. 2. *a*
 הוא 13. *a*, 208. 3. *a*
 הוא 150. 5
 הוא 57. 2 (5) *a*, 177. 1
 הוא 177. 1
 הוא 140. 6
 הוא 140. 6
 הוא 240. 1
 הוא 229. 1. *a*
 הוא 177. 1
 הוא (inf.) 126. 1
 הוא (imp.) 94. *d*
 הוא 150. 5
 הוא 151. 1
 הוא 141. 4
 הוא 93. *b*
 הוא 198. *a* (4)
 הוא 90
 הוא 160. 5
 הוא 95. *c*, 150. 5
 הוא 27, 104. *e*
 הוא (imp.) 94. *d*
 הוא 150. 1
 הוא 167. 2
 הוא 16. 1
 הוא (imp. ?) 94. *d*
 הוא 149. 1, 150. 4
 הוא 57. 2. (5)
 הוא 153. 1
 הוא 60. 3. *a*, 127. 2
 הוא 57. 2. (2)
 הוא 104. *k*
 הוא 66. 1 (2) *b*
 הוא 151. 3
 הוא 57. 2 (5)
 הוא 61. 6. *a*
 הוא 126. 1
 הוא 150. 1
 הוא 24. *b*
 הוא 160. 1
 הוא 141. 3
 הוא 54. 2, 4. *a*, 82. 5. *a*
 הוא 91. *b*, 106. *a*
 הוא 175. 1
 הוא 119. 1
 הוא 173. 2
 הוא 167. 2
 הוא 166. 1
 הוא 165. 1
 הוא 63. 1. *a*, 229. 4
 הוא 53. 2. *b*, 63.
 1. *a*, 95. *b*
 הוא 63. 1. *a*, 229. 4
 הוא (inf.) 112. 3
 הוא 112. 3
 הוא 112. 3
 הוא 164. 2
 הוא 164. 2
 הוא 229. 3. *a*
 הוא 111. 3. *b*
 הוא 63. 1. *a*, 229. 4
 הוא 229. 4. *a*
 הוא 140. 5
 הוא 140. 4
 הוא 140. 4
 הוא 175. 1
 הוא 141. 2
 הוא 229. 3. *a*
 הוא 246. 2. *a*
 הוא 119. 1
 הוא 119. 1
 הוא 60. 3. *b* (1)
 הוא 60. 3. *b* (1)
 הוא 112. 3
 הוא 95. *c*
 הוא 141. 2
 הוא 86. *b* (2 m.),
 112. 3, 139. 3
 הוא 175. 4
 הוא 161. 5
 הוא 175. 4
 הוא 82. 5
 הוא 63. 1. *a*, 121. 3
 הוא 159. 2
 הוא 160. 2
 הוא 175. 1
 הוא 96. *a*, 166. 5
 הוא 53. 2. *a*, 184. *b*
 הוא 71. *a* (3)
 הוא 230. 2. *a*
 הוא 11. 1. *a*
 הוא 50. 1, 77. 3, 112. 5.
 a, 152. 2. *a*, 156. 1,
 177. 1, 258. 2
 הוא 86. *b* (3 pl.)

- הֶיְהִי (imp.) 112. 1, 177. 1
הֶיְהִי (inf.) 177. 1
וְהָיָה 61. 1. *a*, 234. *b*
וְהָיָה 61. 1. *a*, 234. *b*
וְהָיָה 46
וְהָיָה 245. 5. *b*
הַיּוֹם 245. 3. *b*
הַיּוֹם 112. 1, 177. 1
הַיּוֹם 235. 3 (2)
הַיּוֹם 145. 2
הַיּוֹם 230. 2. *b*
וְהָיָה, וְהָיָה 16. 1
וְהָיָה 60. 3. *b* (1),
112. 1
וְהָיָה 112. 2, 234. *b*
הַיּוֹם 51. 2
הַיּוֹם 189. *b*, 197. *b*,
200. *c*, 210. *c*, 216.
1. *b*
הַיּוֹם 151. 1
הַיּוֹם 57. 2 (5)
הַיּוֹם 186. 2
הַיּוֹם 11. 1. *b*
הַיּוֹם 150. 1
הַיּוֹם 150. 1
הַיּוֹם 65. *b*
הַיּוֹם 246. 1. *a*
הַיּוֹם 150. 1
הַיּוֹם 172. 1
הַיּוֹם 246. 3. *a*
הַיּוֹם 98. 2, 175. 4
הַיּוֹם 94. *b*
הַיּוֹם 96. *a*
הַיּוֹם 175. 4
הַיּוֹם 159. 2
הַיּוֹם (עִי) 160. 4
הַיּוֹם (הַיּוֹם) 111. 2. *c*
הַיּוֹם 160. 2
הַיּוֹם 160. 2
הַיּוֹם 160. 2
הַיּוֹם 160. 2
הַיּוֹם 246. 1. *a*
הַיּוֹם 95. *a*
הַיּוֹם 94. *a*
הַיּוֹם 160. 2
הַיּוֹם 24. *b*, 230.
2. *a*
הַיּוֹם 112. 5. *a*
הַיּוֹם 94. *b*
הַיּוֹם 246. 1. *a*
הַיּוֹם 24. *b*
הַיּוֹם 172. 1, 175. 1
הַיּוֹם 24. *b*, 230. 2. *a*
הַיּוֹם 246. 1. *a*
הַיּוֹם 94. *b*
הַיּוֹם 150. 5
הַיּוֹם 139. 2
הַיּוֹם 44. *a*
הַיּוֹם 58. 1, 73. 2
הַיּוֹם 58. 1, 73. 2
הַיּוֹם 58. 1, 73. 2
הַיּוֹם 119. 1
הַיּוֹם 91. *b*
הַיּוֹם 150. 2
הַיּוֹם 245. 3. *b*
הַיּוֹם 84. 3. *a* (3), 112.
5. *c*, 115, 151. 1, 179.
2. *a*
הַיּוֹם 151. 1
הַיּוֹם 151. 1
הַיּוֹם 86. *b* (3 pl.)
הַיּוֹם 100. 2. *a* (1)
הַיּוֹם 100. 2. *a* (1)
הַיּוֹם 205
הַיּוֹם 137, 141. 4
הַיּוֹם 137
הַיּוֹם 20. 2, 45. 2
הַיּוֹם 139. 1
הַיּוֹם 111. 1
הַיּוֹם 4. *a*
הַיּוֹם 61. 6
הַיּוֹם 197. *b*
הַיּוֹם 159. 2. bis
הַיּוֹם 159. 2
הַיּוֹם 177. 3
הַיּוֹם 150. 2
הַיּוֹם 160. 4
הַיּוֹם 14. *a*
הַיּוֹם 160. 2
הַיּוֹם 246. 2. *b*
הַיּוֹם 140. 6, 141. 1
הַיּוֹם 126. 1
הַיּוֹם 80. 2. *b*
הַיּוֹם 127. 1
הַיּוֹם 95. *a*
הַיּוֹם 246. 3. *a*
הַיּוֹם 246. 1. *a*
הַיּוֹם 140. 4
הַיּוֹם 140. 5
הַיּוֹם 62. 2, 175. 1
הַיּוֹם 119. 1
הַיּוֹם 104. *c*, 246. 2. *b*

- הַמַּעֲלָה 246. 2. *b*
 הַמַּצָּא 166. 3
 הַמַּצִּירָה 165. 3
 הַמַּצְפָּה 246. 1. *a*
 הָמֵר 140. 5
 הַמֵּר 140. 5
 הַמְרוּתָם 24. *b*
 הַמְשֵׁל 45. 2, 230. 2
 הַמְשֵׁל 94. *b*
 הַמִּית 160. 4
 הַמִּיתוּ, הַמִּיתוּ 160. 5
 הַמִּיתוּ 160. 2
 הַמִּיתָם 160. 2
 הֵן (pron.) 71. *a* (3)
 הֵן (adv.) 236
 הַנְּבֹא 54. 2
 הַנְּבֹאָתוֹ 166. 2
 הַנְּבֹאָתוֹ 131. 6
 הַנְּהִיף 91. *b*, 131. 5
 הִנֵּה 236, 240. 2
 הִנֵּה (pron.) 71. *a* (3)
 הִנֵּה (adv.) 235. 3 (4)
 הַנְּהִיז 131. 1
 הַנְּהִיר 246. 1. *a*
 הַנְּהִיחַ 189. *b*
 הַנְּחַל 94. *b*
 הַנְּחַמְתִּי 63. 1. *a*, 121.
 3, 131. 6
 הַנְּחַת 131. 1
 הַנְּחִיתוּ 160. 2
 הַנִּיחַ, הַנִּיחַ 83. *c* (1),
 160. 1
 הַנִּיחָה 160. 5
 הַנִּיחֹתִי 160. 3
 הַנִּיפְכָם 160. 4
 הַנִּיקוּ 150. 2
 הַנְּמַצָּא 245. 5. *b*
 הַנְּפִיחַ 160. 4
 הַנְּפִיחַ 160. 2
 הַנְּנִיז 141. 1
 הַנְּנִיחַ 173. 2
 הַנְּנִיחַ 131. 2
 הַנְּנִיחַ 91. *b*, 131. 5
 הַנְּנִיחַ 131. 2
 הַס 240. 1
 הַסב 140. 5
 הַסב 61. 4, 135. 3, 140. 5
 הַסבִּי 61. 4. *a*, 140. 5
 הַסבִּי 61. 4
 הַסבִּיחַ 61. 5, 136. 2
 הַסִּירִים (הַאֲסִירִים) 53.
 2. *a*, 111. 2. *c*
 הַסִּירָה 160. 2
 הַסִּירָה 160. 4
 הַסִּית, הַסִּית 160. 1
 הַסִּיף 140. 5
 הַסִּינַן 94. *b*
 הַסִּיפִי 94. *d*
 הַסִּיבֵל 82. 5
 הַסִּיבֵל 141. 5
 הַסִּיחַ 91. *b*
 הַסִּיחַ 63. 3. *b* (2)
 הַסִּיחִיתוּ 112. 3
 הַסִּיחִיתוּ 112. 3
 הַסִּיחִיר (inf. abs.) 94. *b*
 הַסִּיחִית 112. 2
 הַסִּיחִית 160. 2
 הַסִּיחִית 141. 1
 הַסִּיחִית 160. 2
 הַסִּיחִית 60. 3. *c*
 הַסִּיחִית 44. *b*
 הַסִּיחִית 229. 3
 הַסִּיחִית 160. 2
 הַסִּיחִית (v.) 175. 4
 הַסִּיחִית, הַסִּיחִית 112. 2
 הַסִּיחִית 60. 3. *b* (2), 112. 2
 הַסִּיחִית 63. 1. *a*
 הַסִּיחִית 245. 5. *b*
 הַסִּיחִיתוֹ 104. *l*
 הַסִּיחִיתוֹ 173. 2
 הַסִּיחִית 63. 2. *b*, 229. 4. *b*
 הַסִּיחִית 60. 3. *b* (2)
 הַסִּיחִית 94. *b*
 הַסִּיחִיתוֹ 112. 3
 הַסִּיחִית 104. *e*
 הַסִּיחִית 112. 3
 הַסִּיחִית 229. 4
 הַסִּיחִית 246. 2. *a*
 הַסִּיחִיתוֹ 173. 2
 הַסִּיחִיתוֹ 113. 1
 הַסִּיחִית 18. 2. *c*
 הַסִּיחִית 187. 2. *a*
 הַסִּיחִית 175. 1
 הַסִּיחִית 175. 4
 הַסִּיחִית 140. 5
 הַסִּיחִית 80. 2. *b*
 הַסִּיחִיתוֹ 160. 3
 הַסִּיחִית 140. 5
 הַסִּיחִית 112. 5. *b*
 הַסִּיחִית 61. 6
 הַסִּיחִית 188
 הַסִּיחִית 166. 3

- הפלא 165. 2
הפני 95. *d*
הפעם 245. 3. *b*
הפקד (inf. abs.) 91. *b*
הפקד 93. *a*, 95. *a*
הפר 229. 4. *b*
הפר 140. 5
הפר: 65. *a*, 140. 5
הפר 140. 5
הפרד 119. 1
והפרותי 100. 2. *a* (1)
הפרם 141. 3
הפרם 141. 3
הפרתה 141. 2
הפתח 126. 1
הצטנך 82. 5
הצטיגד 80. 2. *b*
הצטינדני 161. 1
הצטיגרו 161. 1
הציג 145. 2
הציקה 160. 2
הצלה 189. *b*
הצלח 126. 1
הצמחה 86. *b* (2 m.)
הצפינו 24. *b*
הצר 140. 5
הצר 140. 5
והצרותי 100. 2. *a* (1), 141. 2
הקאת 229. 4. *b*
הקאות 160. 2
הקניש 94. *b*
הקנש 94. *b*
הקנשים 229. 4. *b*
הקהל 119. 1
הקהל- 119. 1
הקטיר 94. *b*
הקים 160. 4
הקים 160. 4
הקים 57. 2 (5), 59, 153. 1
הקימות 66. 2 (2) *c*
הקל 140. 5
הקל 140. 5
הקם 160. 4
הקם, הקם 160. 5
הקמנו 66. 2 (2) *c*
הקמתו 104. *j*
הקצות 94. *b*, 175. 2
הקרב 119. 1
הקשיבה 98. 1
הר 207. 2. *a*
הראה, הראה 114, 175. 1
הראה 173. 2
הראות 173. 2
והראיתי 114
הראיתי 175.
הראיתם 24. *b*
הרבה, הרבה 175. 4
הרבה 175. 2
הרבה, הרבה 175. 2, 235. 3 (2)
והרבותי 100. 2. *a* (1)
והרבותי 100. 2. *a* (1)
הרגיז (inf.) 94. *b*, 114
הרגיע (inf.) 114
הרגיעה 24. *b*
הרה 63. 1. *a*, 219. 1. *b*
הרו 172. 2
הרו 92. *b*, 174. 1, 3
הרוגנו 53. 3. *a*
הרחב- 119. 1
הרחק, הרחק 119. 1
הרי 199. *c*
הריות 209. 1. *a*
הרים 59
הרימות 160. 2
הרימי 160. 4
הרימכם 160. 4
הריעו 160. 2
הריעתם 160. 2
והרית 16. 1
הרף 140. 5
הרפבה 114
הרפה 140. 4
הרמים (הארמים) 53
2. *a*
הרמת 160. 2
הרס 111. 1
הרע, הרע 140. 5
הרע 140. 5
הרעי 160. 2
הרעמה 24. *b*
הרעתם 160. 2
הרה 66. 1 (1), 98. 2, 175. 4
הרפה 175. 4
הרפה 165. 1
הרצת 172. 1
הררי 221. 6. *b*
הררי 221. 6. *b*

- הָרָרִים 207. 2. *a*
הָרָרִם 221. 6. *b*
הָשָׁטָן 246. 1. *a*
הַשָּׂכִיל, הַשָּׂכֵּל 94. *b*
הַשְׁמִילִי 180. *a*
הַשְׁתָּרַג 82. 5
הַשָּׂא 166. 3
הַשְּׂאֲלִיתָהוּ 119. 2
הָשֵׁב 65. *a*
הָשֵׁב 160. 4
הַשְׁפַּעְתָּנוּ: 104. *k*
הַשְׁפָּתִי 86. *b* (2. m.)
וְהַשְׁבָּתִי 100. 2. *a* (1)
והשבתים 10. *a*
הַשָּׁח 140. 5
הָשִׁיב 160. 4
הַשִּׁיבוֹ 60. 3. *b* (2)
הַשִּׁיבוֹ 60. 3. *b* (2)
וְהַשִּׁיבוֹרִי 33. 4
הַשִּׁיבָה 101. 3. *a*
הַשִּׁיבָהֶם 160. 2
הַשָּׁכַב 94. *b*
הַשָּׁכַב 95. *a*
הַשָּׁכְּבָה 95. *a, d*
הַשָּׁכִים, הַשָּׁכִים 94. *b*
הַשָּׁלִיג 80. 2. *b*
הַשָּׁלִיף 94. *b*
וְהַשָּׁלִיכוֹ 100. 2. *a* (2)
הַשָּׁלֵף (inf.) 94. *b*
הַשָּׁלֵף (imp.) 94. *d*
הַשָּׁלֵף 95. *a*
הַשָּׁלֶכֶת 95. *a*
הַשָּׁלֶכְתָּנָה 86. *b* (2 pl.)
הַשָּׁלֶמָה 95. *a*
הַשָּׁמַד 94. *b*
הַשָּׁמַד (inf. abs.) 91. *b*
הַשְׁמָדָה (inf.) 94. *b*
הַשְׁמָדָה 104. *b*
הַשְׁמָה 140. 6
הַשְּׁמוֹ 140. 5
הַשְּׁמוֹ: 140. 5
הַשְּׁמוֹתִיהוּ 141. 3
הַשְּׁמָם 139. 3
הַשְּׁמַע 126. 1
הַשְּׁמַעִית 128, 189. *b*
הַשְּׁמַע עִם 35. 1
הַשְּׁמַר 64. 1, 91. *b*
הַשְּׁנָה 245. 3. *b*
הַשְּׁנִים עָשָׂר 251. 4. *a*
הַשֵּׁעַ (עַע) 140. 5
הַשֵּׁעַ (נָה) 35. 2, 175. 4
הַשְּׁפֹת (הַאֲשְׁפֹּת) 53.
2. *b*, 62. 1
הַשְּׁפִיל (inf. abs.) 94. *b*
הַשְּׁפָף 91. *b*
הַשָּׁקָה 50. 1, 179. 2. *a*
הַשָּׁקֵט 94. *d*
הַשְּׁתַּבַּח 126. 1
הַשְּׁתַּוֵּן 141. 5
הַשְּׁתַּחֲוָה 168. *a*
הַשְּׁתַּחֲוִית 176. 2
הַשְּׁתַּחֲוִיתִי 176. 1
הַשְּׁתַּחֲוִיתִי 176. 2
וְהַשְּׁתַּחֲוִיתִי 100. 2. *a* (1)
הַשְּׁתַּחֲוִיָּהֶם 176. 2
הַשְּׁתַּחֲוֹת 176. 1
הַשְּׁתַּחֲוִית 176. 2
הַשְּׁתַּעֲשֵׂעַ 141. 6
הַשְּׁתַּפֵּף 82. 5
הַתְּאֲוִיתִי 176. 2
הַתְּאָדָר 126. 2
הַתְּבִינָן 158. 4
הַתְּבַקֵּעַ 126. 1
וְהַתְּבַקֵּעִתִי 96. *b*
הַתְּנַלַּח 126. 1
הַתְּנַגֵּשׁוּ 96. *a*
הַתְּנָר 176. 4
הַתְּנָרִית 176. 2
הַתְּהַלֵּף 96. *b*
הַתְּהַלֵּף 96. *b*
וְהַתְּהַלֵּכִיתִי 100. 2. *a* (1)
הַתְּהַלֵּל 137
הַתְּוֹדָה 150. 3 (p. 182)
הַתְּוֹדַע 150. 3 (p. 182)
הַתִּיבָה 187. 2. *a*
הַתְּוֹכַח 150. 3 (p. 182)
הַתִּיעֵבַת 246. 3. *a*
הַתִּזֵּ: 65. *a*
הַתְּחַלֵּל 161. 2
הַתְּחַנֵּן 96. *b*
הַתְּחַל 176. 4
הַתִּיהַד 80. 2. *b*
הַתִּי 111. 2. *c*, 172. 1
הַתִּיחַשׁוּ 60. 3. *a*
הַתִּימָה 141. 3
הַתְּנַצֵּב 50. 1, 179. 2. *a*
הַתְּנַפֵּד 96. *b*
הַתֵּל 115
הַתְּלִים 142. 3
הַתֵּם 140. 5
הַתְּמַרֵּד 141. 5
הַתְּמַהֵּמָה 141. 6

- הַחֲמֹרִי 140. 5
 הַחֲמִיּוֹם 82. 5
 הַחֲמִיּוֹר 141. 5
 הַחֲנֻכּוֹת 165. 3.
 הַחֲנֻכִּית 165. 3
 הַחֲשִׁלִּל 141. 5
 הַחֲשִׁלִּל 141. 5
 הַחֲשִׁיטָה 176. 2
 הַחֲשִׁיטָה 119. 1
 הַחֲשִׁיטָה 96. *b*
 הַחֲשִׁיטָה 59. *a*, 96. *a*
 הַחֲשִׁיטָה 96. *a*
 הַחֲשִׁיטָה 96. *b*
 הַחֲשִׁיטָה 96. *b*
 הַחֲשִׁיטָה 96. *b*
 הַחֲשִׁיטָה 96. *b*
 הַחֲשִׁיטָה 61. 4. *a*,
 96. *b*
 הַחֲשִׁיטָה 137
 הַחֲשִׁיטָה 96. *b*
 הַחֲשִׁיטָה 141. 5
 הַחֲשִׁיטָה 121. 1
 הַחֲשִׁיטָה 176. 2
 הַחֲשִׁיטָה 54. 4. *a*,
 82. 5. *a*
 הַחֲשִׁיטָה 45. 2, 230. 2. *a*
 הַחֲשִׁיטָה 141. 3 (p. 175)
 ח 100. 1, 234, 287
 ח 99. 1
 ח 56. 2
 ח 56. 2
 ח 56. 2
 ח 56. 2
 ח 56. 2
 ח 183. *b*, 197. *c*
 ח 216. 1. *b*
 ח 11. 1. *a*
 ח 39. 4. *a*
 ח 50. 1
 ח 200. *c*
 ח 125. 2
 ח 220. 2. *c*
 ח 100. 2. *a* (1)
 ח 193. 2. *a*
 ח 186. 2. *c*
 ח 73. 1, 235. 3 (4),
 249. 2. *a*
 ח 39. 4. *a*
 ח 11. 1. *b*
 ח 73. 1
 ח 50. 1, 51. 3, 201. 1
 ח 16. 3. *b*, 61. 1. *a*,
 234. *a*
 ח 73. 1
 ח 53. 3. *a*
 ח 22. *b*
 ח 209. 2. *a*
 ח 210. *a*
 ח 237. 1
 ח 61. 6. *a*
 ח 14. *a*, 93. *b*
 ח 156. 4, 196. *d*
 ח 193. 2. *a*
 ח 210. *c*
 ח 208. 3. *c*
 ח 141. 1
 ח 90. pass.
 ח 98. 1
 ח 25
 ח 200. *c*, 210, 210.
b, 217
 ח 106. *b*
 ח 86. *b* (2 f.)
 ח 68. *a*
 ח 210. *e*
 ח 200. *b*
 ח 185. 2. *a*
 ח 139. 1
 ח 207. 2. *b*
 ח 92. *d*
 ח 196. *b*
 ח 139. 2
 ח 220. 1. *b*
 ח 207. 2. *a*
 ח 200. *a*
 ח 200. *b*
 ח 51. 1
 ח 84. 3. *a* (3), 118. 2
 ח 119. 3
 ח 119. 3
 ח 51. 1
 ח 119. 1
 ח 60. 1. *a*, 119. 4
 ח 119. 4
 ח 119. 3
 ח 197. *b*
 ח (v.) 79. 2, 82. 1. *a*
 (1)
 ח (adj.) 90, 215. 1
 ח 201. 1. *b*
 ח 141. 1 (p. 175)
 ח 196. *d*

- זָרִי 156. 2
 זָרוּעַ 183. *c*, 197. *a*,
 200. *c*
 זָרִיר 187. 1. *e*
 זָרְמִי 92. *b*
 זָרַע 60. 3. *c*, 216. 1. *e*
 זָרַע 216. 1. *e*
 זָרַק 80. 2. *a* (3)
 זָבֵא 112. 5. *a*
 זָבֵאִי 167. 1
 זָבִירָה, זָבִירָה 60. 2. *a*
 זָבִט 112. 5. *a*
 זָבִי 172. 3
 זָבֵל 50. 1, 112. 5. *b*
 זָבֵל 186. 2. *a*
 זָבִלִי 61. 1
 זָבִלְתָּה 104. *i*
 זָבֵק 187. 2
 זָבֵר 112. 5. *a*
 זָבִירָוֹת 188
 זָבִשׁ 84. 3. *a* (3), 112.
 5. *b*
 זָג 186. 2. *c*
 זָגֵא 11. 1. *a*
 זָגֵא 196. *d*
 זָגֵר 112. 5. *a*
 זָד 53. 2. *b*, 223. 1. *a*
 זָדִדוֹ 100. 2. *a* (2)
 זָדֵל 82. 1. *a* (2), 112.
 5. *a*
 זָדֵלִי 24. *c*
 זָדֵר 216. 1. *e*
 זָדֵשׁ 208. 3. *b*
 זָדָשִׁים 60. 3. *b* (2)
 זָדָרִי 199. *c*
 זָדָה 207. 1. *f*
 זָדָה 14. *a*
 זָדֵל 158. 2
 זָדֵלֵל 161. 4
 זָדֵלֵל 141. 4
 זָדֵנִן 141. 4
 זָדֵן 200. *a*
 זָדֵק 59. *a*, 141. 3
 זָדֵקִי 14. *a*
 זָדֵר 125. 3
 זָדֵרִי 194. 2. *b*
 זָדֵרִי 199. *c*
 זָדֵרֵשׁ 186. 2. *a*
 זָדֵשׁ 158. 2
 זָדֵהֶם 186. 2
 זָדֵה 200. *a*
 זָדֵיוֹן 200. *a*, 210. *b*,
 216. 2. *b*
 זָדֵק 84. 3. *a* (2), 110.
 2, 112. 5. *b*
 זָדֵק 185. 2. *b*
 זָדֵק 185. 2. *b*
 זָדֵק 92. *c*
 זָדֵקִי 61. 1
 זָדֵקִי, זָדֵקִי 57. 2
 (2) 5
 זָד 207. 2. *b*
 זָדָ 183. *b*, 208. 3
 זָדָ 165. 2
 זָדָה 220. 1. *b*
 זָדָה 198. *a* (3)
 זָדָי 60. 3. *c*, 216. 1. *a*
 זָדָי 57. 2 (3) *a*,
 164. 3
 זָדָה 166. 1
 זָדָה 198. *a* (3), 205,
 217
 זָדָה 57. 2 (3) *a*
 זָדָתוֹ 166. 2
 זָדָתָם 220. 2. *a*
 זָדָב 50. 1, 112. 5. *a*
 זָדָה 200. *b*
 זָדָה 164. 2
 זָדָן 199. *a*
 זָדִי (v.) 177. 2
 זָדִי (n.) 215. 1. *d*
 זָדֵב 161. 1
 זָדֵה 50. 1, 112. 5. *a*,
 152. 2. *a*, 177. 2
 זָדֵה 177. 2
 זָדֵה 234. *b*
 זָדֵה 201. 1. *a*
 זָדֵה 234. *b*
 זָדֵהִי 220. 2. *c*
 זָדֵים 201. 1, 201. 1. *a*
 זָדֵהֶם 234. *b*
 זָדֵל 158. 2
 זָדֵל 208. 3. *c*
 זָדֵה 158. 2
 זָדֵה 196. *b*
 זָדֵתוֹ 61. 6, 218
 זָדֵר 174. 3
 זָדֵנִי 172. 3
 זָדֵתוֹ 100. 2. *a* (1)
 זָדֵלִי 187. 2. *c*
 זָדֵלִי 198. *a* (4)

- חָכָם 80. 1, 84. 3. *a* (2), 112. 5. *a*
 חֲכָמוֹת 198. *a*. 4
 חֲכָמִי 216. 2
 חָל 174. 5
 חָלָב 215. 1. *a*
 חֲלָבֶהָן 220. 2. *b*
 חָלָה 80. 2. *a* (4), 112. 5. *b*
 חָלָה 80. 1
 חָלוֹם 200. *a*
 חָלוֹן 197. *b*, 200. *c*
 חֲלוּץִי 194. 2. *b*, 199. *c*
 חֲלֻחָה 187. 1. *c*, 198. *a* (3)
 חָלָט 112. 5. *a*
 חָלִי 208. 3. *d*
 חָלִי 65
 חֲלִילָה 219. 1. *a*, 240. 2
 חֲלָכָאִים 209. 1. *a*
 חֲלָכָה 209. 1. *a*
 חָלָל 141. 4
 חָלָם 112. 5. *c*
 חֲלָמִישׁ 195. 1
 חָלָה 80. 2. *a* (1), 112. 5. *c*
 חָלָץ 92. *d*
 חָלָץ 112. 5. *b*
 חֲלָקָה 51. 3
 חֲלָקִי 24. *b*, 216. 2. *a*
 חֲלָקָלָק 188
 חֲלָקָתָהּ 104. *i*
 חָלָשׁ 84. 3. *a* (3)
 חָלָשׁ 187. 1
 חָמָא 196. *d*
 חָמֵד 111. 1, 112. 5. *a*
 חָמָה (חֲמָאָה) 53. 3. *b*
 חָמָה 184. *b*, 216. 1
 חָמוּץ 185. 2. *c*
 חָמוֹר 197. *c*
 חָמוֹת 205. *c*
 חָמוּתִי 141. 2
 חֲמִישִׁי 59. *a*, 227. 1
 חָמֵל 112. 5. *a*
 חֲמָלָה 87, 111. 3. *a*
 חָמֵם 84. 3. *a* (3), 141. 1 (p. 175), 179. 2. *a*
 חָמֵס 112. 5. *a*
 חָמֵץ 82. 1. *a* (2), 112. 5. *a*
 חָמֵץ 184
 חֲמָצִית 106. *a*, 111. 3. *a*
 חָמֵר 112. 5. *a*
 חֲמִרְמִירו, חֲמִרְמִירו 60. 3. *b* (2)
 חֲמִרְמִירו 92. *a*, 115
 חָמֵשׁ 46
 חָמֵשׁ 205, 215. 1. *b*
 חָמֵשׁ 227. 3
 חֲמִשָּׁה 223. 1
 חֲמִשִּׁי 59. *a*, 227. 1
 חֲמִשִּׁיהֶם 250. 2 (2) *a*
 חֲמִשִּׁיר 250. 2 (2) *a*
 חֲמִשָּׁה 250. 2 (2) *a*
 חֲמִשִּׁים 225. 1
 חֲמִשְׁתִּיר 220. 2. *a*
 חֲמִשְׁתַּ עֶשֶׂר 224. *a*
 חָמַת 214. 1. *b*
 חֲמִתִּים 203. 5. *b*
 חָן 186. 2. *c*
 חֲנוּן 139. 2
 חֲנוּן 187. 1
 חֲנוּת 139. 2
 חֲנִיּוֹת, חֲנִיּוֹת 209. 3. *a*
 חֲנִית 199. *d*, 200. *c*
 חֲנִיָּה 112. 5. *a*
 חֲנִיָּה 220. 1. *b*
 חָנָם 235. 2 (1)
 חֲנָמֵל 195. 1
 חָנָן 80. 1, 84. 3. *a* (3)
 חָנָן 141. 4
 חֲנָנִיָּה 139. 2
 חֲנָנִי 61. 5
 חֲנָנִים 106. *a*, 139. 2
 חֲנָנִי 141. 1
 חָנָה 82. 1. *a* (2)
 חָנָן 50. 1
 חֲסָדִי, חֲסָדִי 216. 2. *a*
 חָסָה 112. 5. *b*
 חֲסָה, חֲסָה 169. 1, 172. 1
 חָסֵל 112. 5. *a*
 חָסֵם 112. 5. *a*
 חָסֵר 82. 1. *a* (2), 112. 5. *a*
 חָסָה 112. 5. *a*
 חָפֵז 112. 5. *a*
 חָפֵץ (v.) 82. 1. *a* (1), 84. 3. *a* (1), 112. 5. *a*
 חָפֵץ (adj.) 185. 2. *b*
 חֲפָצָה 86. *a*
 חֲפָצִי 216. 1. *b*

- חפר 82. 1. *a* (2), 112. 5. *a*
 חפר 82. 1. *a* (2), 112. 5. *a*
 חפרות 188
 חפש 112. 5. *a*
 חפש 80. 1
 חפשות 198. *a* (4)
 חפשי 209. 2
 חפשית 198. *a* (4)
 חצב 50. 1, 82. 1. *a* (1), 84. 3. *a* (1), 112. 5. *a*
 חצי 199. *b*
 חצי 65, 227. 3
 חצץ 141. 1 (p. 175)
 חצצרה 188. *a*
 חצר 50. 3, 197. *b*, 200. *c*
 חק 207. 2, 207. 2. *a*, 215. 1. *c*, 217
 חק 61. 5
 חקה 217
 חקן 59. *a*
 חקי 61. 5
 חקק 141. 5
 חקק 141. 5
 חקקי 20. 2, 207. 2. *a*
 חקר 50. 1, 112. 5. *a*
 חקרתי 104. *j*
 חרב 118. 1
 חרב 197. *a*
 חרבי, חרבי 111. 3. *a*
 חרבות 216. 2. *a*
 חרבותם 220. 2. *a*
 חרבי 111. 3. *a*
 חרג 112. 5. *a*
 חרגל 193. 2. *c*
 חרד 112. 5. *c*, 118. 1
 חרד 185. 2. *b*
 חרוג 207. 2. *d*
 חרוץ 210. *a*
 חרחר 187. 2. *b*
 חרטם 193. 2. *c*, 207. 2. *c*
 חריש 185. 2. *a*
 חרמש 195. 1
 חרסה 61. 6. *a*
 חרף 118. 1
 חרפות 22. *a*, 216. 2, 2. *a* (p. 175)
 חרץ 118. 1
 חרצב 207. 2. *c*
 חרר 141. 2 (p. 175)
 חרש 187. 1. *a*, 210. *a*, 216. 1. *a*
 חרש 50. 1, 80. 2. *a* (2), 84. 3. *a* (3), 118. 1
 חרש 187. 1. *b*, 210. *c*
 חרשי 216. 1. *a*
 חרת 50. 1
 חשופי 194. 2. *b*, 199. *c*
 חשף 112. 5. *b*
 חשף 112. 5. *b*
 חשפי 89 (f. s.), 111. 3. *a*
 חשב 112. 5. *b*
 חשבון 200. *a*
 חשה 112. 5. *c*
 חשף 84. 3. *a* (2), 112. 5. *b*
 חשכה 200. *b*, 201. 1. *a*
 חשכים 201. 1. *a*
 חשמל 53. 2. *a*
 חשמלה 66. 2 (2) *b*
 חת 139. 2, 207. 2. *a*
 חתה 112. 5. *a*
 חתחת 187. 1. *e*, 207. 2. *a*
 חתית 209. 2
 חתף 112. 5. *a*
 חתל 112. 5. *a*
 חתם 112. 5. *a*
 חתה 112. 5. *a*
 חתר 50. 1, 112. 5. *a*
 חתת 112. 5. *c*, 141. 1 (p. 175)
 חתפני 104. *j*
 טאטאטיה 57. 2. *a* (2), 161. 2
 טבח 50. 1
 טבח 187. 1. *a*
 טבשת 207. 1. *e*
 טהור 185. 2. *b*
 טהרר 215. 1. *c*
 טהר 50. 1, 82. 1. *a* (1)
 טוב 186. 2. *c*
 טוב (v.) 82. 1. *a* (3), 156. 2, 179. 2. *a*
 טוב (adj.) 186. 2. *c*, 235. 3 (3)
 טיטפית 57. 1, 187. 1. *e*
 טח, טח 156. 2
 טלאים 209. 1. *a*
 טלטלה 187. 1. *e*
 טלל 141. 1 (p. 175)
 טמא 82. 1. *a* (1)

- טְמָאָה 87, 166. 2
 טְמֵאָכֶם 164. 4
 טְמֵאֹת 164. 1
 טֶמֶן 50. 1, 77. 2
 טֶעַת 131. 4
 טָף 201. 1
 טָפוֹף 139. 2
 טָפַח 200. *a*
 טָרַי 185. 2. *d*
 טָרָם 263. 1. *b*
 טָרַף 84. 3. *a* (3), 118. 1
 טְרָפִי 216. 2. *a*

 יֹאבֵד, יֹאבֵד 111. 2. *a*
 יֹאבֵד 16. 2. *a*
 יֹאחָזֶבֶד 105. *a*
 יֹאחָזֶבֶר 105. *a*, 118. 3
 יֹאחָז, יֹאחָז 111. 2. *a*
 יֹאחָזֶהוּ 60. 3. *b* (1)
 יֹאחָזֶהוּ 60. 3. *b* (1)
 יֹאֲרִץ 158. 2
 יֹאכָל 57. 2 (2) *a*, 60. 1. *a*
 יֹאכָל 99. 3. *a*
 יֹאֶל 111. 2. *d*, 175. 3
 יֹאֲמִץ 111. 2. *a*
 יֹאמֵר, יֹאמֵר 126. 2
 יֹאמֵר 111. 2. *a*
 יֹאמְרוּ 46
 יֹאמֵר לֹא 24. *a*
 יֹאנָה 111. 2. *a*
 יֹאנָן 111. 2. *a*
 יֹאסֶה 111. 2. *a*, 112. 3
 יֹאסֶה, יֹאסֶה 99. 3. *a*
 יֹאסֶה 151. 2
 יֹאסְפִי 112. 3
 יֹאסְפִי 112. 3
 יֹאסְרוֹם, יֹאסְרִי 60. 1. *a*
 יֹאסְרוֹם 104. *g*
 יֹאֲצֵל 111. 2. *b*
 יֹאֲצֵר 113. 1
 יֹאֵר 159. 3
 יֹאֲלָגִי 112. 3
 יֹאֲשֻׁרֶה 105. *e*
 יֹנֵאת 61. 2. *a*, 172. 4
 יֹנֵחוּ 159. 3
 יֹנֵחִיו 172. 1
 יֹנֵחֵינִי 172. 3
 יֹבֵא 60. 1. *a*
 יֹוֵבֵא 10. *a*
 יֹוֵבֵא 160. 3, 166. 4
 יֹבֵב 141. 1 (p. 175)
 יֹבְדִילָרִי 105. *a*
 יֹבְדֵל 66. 1 (2) *b*
 יֹבֵד 164. 2
 יֹבֹא 157. 3
 יֹבֹנֶהוּ 158. 4
 יֹבִיסִי 194. 1
 יֹבוֹשׁ 157. 3
 יֹבֵז 172. 4
 יֹבֵז 141. 1
 יֹבֶטַח 126. 1
 יֹבִיֵא, יֹבִיֵא 160. 3,
 166. 4
 יֹבִיֵאוּ 26
 יֹבֵךְ 61. 4, 172. 4
 יֹבִיוֹן 172. 1
 יֹבֵן 158. 2
 יֹבֵן 172. 4
 יֹבֵנָה 172. 4
 יֹבְקֶעִי 125. 1
 יֹבְקֶשׁוּ 20. 2
 יֹבֵרֶךְ 60. 4
 יֹבֵרֶךְ 99. 3. *a*
 יֹבֵרֶכְהִי 60. 3. *a*
 יֹבֵרֶכְיָה 104. *b*
 יֹבֵרֶכְיָה 105. *b*
 יֹבֵשׁ (v.) 82. 1. *a* (1),
 146, 147. 1
 יֹבֵשׁ 147. 1
 יֹבֵשׁ 148. 1
 יֹבֵשָׁהוּ 150. 2 (p. 182)
 יֹבֵשֶׁת 148. 1
 יֹבֵנָה 60. 1
 יֹבֵבֶלֶר 88
 יֹבֵבִיָה 60. 2
 יֹקֵד 140. 1
 יֹקֵדָה 104. *h*
 יֹנֵה 150. 2 (p. 182)
 יֹגֵל 158. 2
 יֹנֵז 140. 1
 יֹנֵלֹן 158. 2
 יֹנֵעִי 216. 1. *b*
 יֹנֵל, יֹנֵל 158. 2
 יֹנֵל (עִי) 158. 2
 יֹנֵל (עֵעֵ) 140. 5
 יֹנֵל 172. 4
 יֹנֵל 99. 3. *a*
 יֹנֵל 99. 3. *a*
 יֹנֵל 175. 3
 יֹגֵל 140. 3
 יֹגֵלָה 57. 2 (5)
 יֹנְמָא 165. 2

- וַיִּנְמָל 65. *a*
 יָגַר 140. 5
 יָגַע 147. 1
 יָגַעַר, יָגַעַר 147. 4
 יָנַעַת 60. 2
 יָגַר (v.) 82. 1. *a* (3),
 179. 2. *a*
 יָגַר (adj.) 90
 וַיָּגַר 157. 3
 יָגַר 140. 1
 וַיִּקְרָשׁ 99. 3. *a*
 וַיִּקְרָשׁוּם 104. *g*
 יָגַרְתָּ 86. *a*
 יָד 197. *a*, 215. 1, 217, 222
 יָדָא 172. 4
 יָדָק 97. 2
 וַיִּדָּבְקוּ 94. *c*
 וַיִּדָּבֵר 99. 3
 יָדַד 139. 3
 יָדוּ 148. 3
 וַיָּדוּ 53. 3. *a*, 150. 2
 (p. 182)
 יָדוּד 139. 3
 יָדוֹן 157. 3, 158. 2
 יָדוּת 203. 5. *a*
 יָדִי 216. 1
 יָדִי 199. *c*
 וַיָּדוּחוּ 220. 2. *c*
 וַיָּדִיחַם 220. 1. *b*
 יָדִים 203. 5. *a*
 יָדִין 157. 3
 יָדָא 167. 7
 יָדָאָו 54. 2
 יָדָאָה 220. 1. *a*
 יָדָם 58. 2, 63. 2. *a*,
 221. 1. *a*
 יָדָם 220. 2. *b*
 יָדַל 140. 3
 יָדָם 140. 1
 יָדָמוּ 141. 1
 יָדַע 80. 2. *a* (4), 147. 2
 וַיָּדַע 147. 5
 יָדָעִין 55. 2. *a*, 86. *b*
 (3 pl.)
 יָדָעוּ 60. 3. *a*
 יָדָעוּהָ 60. 3. *a*
 יָדָעִים 127. 2
 יָדָעַתָּ 86. *b* (1 c.)
 יָדָעַתָּה 86. *b* (2 m.)
 יָדָעִיךְ 104. *g*
 יָדָעַתָּם 60. 3. *a*
 וַיָּדַק 140. 5
 יָדָרַךְ 46
 וַיִּדָּרְכוּ 94. *c*
 יָדָשְׁנָה 63. 1. *c*, 97. 1. *a*, *b*
 יָדָב 179. 2. *a*
 יָדָהָה 60. 3. *a*
 יָדָהָה 111. 1
 יָדָהָפָנוּ 105. *d*
 יָדָהָא 177. 1
 יָדָהָה 197. *d*
 יָדָהָה 150. 2
 יָדָהָרִי 194. 2. *a*
 יָדָהָרִית 235. 3 (3)
 יָדָהָה 47
 וַיָּדָהָה 234. *c*
 יָדָהָקִים 195. 3
 יָדָהָקִים 44. *b*
 יָהֹוִישֶׁעַ 150. 2
 יָהִי 57. 2 (4), 177. 1
 יָהִי 177. 1
 וַיָּהִי 45. 2, 61. 1. *a*,
 177. 1
 יָהִיהָ 11. 1. *a*
 וַיָּהִיהָ 19. 1, 60. 3. *a*,
 112. 2, 177. 1
 וַיָּהִי פְכָלוֹת 22. *b*
 וַיָּהִילֵלוּ 150. 2
 יָהֵל 140. 5
 יָהֵל (יָאֵהֵל) 53. 3. *a*,
 111. 2. *c*
 יָהֵלָה 151. 1
 וַיָּהֵלֵהָ 105. *e*
 וַיָּהֵלֵם (n.) 190. *a*
 וַיָּהֵלְמִי 111. 1
 וַיָּהֵם 140. 1
 יָהֵם 140. 3
 וַיָּהֵס 80. 2. *b*
 וַיָּהֲרוֹס 111. 1
 וַיָּהֲרוֹסוּ, וַיָּהֲרוֹסוּ 111. 1
 וַיָּהֲרֹסָהּ 111. 1
 וַיָּהֲתֵל 142. 3
 וַיָּהֲתֵלוּ 142. 3
 וַיָּאָר 140. 6
 וַיָּבֵא 167. 2
 וַיָּבֵאוּ 167. 2
 וַיָּבֵל 197. *b*
 וַיִּדָּעַתִּי 92. *b*
 וַיָּדַק 140. 6
 וַיָּדָהָר 111. 2. *d*
 וַיִּדָּבְלוּ 57. 2. (2) *a*, 111.
 2. *b*

- יוֹלָד 93. *b*
 יוֹלָדָה 207. 1. *a*
 יוֹם 200. *c, d*, 207. 1. *f*
 יוֹמִיב 203. 3
 יוֹמִם 235. 2 (1)
 יוֹן 215. 1. *b*
 יוֹנָה 197. *c*, 200. *b*
 יוֹנָק 217
 יוֹנָקָה 207. 1. *e*, 217, 221. 5
 יוֹסֵב 140. 6
 יוֹסֵף 90
 יוֹעֲבָנִי 105. *b*
 יוֹעֵם 140. 6
 יוֹיָצָא, נְיוֹצָא, נְיוֹצָא 166. 4
 יוֹצֵר 186. 2. *a*
 יוֹשִׁיִּים (מְיֻקָּשִׁים) 59. *a*, 93. *e*
 יוֹר 175. 3
 יוֹרָא 150. 5
 יוֹרָשׁ 99. 3. *a*, 150. 3
 יוֹשֵׁד 140. 6
 יוֹשִׁיבֵינִי 105. *a*
 יוֹשֵׁעַן 105. *a*
 יוֹשֻׁפֵּט 53. 3. *a*
 יוֹשֶׁת 158. 4
 יוֹז 175. 3
 יוֹז, יוֹז 172. 4
 יוֹז 140. 3
 יוֹזֵמוֹ 141. 1
 יוֹזֵן 175. 3
 יוֹזֶעַק 119. 1
 יוֹזֵר 157. 3
 יוֹזֵר 172. 4
 יוֹזְעָל 57. 2 (3) *a*
 יוֹחֵבֵט 113. 1
 יוֹחֵבֶרֶךְ 93. *a*
 יוֹחֵבֵשׁ 60. 3. *a*, 65. *a*
 יוֹחֵבֵשׁ 65. *a*
 יוֹחֵבֵשׁוֹ 60. 3. *a*
 יוֹחֵד (עֵד) 140. 1
 יוֹחֵד (פִּי) 147. 2
 יוֹחֵד (עֵד) 140. 5
 יוֹחֵד 109. 2, 172. 4
 יוֹחֵדוֹ 235. 3 (1)
 יוֹחֵדֵל 63. 1. *b*
 יוֹחֵדֵל, יוֹחֵדֵל 63. 1. *b*
 יוֹחֵדֵלֶן 64. 2, 88 (m. pl.)
 יוֹחֵס, יוֹחֵס 157. 3
 יוֹחֵר 156. 1
 יוֹחֵזִיוֹן 172. 1
 יוֹחֵזֵק 61. 1
 יוֹחֵט 63. 1. *b*
 יוֹחֵטָא 168. 4
 יוֹחֵי, יוֹחֵי 177. 2
 יוֹחֵי 65
 יוֹחֵה 177. 2
 יוֹחֵהֵנִי 172. 3
 יוֹחֵשָׁה 97. 1
 יוֹחֵתָן 104. *g*, 141. 3
 יוֹחֵל, יוֹחֵל 140. 5
 יוֹחֵלָא 177. 3
 יוֹחֵלִי 141. 1
 יוֹחֵלִי (יוֹחֵלִי) 24. *c*
 יוֹחֵלֶק 60. 4. *a*, 113. 1
 יוֹחֵלֶם 59. *a*
 יוֹחֵלֶם 113. 1
 יוֹחֵלֶת 60. 4. *a*
 יוֹחֵם 147. 2, 179. 2. *a*
 יוֹחֵם 140. 1
 יוֹחֵמוֹ 60. 3. *b* (2)
 יוֹחֵמי 140. 1
 יוֹחֵמִיוֹן 172. 1
 יוֹחֵמָה 88 (3 f. pl.)
 יוֹחֵמָהִי 121. 2
 יוֹחֵן, יוֹחֵן 140. 1
 יוֹחֵן 61. 2
 יוֹחֵן 60. 1. *a*, 172. 4
 יוֹחֵן 140. 6
 יוֹחֵה 172. 4
 יוֹחֵי 60. 1. *a*
 יוֹחֵהֵנוֹן 99. 3. *a*
 יוֹחֵה 61. 1, 141. 3
 יוֹחֵן 139. 3
 יוֹחֵנֶק 113. 1
 יוֹחֵסִיוֹן 169. 1, 172. 1
 יוֹחֵסֵן 113. 1
 יוֹחֵה 25
 יוֹחֵפֶן, יוֹחֵפֶן 65. *a*
 יוֹחֵפֶרֶי, יוֹחֵפֶרֶי 111. 1
 יוֹחֵפֶחַ, יוֹחֵפֶחַ 172. 4
 יוֹחֵקִי 141. 1
 יוֹחֵר 147. 1
 יוֹחֵר 175. 3
 יוֹחֵר 140. 3
 יוֹחֵר 172. 4
 יוֹחֵר 60. 1. *a*
 יוֹחֵרָה 172. 4
 יוֹחֵרָה 119. 1
 יוֹחֵרָה 99. 3. *a*
 יוֹחֵשָׁה 111. 1
 יוֹחֵשָׁה 99. 3

- יַחַת (פֶּן) 131. 1
 יַחַת (עֵץ) 140. 1
 יַחַתוֹ; יַחַתוֹ; 24. *c*
 יַחַת 175. 3
 יַחַת 172. 4
 יַחַת 150. 1, 179. 2. *a*
 יַחַת; יַחַת; 160. 5
 יַחַת 54. 2, 96. *a*, 166. 5
 יַחַת; יַחַת; 65. *a*
 יַחַת 144. 2
 יַחַת 147. 2
 יַחַת 149. 1
 יַחַת 147. 4
 יַחַת 147. 5
 יַחַת 150. 3
 יַחַת 145. 2, 150. 2
 יַחַת 150. 2
 יַחַת 150. 2
 יַחַת 172. 4
 יַחַת 147. 4, 5
 יַחַת 63. 2. *c*, 147. 4
 יַחַת 147. 5
 יַחַת 147. 4
 יַחַת 147. 5
 יַחַת 147. 5
 יַחַת 150. 1
 יַחַת 147. 5
 יַחַת 147. 4
 יַחַת 150. 2 (p. 182)
 יַחַת 175. 3
 יַחַת 105. *b*
 יַחַת 159. 3
 יַחַת 13. *a*
 יַחַת 61. 3, 105. *b*, 161. 3
 יַחַת 119. 1
 יַחַת 160. 3
 יַחַת 105. *a*
 יַחַת 105. *a*
 יַחַת 80. 2. *a* (3), 82. 1.
a (3)
 יַחַת 172. 4
 יַחַת 174. 4
 יַחַת 165. 3
 יַחַת 86. *a*
 יַחַת 172. 1
 יַחַת 148. 1
 יַחַת 86. *a*, 100. 2
 יַחַת 86. *a*
 יַחַת 86. *a*, 104. *b*
 יַחַת 126. 1
 יַחַת 174. 4
 יַחַת 61. 6, 104. *f*,
 172. 1
 יַחַת 172. 3
 יַחַת 119. 1
 יַחַת 172. 4
 יַחַת 180. *a*
 יַחַת 119. 1
 יַחַת 91. *b*
 יַחַת 88
 יַחַת 140. 6
 יַחַת 88, 101.
 2. *b*
 יַחַת 99. 3. *a*
 יַחַת 88 (m. pl.)
 יַחַת 140. 5, 141. 1
 יַחַת 139. 3
 יַחַת 105. *a*
 יַחַת 105. *d*
 יַחַת 56. 2, 80. 2. *a* (4),
 147. 2
 יַחַת 64. 2
 יַחַת 22. *a*
 יַחַת 216. 2. *a*
 יַחַת 90 (2 f.)
 יַחַת 104. *i*
 יַחַת; יַחַת; 104. *i*
 יַחַת 104. *k*
 יַחַת 104. *k*, 150. 1
 (p. 182)
 יַחַת 159. 3
 יַחַת 119. 1
 יַחַת 99. 3. *a*, 119. 1
 יַחַת 160. 1
 יַחַת 160. 1
 יַחַת 151. 1
 יַחַת 65. *a*
 יַחַת 91. *b*
 יַחַת 99. 3. *a*
 יַחַת 105. *c*
 יַחַת 139. 3, 150. 1
 יַחַת 183. *b*
 יַחַת 57. 2 (3) *a*, 234. *c*
 יַחַת 158. 2
 יַחַת 192. 1
 יַחַת 88. (m. pl.)
 יַחַת 207. 2, 215. 1. *a*
 יַחַת 119. 1
 יַחַת 139. 3
 יַחַת 140. 1
 יַחַת 140. 3
 יַחַת 99. 3. *a*

יְמוּט 159. 3	יְהִי 57. 2 (3) <i>a</i> (?),	יָסַף 147. 1
יְמוּל 159. 3	122. 2, 140. 5	יָסַף 140. 5
יְמוּח 60. 1. <i>a</i>	יְהִינָה 99. 3. <i>a</i>	יָסַף 140. 6
יְהִימח 173. 3	יָנַח 147. 1	יִסְכְּחֵם 157. 3
יְמִי הָיָא 220. 1. <i>a</i>	יְנוּח 60. 2	יָסַעַר 92. <i>b</i>
יְמִים 53. 3. <i>a</i>	יְנוּן 159. 3	יָסַח 80. 2. <i>a</i> (3), 151. 2
יְמִימָה 219. 1. <i>a</i>	יְנוּע 159. 3	יָיִסָה 151. 2
יְמִיךָ 197. <i>b</i> , 199. <i>a</i>	יְנִיח 157. 3	יָיִסַּפֵּר 99. 3
יְמִישוּן 160. 3	יְנִיח 160. 3	יָסַר 147. 3
יְמִיחֵם 160. 3	יְנִטוֹר 131. 2	יָסַר 92. <i>d</i>
יְמִיךָ 140. 3	יְנִי 164. 2	יָיִסַר 60. 1. <i>a</i>
יְמִל 157. 3	יְנוּן 159. 3	יָיִסָרָה 92. <i>d</i>
יְמִל 140. 1	יְיָיִסָהוּ 160. 3	יָיִסַרְנִי 104. <i>a</i>
יְמִלָה 165. 1	יְנִיע 157. 3	יָיִסַרְנִי 104. <i>a</i>
יְמִלָהּ, יְמִלָהּ 88	יְנִיח 160. 3	יַעֲבֹרָהוּ 56. 1, 105. <i>b</i>
יְמִלָהּ 99. 3. <i>a</i>	יְנִיח 147. 1, 150. 1	יַעֲבֹרָהוּ 105. <i>c</i>
יְמִלָכִי 88	יְנִיחָב 131. 2	יַעֲבֹרָנוּ 56. 1
יְמִן 150. 1	יְנִיחָפִי: 131. 2	יַעַד 56. 2, 147. 1
יְמִס 140. 3	יְנִיחָרִי: 131. 2	יַעֲדָה 161. 1
יְמִעַל 60. 1. <i>a</i>	יְנִישוּא 57. 2 (3) <i>a</i> , 86. <i>b</i>	יַעֲדוֹר 159. 3
יְמִיץ 172. 4	(3 pl.), 164. 3	יַעֲדָנוּ 105. <i>b</i>
יְמִיחָהוּ 60. 3. <i>c</i>	יָסַב 61. 3, 64. 2, 135. 2,	יַעֲזוֹ 140. 1
יְמִיחָנָה 105. <i>c</i>	140. 1	יַעֲזֹב־ 64. 1
יְמִיחָהּ 164. 5	יָיִסַב 64. 1, 99. 3. <i>a</i>	יַעֲזֹרֶךָ 105. <i>b</i>
יְמִיחָנִי 105. <i>b</i>	יָיִסַב 140. 5	יַיִעַט (ע"י) 157. 3
יְמִיחָנִי 105. <i>c</i>	יָיִסַב 135. 2, 140. 1	יַיִעַט (לֹה) 172. 4
יְמִר 150. 1	יָיִסַבִּי 136. 1	יַיִעַט 157. 3
יְמִר 135. 2, 140. 1	יָיִסַבִּי 61. 3	יַיִעַל (κ.) 172. 4
יְמִש 140. 5	יָיִסַבָהּ 141. 3	יַיִעַל (Hi.) 175. 3
יְמִח 157. 3	יָיִסַבְנִי 61. 5, 141. 3	יַיִעַל 207. 1. <i>a</i>
יְמִחֵת 65, 157. 3	יָיִסַבְד־לֹה 13. <i>a</i>	יַיִעַלִּי 45. 3
יְמִחֵת 157. 3	יָיִסַד 148. 1	יַיִעַלְעוֹ 161. 2
יְמִחֵת 160. 3	יָיִסַרִי 148. 1	יַיִעַמֵּד 60. 3. <i>b</i> (1)
יְנִאץ 11. 1. <i>a</i>	יָיִסַרֵּי (n.) 192. 1	יַיִעַמֵּד 60. 3. <i>b</i> (2)

- נַעֲמֹדֶה 109. 3. *a*
 נַעֲמֹדֶה 112. 4
 נַעֲמֹדָה 88 (2 f. pl.)
 נֶזֶן 190. *b*, 237. 1,
 267. *b*
 נֶזֶן אֲשֶׁר 239. 2. (2)
 נֶזֶן, נֶזֶן 172. 4
 נֶזֶה 207. 1. *a*
 נֶזֶה 104. *b*
 נֶזֶה 142. 2, 161. 2
 נֶזֶה (v.) 82. 1. *a* (2),
 147. 1
 נֶזֶה (adj.) 185. 2. *b*
 נֶזֶה 157. 3
 נֶזֶה 157. 3
 נֶזֶן 77. 2, 147. 1, 179.
 2. *a*
 נֶזֶן 104. *b*
 נֶזֶן 11. 1. *b*
 נֶזֶן 200. *c*
 נֶזֶן 172. 4
 נֶזֶן 104. *h*
 נֶזֶן 147. 1
 נֶזֶן 185. 2. *d*, 209. 1, 210
 נֶזֶן 43. 5, 188
 נֶזֶן (v.) 160. 3
 נֶזֶן (adj.) 215. 1. *b*
 נֶזֶן 92. *a*
 נֶזֶן 101. 2. *b*
 נֶזֶן 126. 1
 נֶזֶן 172. 4
 נֶזֶן 160. 3
 נֶזֶן 161. 2
 נֶזֶן 161. 2
 נֶזֶן 140. 5
 נֶזֶן 175. 3
 נֶזֶן 177. 3
 נֶזֶן 65. *a*
 נֶזֶן 65. *a*
 נֶזֶן 175. 3
 נֶזֶן 172. 4
 נֶזֶן 192. 1
 נֶזֶן 221. 2. *b*
 נֶזֶן 147. 2
 נֶזֶן 147. 5
 נֶזֶן 164. 3
 נֶזֶן 164. 2
 נֶזֶן 150. 4
 נֶזֶן 145. 3, 150. 5
 נֶזֶן 192. 1
 נֶזֶן 66. 1 (1), 174. 4
 נֶזֶן 156. 1
 נֶזֶן 157. 3
 נֶזֶן 192. 1
 נֶזֶן 120. 2
 נֶזֶן 145. 2
 נֶזֶן 158. 2
 נֶזֶן 150. 4
 נֶזֶן 150. 5
 נֶזֶן 172. 4
 נֶזֶן 25
 נֶזֶן 150. 4
 נֶזֶן 148. 3
 נֶזֶן 144. 2, 147. 4
 נֶזֶן 147. 4
 נֶזֶן 148. 3
 נֶזֶן 50. 3, 84. 3. *a* (3),
 147. 2
 נֶזֶן 140. 5
 נֶזֶן 140. 1
 נֶזֶן 147. 5
 נֶזֶן 147. 4
 נֶזֶן 105. *b*
 נֶזֶן 147. 3, 150. 4
 נֶזֶן 144. 2
 נֶזֶן 24. *c*, 149. 1
 נֶזֶן 164. 2
 נֶזֶן 166. 4
 נֶזֶן 105. *d*
 נֶזֶן 99. 3
 נֶזֶן 104. *h*
 נֶזֶן 99. 3. *a*
 נֶזֶן 144. 2, 147. 4
 נֶזֶן 140. 1
 נֶזֶן 141. 1
 נֶזֶן 22. *a*
 נֶזֶן, נֶזֶן 119. 1
 נֶזֶן 119. 1
 נֶזֶן 24. *b*
 נֶזֶן 190. *b*, 192. 1
 נֶזֶן 153. 2
 נֶזֶן 157. 3
 נֶזֶן 161. 1
 נֶזֶן, נֶזֶן 185. 2. *c*
 נֶזֶן 54. 2, 132. 2
 נֶזֶן 132. 2
 נֶזֶן 51. 3
 נֶזֶן 153. 1
 נֶזֶן 161. 1
 נֶזֶן 64. 2
 נֶזֶן, נֶזֶן 157. 3
 נֶזֶן 99. 3. *a*, 157. 3

- וַיִּקָּם 99. 3. *a*, 160. 3
 וַיִּקָּן 172. 4
 וַיִּקַּע 147. 2, 179. 2. *a*
 וַיִּקַּץ 179. 2. *a*
 וַיִּקַּץ 157. 3
 וַיִּקַּץ 147. 4
 וַיִּקְצְפוּ 88 (m. pl.)
 וַיִּקְצְרוּ 64, 2, 88 (m. pl.)
 וַיִּקַּר 147. 4
 וַיִּקַּר 172. 4
 וַיִּקַּר 173. 3
 וַיִּקְרָאֵנִי 105. *c*
 וַיִּקְרָה 177. 3
 וַיִּקְרַח 97. 1. *a*
 וַיִּקְרַח 24. *b*
 וַיִּקַּשׁ 82. 1. *a* (3)
 וַיִּקַּשׁ 172. 4
 וַיִּקְשַׁב 99. 3
 וַיִּקְשֹׁן 86. *b* (3 pl.)
 וַיִּקְחָל 22. *a*
 וַיִּרָא 148. 3
 וַיִּרָא 148. 1
 וַיִּרָא (v.) 82. 1. *a*(1), 147. 1
 וַיִּרָא (adj.) 215. 2. *c*
 וַיִּרָא (κ.) 60. 1. *a*, 61. 2. *a*, 114, 172. 4
 וַיִּרָא (Hi.) 175. 3
 וַיִּרָא 61. 2. *a*, 172. 4
 וַיִּרָא 173. 3
 וַיִּרְאָה 87, 148. 1, 166. 2
 וַיִּרְאָה 114
 וַיִּרְאָה 172. 4
 וַיִּרְאָה-לִּי 19. 1
 וַיִּרְאֵה 164. 3
 וַיִּרְאֵה 19. 1, 147. 1
 וַיִּרְאֵה 19. 1, 147. 1
 וַיִּרְאֵה 177. 3
 וַיִּרְאֵהוּ 104. *h*
 וַיִּרְאֵהוּ 105. *a*
 וַיִּרְאֵהוּ 164. 1
 וַיִּרְבּ 158. 2
 וַיִּרְבּ (וַיִּנְאָרְב) 111. 2. *c*
 וַיִּרְבּ 61. 2, 172. 4
 וַיִּרְבּ 63. 2. *a*
 וַיִּרְבּ 175. 3
 וַיִּרְבֶּן 172. 1
 וַיִּרְבֵּי 114
 וַיִּרְבֵּי 114
 וַיִּרְבּ 148. 3
 וַיִּרְבּ 175. 3
 וַיִּרְבּ 79. 1, 147. 2
 וַיִּרְבּ 140. 5
 וַיִּרְבּ 172. 4
 וַיִּרְבּ 147. 5
 וַיִּרְבֶּם 114
 וַיִּרְבֶּה 114
 וַיִּרְבֶּה 60. 2. *a*, 114
 וַיִּרְבֵּי 105. *a*
 וַיִּרְבֶּה 105. *d*
 וַיִּרְבֵּי 86. *b* (2 f.)
 וַיִּרְה 147. 1
 וַיִּרְה 148. 3
 וַיִּרְוֵא 148. 1, 177. 3
 וַיִּרְוֶן 172. 1
 וַיִּרוֹם 19. 2. *a*
 וַיִּרוֹן 140. 1
 וַיִּרְפָּפוּ 161. 4
 וַיִּרְפֵּי (עֵפ) 140. 1
 וַיִּרְק 185. 2. *b*
 וַיִּרְשָׁלַם, וַיִּרְשָׁלַם 47, 203. 5. *c*
 וַיִּרְתּ 148. 1
 וַיִּרְח, וַיִּרְח 160. 3
 וַיִּרְטִי 147. 3
 וַיִּרְטִי 88. (3. f. pl.)
 וַיִּרִיב (n.) 190. *b*, 192. 1
 וַיִּרִיב (v.) 153. 2
 וַיִּרִיד 158. 2
 וַיִּרֶף 197. *a*, 216. 1. *e*
 וַיִּרֶף 140. 1
 וַיִּרְכֶּה 198. *c*, 207. 1. *a*
 וַיִּרְכְּתִים 22. *a*, 203. 5. *a*
 וַיִּרְמִי 140. 3
 וַיִּרַע 140. 1
 וַיִּרַע 140. 5
 וַיִּרַע (עֵפ) 140. 5
 וַיִּרַע (עֵפ) 160. 3
 וַיִּרַע (עֵפ) 34
 וַיִּרַע (לֹה) 34, 172. 4
 וַיִּרְעִם 119. 1
 וַיִּרְעַע 161. 4
 וַיִּרְרָה 172. 4
 וַיִּרַק 179. 2. *a*
 וַיִּרַק 185. 2
 וַיִּרַק 140. 1
 וַיִּרְקֹן 193. 2
 וַיִּרְקַק 188, 207. 2. *a*
 וַיִּרֹשׁ 82. 1. *a* (2), 147. 1
 וַיִּרְשָׁה 148. 3
 וַיִּרְשָׁתָהּ 150. 1 (p. 182)
 וַיִּרְשָׁתָם 61. 4. *a*, 150. 1 (p. 182)

- יִשְׂאוּקָה 105. *c*
 יִשְׂבָּעִין 88 (m. pl.)
 יִשְׂבָּעָה 127. 2
 יִשְׂבָּעִי 105. *a*
 יָשׁוּם 158. 2
 יָשׁוּט 172. 4
 יָשׁוּמִם 105. *a*, 158. 2
 יָשׁוּם 147. 1
 יָשׁוּם 158. 2
 יָשׁוּם 64. 1, 158. 2
 יִשְׂרָאֵלִי 194. 1
 יִשְׂשׁוּם 55. 1, 88 (m. pl.),
 158. 2
 יִשְׂשָׁכָר 47
 יִשְׂחָמֶר 54. 4
 יִשׁ 236, 258. 3. *b*
 יִשְׂאֵלִין 88 (m. pl.)
 יָשָׁב 146, 147. 2
 יָשָׁב 66. 1 (2) *b*, 153. 5,
 157. 3
 יָשָׁבִי 157. 3
 יָשָׁב 153. 5, 157. 3
 יָשָׁב 157. 3
 יָשָׁב 153. 5, 160. 3
 יָשָׁב 63. 2. *c*, 84. 3. *b*,
 144. 2
 יָשָׁבִי 147. 5
 יָשָׁב 99. 3. *a*
 יָשָׁב 172. 4
 יִשְׂבָּחָהּ 105. *c*
 יָשָׁבִי 61. 6. *a*
 יָשָׁבִי 33. 4
 יִשְׂבָּחִי 61. 6. *a* (?), 90
 (2 *f*)
 יִשְׂבָּחִי 90 (2 *f*)
 יִשְׂרָהֵם 141. 1
 יִשְׂרִי 140. 1
 יִשְׂוּמִם 82. 5. *a*
 יִשְׂוִן 148. 1
 יִשְׂוֶּחָהּ 61. 6. *a*
 יִשְׂוֶּפֶי 157. 3
 יִשְׂחָ 140. 1
 יִשְׂחָ 140. 3
 יִשְׂחָטוּם 118. 3
 יִשְׂחָרָנִי 105. *c*
 יִשְׂרִי 164. 2
 יִשְׂוִיבִם 160. 3
 יָשׁוּם 140. 5
 יִשְׂבָּבִן 88. (m. pl.)
 יִשְׂבָּח 126. 1
 יִשְׂל 172. 4
 יִשְׂלִיָּה 141. 3
 יִשְׂלִי 172. 1
 יִשְׂלָם־ 92. *c*
 יָשׁוּם 140. 1
 יִשְׂמַע 60. 1. *a*
 יִשְׂמַעֵאל 57. 2 (3) *a*
 יִשְׂנִן 147. 1
 יִשְׂנָא 177. 3
 יִשְׂנָא 177. 3
 יִשְׂנִי 19. 1, 147. 1
 יִשְׂנִי 19. 1, 147. 1
 יִשְׂנִנִי 105. *a*
 יִשְׂנִי 216. 1. *b*
 יִשְׂעִי, יִשְׂעִי 65. *a*, 201. 1
 יִשְׂעִי 172. 4
 יִשְׂעִי 141. 6
 יִשְׂעִי 19. 2. *b*
 יִשְׂפִיטוּ 88
 יִשְׂפִילָהּ 105. *a*
 יִשְׂפִילָהּ 105. *b*
 יִשְׂפִי 99. 3. *a*
 יִשְׂפָּק 10. *a*
 יִשְׂפָּק 175. 3
 יִשְׂפָּקִי 4. *a*
 יִשְׂר 158. 2
 יִשְׂרִין 193. 2. *a*
 יִשְׂרָהּ 88 (3 *f*. pl.),
 147. 4
 יִשְׂרָת 99. 3. *a*, 119. 1
 יִשְׂרָתִיָּהּ 105. *c*
 יִשְׂרָת 66. 1 (2) *b*, 158. 2
 יִשְׂרָת 66. 1 (1), 172. 4
 יִשְׂרָתוּם 82. 5. *a*
 יִשְׂרָתוּ 57. 2 (4), 176. 1
 יִשְׂרָתִי 176. 1
 יִשְׂרָתִין 172. 1
 יִשְׂרָתִי 54. 4
 יִשְׂרָת 111. 2. *b*
 יִשְׂרָת 177. 3
 יִשְׂרָתִי 176. 3
 יִשְׂרָתִי 60. 3. *b* (2)
 יִשְׂרָתִי 19. 2, 60. 3. *b*
 (2), 120. 1
 יִשְׂרָתִי, יִשְׂרָתִי 119. 1
 יִשְׂרָתִי 96. *b*
 יִשְׂרָתִי 176. 3
 יִשְׂרָתִי 96. *b*
 יִשְׂרָתִי 96. *a*, 122. 2
 יִשְׂרָתִי 96. *a*, 122. 2
 יִשְׂרָתִי 197. *b*
 יִשְׂרָתִי 221. 2. *b*

- וַיִּתֵּן 66. 1 (1), 174. 4
 וַיִּתְּשָׂא 166. 5
 וַיִּתְּחַל 176. 3
 וַיִּתּוֹר 160. 1
 וַיִּתְּפֶס 176. 3
 וַיִּתְּלָדוּ: 96. *b*
 וַיִּתֵּם 140. 5
 וַיִּתֵּם 140. 1
 וַיִּתְּמוּ 141. 1
 וַיִּתְּמוּ: 140. 1
 וַיִּתְּמֹנוּ: 166. 5
 וַיִּתְּמֹשׁ 96. *b*
 וַיִּתֵּן 54. 2, 84. 3. *b*
 וַיִּתְּנָח 126. 1
 וַיִּתְּנָח 121. 3
 וַיִּתְּנָח 166. 5
 וַיִּתְּנָח 175. 3
 וַיִּתְּנָח 176. 3
 וַיִּתְּנָח 96. *b*
 וַיִּתְּנָח 119. 1
 וַיִּתְּנָח: 88. (m. pl.), 96. *b*
 וַיִּתְּנָח: 96. *b*
 וַיִּתְּנָח 96. *a*
 וַיִּתְּנָח 96. *b*
 וַיִּתְּנָח 96. *b*
 וַיִּתְּנָח: 126. 1
 וַיִּתְּנָח 105. *a*
 וַיִּתְּנָח (ע"ו) 160. 1
 וַיִּתְּנָח: 82. 5. *a*
 וַיִּתְּנָח 231. 1, 242. *a*, 267. *b*
 וַיִּתְּנָח 183. *b*
 וַיִּתְּנָח 57. 2 (3) *a*, 231. 3. *b*
 וַיִּתְּנָח 53. 2. *a*
 וַיִּתְּנָח 156. 3, 199. *b*
 וַיִּתְּנָח 239. 2 (2)
 וַיִּתְּנָח (v.) 82. 1. *a* (1), 85. 2
 וַיִּתְּנָח (adj.) 216. 1. *e*, 217
 וַיִּתְּנָח 198. *a* (4)
 וַיִּתְּנָח 185. 2, 197. *b*
 וַיִּתְּנָח 87
 וַיִּתְּנָח 82. 5. *a*
 וַיִּתְּנָח 92. *c*
 וַיִּתְּנָח 51. 2, 197. *c*
 וַיִּתְּנָח 87
 וַיִּתְּנָח 246. 2. *a*
 וַיִּתְּנָח 197. *b*, 200. *b*
 וַיִּתְּנָח 235. 3 (4)
 וַיִּתְּנָח 121. 1
 וַיִּתְּנָח 231. 5. *a*
 וַיִּתְּנָח 186. 2. *a*
 וַיִּתְּנָח 80. 2. *b*
 וַיִּתְּנָח 198. *a* (2)
 וַיִּתְּנָח 186. 2. *a*
 וַיִּתְּנָח 50. 1, 216. 1. *e*
 וַיִּתְּנָח 207. 2. *a*
 וַיִּתְּנָח 11. 1. *b*
 וַיִּתְּנָח 57. 1, 187. 1. *e*
 וַיִּתְּנָח 82. 5. *a*
 וַיִּתְּנָח 59
 וַיִּתְּנָח 161. 4
 וַיִּתְּנָח 184. *b*, 197. *a*
 וַיִּתְּנָח 22. *a*
 וַיִּתְּנָח 116. 4
 וַיִּתְּנָח 121. 2
 וַיִּתְּנָח 119. 1
 וַיִּתְּנָח (n.) 53. 3. *a*, 184. *b*
 וַיִּתְּנָח (conj.) 239. 1
 וַיִּתְּנָח 239. 2 (1)
 וַיִּתְּנָח 187. 1. *c*
 וַיִּתְּנָח 187. 1. *c*
 וַיִּתְּנָח 16. 2. *a*
 וַיִּתְּנָח 200. *c*
 וַיִּתְּנָח 184. *b*, 194. 2. *b*
 וַיִּתְּנָח 186. 2, 210. *c*
 וַיִּתְּנָח 43. *b*
 וַיִּתְּנָח 57. 2 (3) *a*, 231. 3. *b*
 וַיִּתְּנָח 187. 1. *e*, 197. *a*, 200. *c*, *d*, 207. 1. *b*
 וַיִּתְּנָח 203. 3
 וַיִּתְּנָח *kāl* 215. 1. *c*
 וַיִּתְּנָח *kōl* 19. 2. *a*, 215. 1. *e*
 וַיִּתְּנָח 277. *a*
 וַיִּתְּנָח 179. 1. *a*
 וַיִּתְּנָח 184. *a*
 וַיִּתְּנָח 220. 1. *b*
 וַיִּתְּנָח 203. 4
 וַיִּתְּנָח 165. 2
 וַיִּתְּנָח 197. *c*
 וַיִּתְּנָח 179. 1. *a*
 וַיִּתְּנָח 174. 3 bis.
 וַיִּתְּנָח 33. 3, 220. 1. *b*
 וַיִּתְּנָח 220. 1. *b*
 וַיִּתְּנָח 165. 3
 וַיִּתְּנָח 93. *a*
 וַיִּתְּנָח 220. 1. *b*
 וַיִּתְּנָח 201. 1. *b*
 וַיִּתְּנָח 174. 3
 וַיִּתְּנָח 61. 2, 184. *b*

- כְּלוּא 184. *a*
 כְּלוּהָ 221. 5. *c*
 כְּלוּם 208. 3. *d*
 כְּלוּתִי, כְּלוּתִי 174. 2
 כְּלוּתִיהָ 174. 2
 כְּלוּתִים 174. 2
 כְּלָכַל 154. 3, 161. 2
 כְּלָכְלָה 161. 4
 כְּלָם 220. 1. *b*
 כְּלָנָה 220. 1. *b*
 כְּלָנִי 165. 3
 כְּמָה 231. 4. *a*
 כְּמַהֲפַכַת 45. 4
 כְּמוֹ 233. *a*
 כְּמָם 90 (pass.)
 כְּמָרִיר 187. 2. *c*
 כֵּן (n.) 221. 6. *a*
 כֵּן (adv.) 43. *a*, 235. 3 (4)
 כְּנָה 139. 2
 כְּנָה 4. *a*
 כְּנָה 54. 2
 כְּנִיר 200. *c*
 כְּנִית 211. *a*
 כְּנִיתָהּ 24. *b*, 131. 2
 כְּנִס 50. 1, 2
 כְּנִשָּׁן 208. 3. *a*
 כְּנִשָּׁה 197. *a*, 210, 217
 כְּנִשִּׁית 203. 5. *a*
 כְּנִשִּׁים 203. 1
 כְּנִשָּׁל 22. *a*
 כְּנִשִּׁית 45. 2
 כְּנִת 198
 כְּנִשָּׁא 51. 3, 200. *a*
 כְּנִשָּׁה 221. 3. *a*
 כְּנִשָּׁי 93. *a*
 כְּנִשִּׁיתָהּ 220. 1. *b*
 כְּנִשָּׁל 51. 1, 84. 3. *a* (2)
 כְּנִשִּׁי 61. 6
 כְּנִשִּׁית 200. *b*
 כְּנִשָּׁה 80. 2. *a* (3)
 כְּנִשִּׁי 216. 2. *a*
 כְּנִשָּׁת 199. *d*
 כְּנִשִּׁיתָהּ 24. *b*, 220.
 2. *c*
 כְּנִשָּׁת 121. 1
 כְּנִשִּׁיתָהּ 104. *i*
 כְּנִשָּׁה 197. *a*, 217
 כְּנִשָּׁה 198. *c*
 כְּנִשָּׁת 237. 2 (2)
 כְּנִשִּׁי 220. 2. *c*
 כְּנִשִּׁיתָהּ 220. 1. *b*
 כְּנִשִּׁים 203. 4
 כְּנִשָּׁת 82. 5. *a*
 כְּנִשָּׁת 208. 3. *b*
 כְּנִשָּׁת 80. 2, 92. *c*, 126. 2
 כְּנִשִּׁים 187. 2
 כְּנִשִּׁיתָהּ 104. *j*
 כְּנִשָּׁת 199. *b*
 כְּנִשִּׁיתָהּ 199. *d*
 כְּנִשָּׁת 50. 3, 197. *b*
 כְּנִשָּׁת 183. *b*
 כְּנִשָּׁת 186. 2. *a*
 כְּנִשִּׁית 50. 3, 193. 2. *c*,
 221. 6. *a*
 כְּנִשָּׁת 68. *a*
 כְּנִשָּׁת 141. 2 (p. 175)
 כְּנִשָּׁת 221. 5. *c*
 כְּנִשָּׁת 119. 1
 כְּנִשָּׁת 60. 4. *a*, 61. 5
 93. *a*, 121. 1
 כְּנִשָּׁת 119. 4
 כְּנִשָּׁת 199. *b*
 כְּנִשָּׁת 51. 2
 כְּנִשִּׁים 197. *d*
 כְּנִשָּׁת 82. 1. *a* (1)
 כְּנִשִּׁית 193. 2
 כְּנִשָּׁת 183. *b*, 215. 1. *a*
 כְּנִשָּׁת 77. 1, 78. 1
 כְּנִשָּׁת 139. 2
 כְּנִשָּׁת 216. 2. *b*
 כְּנִשָּׁת 207. 1. *d*
 כְּנִשָּׁת 197. *a*, 216. 1. *e*
 כְּנִשָּׁת 61. 1. *b*
 כְּנִשִּׁית 203. 5. *a*
 כְּנִשָּׁת 50. 1
 כְּנִשָּׁת 141. 1 (p. 175)
 לְ 231. 1, 233, 242. *b*,
 267. *b*, 272. 2. *a*
 לָא 11. 1. *a*, *b*
 לָא 51. 4. *a*, 235. 1
 לְאִדְנִי, לְאִדְנִי, לְאִדְנִי
 57. 2 (2) *a*
 לְאִדְנִי, לְאִדְנִי, לְאִדְנִי
 57. 2 (2) *a*
 לְאִדְנִים 14. *a*
 לְאִדְנִי 159. 2
 לָאט 11. 1. *a*
 לָאט 156. 3
 לְאִלָּה 39. 4. *a*
 לְאִלָּהִים 57. 2
 (2) *a*

- לְאֹהֶן 57. 2. (2) *a*
 לָאם 207. 2. *c*
 לְאֹמֶר 57. 2 (2) *a*, 111. 2. *c*, 231. 3. *a*
 לֹא תִרְצֶח 27
 לֵב 61. 3, 186. 2. *c*, 197. *b*, 215. 1
 לְבָאם 208. 3. *d*
 לֵבֵב 141. 1 (p. 175)
 לֵבֵב 61. 3, 200. *c*, 216. 1, 217, 221. 1, 3, 222
 וּלְבֵב 61. 1. *a*
 לְבִבְתִּי 104. *k*
 לְבִד 235. 3 (1), 237. 2 (2)
 לְבִדְהֶן 220. 1. *b*
 לְבִדְהָ 220. 1. *b*
 לְבוּשׁ 90 (pass.)
 לְבוּא 196. *d*, 209. 2. *b*
 לְבִלַּע 125. 2
 לְבִן 80. 2. *b*
 לְבִן 207. 1. *b*, 215. 1. *a*
 לְבִנָּה 200. *b*
 לְבִנִּי 35. 1
 לְבִשׁ 82. 1. *a* (1)
 לְבִשׁ 90 (pass.)
 לְבִשִּׁים 104. *h*
 לְבִת (לְהִבֵּת) 53. 2. *a*
 לְבִיעַ 125. 2
 לְבִשְׁתָּ 231. 4. *a*
 לְבָה 148. 2
 לְבָת 148. 2
 לְבָתִּי 148. 2
 לְבָתְּךָ 104. *g*
 לָהּ 27
 לְהִבֵּת, לְהִבָּה 63. 1. *a*, 214. 1. *b*, 216. 2. *b*
 לְהִי 141. 2 (p. 175)
 לְהִי 119. 1
 לְהִיּוֹת 112. 2, 177. 1
 לְהִעָם 231. 5. *a*
 לְהִפְקֹד 91. *b*
 לְהִשְׁמִיל 180. *a*
 לְהִשְׁבִּית 94. *b*
 לְהִשְׁמִיד 94. *b*
 לֹר 11. 1. *b*
 לֹר 51. 4. *a*
 לֹר 239. 1
 לֹרִי 200. *a*
 לֹרִי 194. 2. *a*, 210
 לֹרִיא 4. *a*
 לֹלְאֹת, see לֹלְאֹת
 לֹלִי 194. 2. *b*
 לֹלִי 239. 2 (3)
 לֹלִים 187. 1. *e*
 לֹן 158. 3
 לֹח 207. 2. *a*
 לֹחֲטִיא 113. 2
 לֹחֲרִים 208. 4
 לֹחֲרִי 216. 1. *a*
 לֹחֲלִי 61. 1
 לֹחֲלִיק 113. 2
 לֹחֵם 77. 2
 לֹחֵם 92. *d*, 121. 1
 לֹחֵם 60. 1. *a*, 61. 2. *a*, 184. *b*, 197. *b*
 לֹחֲמִים 139. 2
 לֹחֲנָה 63. 1. *b*
 לֹחֲפֹר 61. 1
 לֹחֲפֹר פְּרוֹת 43. *b*
 לֹחֲרָרִי 141. 6
 לֹחֲשׁוֹת 175. 2
 לֹחֲתִים 203. 5. *b*
 לֹחֲתִים 53. 2. *a*
 לֹחֲתָהּ, לֹחֲתָהּ 231. 3. *a*
 לֹל 184. *b*, 200. *a*, 208. 3. *c*
 לֹל 61. 6
 לֹן 158. 2, 3
 לֹסֵד 148. 1
 לֹסְקָה־ 14. *a*, 24. *b*
 57. 2 (3) *a*
 לֹךְ 65. *a*
 לֹךְ, לֹךְ 151. 1
 לֹךְ 151. 1, 240. 2
 לֹלִי 13. *a*
 לֹלִי 239. 2 (3)
 לֹלִי, לֹלִי 151. 1
 לֹלִי 61. 2, 151. 1
 לֹלִי 151. 1
 לֹלִי 22. *a*
 לֹלִי 151. 1
 לֹלִי 187. 1. *e*, 207. 2. *a*
 לֹלִי 94. *b*
 לֹלִי 78. 2, 84. 3. *a* (2)
 לֹלִי 92. *d*
 לֹלִי 92. *c*
 לֹלִי 86. *b* (2 f.)
 לֹלִי, לֹלִי 231. 4. *a*
 לֹלִי 233. *a*
 לֹלִי 219. 1. *a*
 לֹלִי 219. 1. *a*

- לְמִינָהּ 220. 1. *b*
 לְמֶן 237. 2 (1)
 לְמִנְצָח 45. 2
 לְמַעֲלָה 219. 1. *a*
 לְמִנְיָן 237. 2 (2), 267. *b*
 לְמִנְיָן אֶשֶׁר 239. 2 (2)
 לְפָעֵהוּ 246. 2. *a*
 לְסִרְבָּה 4. *a*
 לְנֶגֶד 237. 2 (1)
 וְלָנָה 156. 4
 לָנִים 156. 2
 לְנֹכַח 237. 2 (1)
 לְנִפְל 131. 2
 לְנִפֹּל 22. *a*
 לְעָבִיר 113. 2
 וְלָעִי 156. 4
 לְעוֹלָם 16. 2. *a*
 לְעֻמָּת 237. 2 (2)
 לְעֻזָּת 173. 2
 לְעֹשֶׁר 94. *b*, 113. 2
 לְפָדָת 22. *a*
 לְפִי 237. 2 (2)
 לְפָנֶי 194. 2
 לְפָנֶי 237. 2 (2), 267. *b*
 לֵץ 156. 2
 לְצָבָא, לְצָבָא 22. *a*
 לְצַחֵק 119. 1
 לָקַח 132. 2
 לָקַח 132. 2
 לָקַח (מִלָּקַח) 53. 2. *a*,
 93. *e*
 לָקַחָה 16. 3. *b*, 127. 3
 וְלָקַחְתִּי 100. 2. *a* (1)
 לָקַחָה 60. 2. *a*, 127. 1*
 לָקַחָה 64. 2, 127. 1, 132. 2
 לָקַק 141. 1 (p. 175)
 לָקַרְאָת 57. 2 (3) *a*, 237.
 2 (3)
 לָרֹא 148. 1
 לָרֹב 231. 4. *a*
 לָרְדָת 231. 4. *a*
 לָרְחֻמָּם 119. 1
 לָרִיב 231. 4. *a*
 לָשֹׂאָת 131. 4
 לָשֹׁחַק 119. 1
 לָשֹׂאוֹלָה 219. 1. *a*
 לָשֹׁבִית 94. *b*, 231. 5. *a*
 לָשׁוֹן 197. *b*
 לָשָׁפָה 51. 4
 לָשֹׁלַח, לָשֹׁלַח 60. 2. *a*
 לָשֹׁמֵד 94. *b*
 לָת 54. 2, 148. 2
 לָתַת 231. 4. *a*
 לָתַת לָהּ 35. 1
 מִן מִן see מִן
 מָאֵד 235. 3 (1)
 מְאָדָם 93. *a*
 מָאָה 207. 1. *f*, 226
 מְאִיזָל 93. *b*
 מְאִיִּר 207. 2. *a*
 מְאִימָה 195. 3
 מְאִוִּר 190. *b*, 191. 5. *a*,
 200. *c*
 מְאִזְנִים 203. 2
 מְאִחֲרִי 237. 2 (1)
 מְאָבֵל 190. *a*, 191. 5,
 197. *b*
 מְאִבְלָה 191. 5. *a*, 207.
 1. *e*
 מָאָן 60. 4
 מְאָסָם 19. 2, 119. 3
 מְאָסָם 119. 3
 מְאָסָתִיר 33. 2
 מְאָסָתִים 33. 2
 מְאָפְלָה 195. 3
 מְאָח 237. 2 (1)
 מְאָחָם 203. 4, 226
 מְבִטָּח 207. 2. *b*
 מְבִטָּחָה 63. 1. *a*
 מְבִטָּחִי 60. 1. *a*
 מְבִי 164. 2
 מְבִלְעָדִי 237. 2 (4)
 מְבִלְעָתָהּ 119. 1, 221.
 2. *a*
 מְבִצִּיר 25
 מְבִצֵּר 197. *b*, 200. *c*,
 207. 1. *b*
 מְבִיחִי 61. 6
 מְבִדֹּי, מְבִדֹּן 55. 2. *a*
 מְבִדֵּל 200. *c*
 מְבִילָה 142. 1
 מְבִיר 207. 1. *c*
 מְבִן 190. *b*, 207. 2, 210.
a, 215. 1. *b*, 216. 1. *a*
 מְבִנָּת 205
 מְבִנָּה 216. 1. *b*
 מְבִנָּשׁ 207. 1. *b*
 מְבִשׁ 61. 5
 מְד 207. 2. *a*
 מְדָבֵק 95. *a*
 מְדָבְרָה 219. 1

- מְדַבֵּר 66. 2 (2) *b*, 219. 1
 מִדָּה 141. 5
 מִדָּה 184. *b*
 מִדָּה 190. *b*, 191. 4
 מִדָּן 190. *b*, 207. 1. *f*.
 מִדְּוֶה 235. 2 (3)
 מִדְּקָן 190. *b*
 מִדְּיָנִי 216. 1. *d*
 מִדְּכָא 167. 1
 מִדָּן 190. *b*
 מִדָּע 190. *b*
 מִדְּעָנִי 220. 1. *b*
 מִה, מָה, מַה 75. 1, 196. *a*
 מִהָה 141. 2 (p. 175)
 מִהוּמָה 198. *a* (3)
 מִהוּת 177. 1
 מִהֲלָאָה לְ 237. 2 (4)
 מִהֲלָכִים 94. *e*, 151. 1
 מִהֶם 75. 1
 מִהָ עֲשִׂיתָ 63. 1. *a*
 מִחֲפָכָה 191. 4, 198. *a* (3), 207. 1. *a*, 216. 1. *b*
 מִחֲקָעוֹת 95. *e*
 מִחָר 60. 4. *a*, 235. 3 (2)
 מִחֲתָלוֹת 142. 3
 מִחָאָב 197. *d*
 מִחָבִית 205
 מִיבָא 167. 2
 מוֹט 157. 1
 מוֹל, מוּל 237. 1
 מוֹלָל 141. 4
 מוֹסֵד 200. *c*
 מוֹסֵד 150. 5
 מוֹסֵר 190. *b*
 מוֹסֵר 200. *c*
 מוֹעֵד 190. *b*
 מוֹעֲדָה 90
 מוֹעֲצוֹת 207. 1. *a*
 מוֹפֵז 140. 6
 מוֹצָא 191. 5. *a*
 מוֹצָא (פִּי) 94. *e*, 165. 2
 מוֹצָא (לֵא) 165. 2
 מוֹצָאִי 60. 3. *c*, 216. 1. *a*
 מוֹצָאִת 167. 2
 מוֹצָקָה: 150. 4
 מוֹרָג 207. 2. *a*
 מוֹרָגִים, מוֹרְגִים 59. *a*
 מוֹרְשִׁי 216. 1. *a*
 מוֹשֵׁב 191. 3, 5. *a*, 200. *c*, 215. 1
 מוֹשִׁיבִי 61. 6. *a*
 מוֹת 61. 2, 183. *b*, 208. 3. *c*, 217
 מוֹת 57. 2 (5)
 מוֹתָה 61. 6. *a*
 מוֹתִי 221. 5. *a*
 מוֹצָח 60. 2. *a*, 190. *a*, 191. 3, 197. *b*, 200. *a*, 215. 1. *b*
 מוֹצָח 126. 1
 מוֹצָחוֹתִים 220. 1. *b*
 מוֹצָחָם 220. 2. *a*
 מוֹזָה 24. *a*, 75. 1
 מוֹזִין 53. 2. *a*, 111. 2. *c*
 מוֹזִלָּג 207. 1. *a*, 210. *e*
 מוֹמֹר 191. 5
 מוֹמְרוֹת 207. 1. *a*
 מוֹעֲצוּיָה 161. 2
 מוֹזָחָה 219. 1. *b*
 מוֹזָק 200. *c*
 מוֹחָאָה 164. 4
 מוֹחָבָת 54. 1, 205. *b*
 מוֹחֻלָּל 142. 1
 מוֹחֵל 140. 5
 מוֹחֲלִים 190. *b*
 מוֹחֲמִים 94. *e*
 מוֹחֲלָת 207. 1. *d*
 מוֹחֵלָת 190. *a*
 מוֹחֵה 197. *b*, 200. *c*, 209. 1
 מוֹחֵהוּ 220. 1. *b*
 מוֹחֵק 190. *a*
 מוֹחֶסֶס 180. *a*
 מוֹחֲצָרִים 180. *a*
 מוֹחֲצָרִים 94. *e*
 מוֹחֲצָרִים 180. *a*
 מוֹחֶקֶר 190. *a*
 מוֹחֶרֶת 19. 2. *b*, 196. *b*
 מוֹחֶשְׁבוֹת, מוֹחֶשְׁבוֹת 60. 3. *a*, 216. 2. *a*
 מוֹחֶשֶׁק 207. 2. *b*
 מוֹטָבָה 191. 4
 מוֹטָה 197. *b*, 200. *c*
 מוֹטָה 220. 1. *b*
 מוֹטָהָר, מוֹטָהָר 24. *b*
 מוֹטָחִי 168. *a*, 174. 1
 מוֹטָחוֹת 167. 1
 מוֹטָחָה 161. 2
 מוֹטָחָה 167. 1

- מַטְמֵנִי 216. 1. *c*
 מַטְע 190. *a*
 מַטְשֵׁי 60. 3. *c*, 216. 1. *a*
 מַטָּר 200. *a*
 מַטְרָא 196. *d*
 מִי 75. 1, 196. *a*
 מִיָּדוּ 220. 2. *b*
 מִיֻּרְרִי 13. *a*
 מִיֻּרְרִי, מִיֻּרְרִי 57. 2
 (2) *b*
 מִיֻּר 201. 1, 203. 5. *c*
 מִיֻּר 57. 2 (2)
 מִיֻּרִים 150. 1
 מִיֻּרִית 11. 1. *a*
 מִיֻּרִית 61. 4, 207. 1. *e*
 מִיֻּר 4. *a*
 מִיֻּרִית 150. 4
 מִיֻּרִי 190. *b*
 מִיֻּרִי 57. 2 (2)
 מִיֻּרִי 190. *b*, 191. 4
 מִיֻּרִים 210. *c*
 מִכְאִיב 200. *c*
 מִכֵּל 260. 2 (1)
 מִכְלִים, מִכְלֵם 94. *a*
 מִכְלָה 53. 2. *a*
 מִכֵּס 190. *b*
 מִכֵּר 77. 2, 80. 2
 מִכְרָבֵל 54. 3, 180. *a*
 מִכְרָה 216. 1. *b*
 מִכְרָה 98. 1. *a*, 125. 1
 מִכְרִי 216. 1. *a*
 מִכְשָׁלִים 95. *a*
 מִכְשָׁפָה 207. 1. *a*
 מִכְתָּה 220. 2. *a*
 מִלָּא 82. 1. *a* (1)
 מִלָּא (v.) 77. 3, 82. 1.
a (1)
 מִלָּא (adj.) 90
 מִלָּא 166. 2
 מִלָּא 165. 2
 מִלָּאָה 201. 1. *a*
 מִלָּאוֹת 166. 2
 מִלָּאוֹת 166. 2
 מִלָּאוֹם 201. 1. *a*
 מִלָּאָה 57. 2 (3) *a*, 214.
 1. *b*
 מִלָּאכִים 11. 1. *b*
 מִלָּאכָה 220. 2. *c*
 מִלָּאָת 166. 2
 מִלָּאָתִי 33. 1, 61. 6. *a*,
 218
 מִלָּבֵד 237. 2 (2)
 מִלָּבֵרֶן 220. 1. *b*
 מִלָּבֶן 191. 3
 מִלָּה 200. *b*, *e*
 מִלֹּ 165. 3
 מִלֻּכָה 198. *a* (2)
 מִלֻּכָה 98. 1. *a*
 מִלֻּן 207. 1. *c*
 מִלוּשֵׁנִי 92. *b*
 מִלֻּח 187. 1. *a*
 מִלֻּחִי 216. 1. *a*
 מִלֻּט 92. *d*
 מִלֻּט: מִלֻּט 80. 1, 92. *c*
 מִלִּים, מִלִּין 199. *a*
 מִלִּיץ 217
 מִלִּיָּה 217
 מִלָּה 89
 מִלָּךְ 63. 2. *a*, 217. 221.
 5, 222
 מִלָּךְ 65. *a*
 מִלָּךְ-בָּבֶל 44. *a*
 מִלֻּכָה 11. 1. *a*
 מִלֻּכָה 211, 217, 222
 מִלָּךְ-הַבָּשָׁן 44. *a*
 מִלֻּכוֹ 11. 1. *a*
 מִלֻּכוֹ 66. 2 (2) *a*
 מִלֻּכוֹ 61. 1
 מִלֻּכִית 22. *a*, 209. 3, 217
 מִלֻּכוֹת 64. 2
 מִלֻּכוֹ 11. 1. *a*
 מִלֻּכִי 61. 1, 216. 2, 2. *a*
 מִלֻּכִי 89 (f. s.)
 מִלֻּכִיּוֹת 62. 2
 מִלֻּכִים 64. 2
 מִלֻּכִין 199. *a*
 מִלֻּכִי-צֶדֶק 61. 6. *a*, 195.
 3, 218. *a*
 מִלֻּכֵם 75. 1
 מִלֻּל 141. 4
 מִלֻּמֵּד 191. 2
 מִלֻּמְעָלָה 235. 2 (3)
 מִלֻּפְנֵי 53. 3. *a*, 111. 2. *c*
 מִלֻּפְנֵי 237. 2 (2)
 מִלֻּקֻּחַ 191. 5
 מִלֻּקֻּשׁ 190. *a*
 מִלֻּקְחִים 190. *a*, 203. 2
 מִלֻּשֵׁנִי 93. *a*
 מִלֻּתִי 164. 2
 מִלֻּתְעוֹת 51. 4
 מִמָּאֹר 139. 3
 מִמָּגְרוֹת 24. *b*, 190. *a*

- מְהִיִּים 209. 1. *a*
מִמְקָר 191. 5. *a*
מִמְלָאִים 167. 1
מִמְלָכָה 191. 5. *a*, 211, 214. 1. *b*
מִמְלָכָה 61. 1. *b*
וּמִמְעֻמְדָּה 45. 3
מִמָּר 190. *b*
מִמְרִיִּים 24. *b*, 190. *a*
מִמְשָׁף 93. *e*
מִמְשָׁלָה 198. *a* (3), 214. 1. *b*, 221. 2. *a*
מִז 174. 5
מִן 232, 233, 242. *a*, 260. 1, 267. *b*
מִז 4. *a*
מִזְאָץ 96. *a*, *b*, 122. 2, 131. 6
מִזָּד, מִזָּד 140. 6
מִזוּח 207. 1. *c*
מִזוּס 207. 1. *c*
מִזְרָרָף 24. *b*
מִזָּח 160. 5
מִזִּר 61. 6. *a*, 199. *b*, 232. *a*
מִזִּר 232. *a*
מִזְנָה 127. 2
מִזְנָקוֹת 209. 2. *a*
מִזְשָׁה 4. *a*
מִזָּת 196. *b*, 211. *a*
מִזָּת־ 19. 2. *a*
מִס 54. 2. *a*, 207. 2. *a*
מִסב 140. 5
מִסָּה 54. 2. *a*
מִסִּיף 140. 5
מִסָּף 190. *b*, 216. 1. *a*
מִסְכָּה 216. 1. *b*
מִסְכָּן 190. *a*
מִסְכָּן 93. *e*
מִסְכָּנוֹת 50. 2
מִסְלָאִים 167. 1
מִסְמִיר 200. *c*
מִסֵּס 139. 2
מִסְפֵּד 190. *a*, 191. 4, 215. 1. *b*
מִסְרָת 53. 2. *a*
מִסְתָּר 94. *e*
מִסְתַּתֵּר 54. 4
מִעֲבָרִי 216. 1. *a*
מִעֲבָרוֹת, מִעֲבָרוֹת 207. 1. *b*
מִעֲבָר לְ 237. 2 (2)
מִעֲדָן 200. *c*
מִעָה 210
מִעוֹז 190. *b*, 210. *a*, 216. 1. *a*
מִעוֹן 207. 1. *c*
מִעֻזָּת 161. 4
מִעֻזָּיָה 54. 3, 221. 6. *b*
מִעֻזָּרִים 94. *e*
מִעֻט 60. 3. *c*, 183. *b*, 207. 2. *a*
מִעֻט 78. 1, 121. 1
מִעֻהִים 221. 2. *b*
מִעֻים 201. 1
מִעֻיָּן 200. *c*
מִעֻיָּנִי 61. 6. *a*
מִעֻיר 158. 3
מִעֻקָּה 196. *b*
מִעֻקָּרִי 194. 2. *a*
מִעֻל 190. *b*
מִעֻל 84. 3. *a* (3), 118. 2
מִעֻל 237. 2 (1)
מִעֻל 190. *b*
מִעֻלָּה 190. *b*
מִעֻלָּם 119. 3
מִעֻם 237. 2 (1)
מִעֻן 190. *b*
מִעֻנָּה־רִיף 60. 4. *a*
מִעֻרָה 216. 1. *a*
מִעֻרָכוֹת 216. 2. *a*
מִעֻרָרִי 216. 2. *a*
מִעֻרָת 60. 3. *c*
מִעֻשָׁה 209. 1
מִעֻשָׁר 200. *a*, 215. 1
מִעֻל 191. 1
מִעֻי 237. 2 (2)
מִעֻקָּרִים 95. *a*
מִעֻר 140. 5
מִעֻרָת 191. 2, 215. 1. *b*
מִעֻרָתָהּ 221. 7. *a*
מִעֻץ 156. 2
מִעֻז 11. 1. *b*
מִעֻז 57. 2 (2), 163
מִעֻזָּם 61. 1. *c*, 164. 4
מִעֻזָּן 89 (f. pl.)
מִעֻזָּת 57. 2 (2), 205
מִעֻזָּתָם 104. *i*
מִעֻזָּתָנִי 104. *i*
מִעֻזָּתָם 220. 2. *a*
מִעֻר 190. *b*, 200. *a*
מִעֻרָה 190. *b*

- מְצוֹר 207. 1. *c*
 מְצַהֵחַ 198. *c*
 מִצֵּל 140. 5
 מִצֵּעַ 190. *b*
 מִצְעָר 191. 5
 מִצָּק 150. 5
 מִצַּר 190. *b*, 210
 מִצְרִי 194. 1
 מִצְרִים 197. *d*
 מִצְרוֹם 207. 2. *a*
 מִצְרָתִי 164. 2
 מִקְ 186. 2. *c*
 מִקְדָּשׁ 191. 5. *a*
 מִקְדָּשׁ 24. *b*, 190. *a*
 מִקְדָּשִׁי 216. 2. *a*
 מִקְדָּשְׁכֶּם 104. *h*, 221.
 3. *a*
 מִקּוֹם 197. *b*, 200. *a*,
 216. 1
 מִקְטִיל 217. *a*
 מִקְטָר 95. *a*
 מִקְרִי 61. 6. *a*
 מִקְל 200. *a*, 215. 1. *b*
 מִקְלָכֶם 221. 3. *a*
 מִקְלָלוֹנִי 90 (3 pl.)
 מִקְנָה 165. 3
 מִקְנָה 221. 7
 מִקְנֵי 90 (2 f.)
 מִקְנֵי 216. 2. *a*
 מִקְרָאִי 167. 1
 מִקְרָאִי 216. 1. *a*
 מִקְרָה 24. *b*
 מִקְרָח 95. *a*
 מִקְרָח 161. 2
 מִקְרָא 196. *d*
 מִרְאָה 217
 מִרְאָה 217
 מִרְאָה 220. 1. *b*
 מִרְאָהִי 220. 1. *b*
 מִרְאֲשׁוֹת 201. 1
 מִרְאֲשֵׁתִי 214. 2. *b*
 מִרְפֵּעַ 80. 2. *b*
 מִרְפָּץ 191. 3, 215. 1. *b*
 מִרְהוֹת 22. *a*
 מִרְדָּכֶם 119. 3
 מִרְדָּה 114
 מִרְהָ 34, 141. 1
 מִרְהָ 34
 מִרְהָ 61. 5
 מִרוֹ 172. 2
 מִרְנָחִים 161. 4
 מִרוֹמָם 161. 4
 מִרוּץ 190. *b*
 מִרְזַח 215. 1. *b*
 מִרְחָק 191. 5, 207. 2. *b*,
 210. *e*
 מִרְטָה 24. *c*, 93. *e*
 מִרִירוֹת 198. *a* (4)
 מִרְהָ 190. *b*
 מִרְפָּב 190. *a*
 מִרְפָּה 58. 2. *a*, 210. *c*,
 214. 1. *b*, 216. 2. *b*
 מִרְפָּת 114
 מִרַע 140. 5
 מִרְעָה 190. *b*
 מִרְעָהִי 220. 1. *b*
 מִרְעִית 190. *b*
 מִרַר 141. 5
 מִרְרָה 216. 1. *b*
 מִרַת 60. 4. *a*
 מִרְתָּם 203. 5
 מִשְׁאוֹת 166. 2, 191. 4
 מִשְׁנֹב 221. 6. *a*
 מִשׁוֹר 190. *a*, 191. 2
 מִשְׁכִּיל 191. 1
 מִשְׁמַאֲלִים 180. *a*
 מִשְׁחָו 164. 2
 מִשְׁאַרְחַת 3. 1. *a*
 מִשְׁפָּר 215. 1. *b*
 מִשְׁנָה 191. 4
 מִשְׁוֹבָבָה 161. 4
 מִשְׁחָה (inf.) 125. 2
 מִשְׁחַת 215. 1. *b*
 מִשְׁחַת 54. 1, 205. *b*
 מִשְׁיב 210
 מִשְׁיִיתִיָּה 104. *k*
 מִשְׁעָב 200. *c*
 מִשְׁעָב 95. *a*
 מִשְׁכִּי, מִשְׁכִּי 89 (m. pl.)
 מִשְׁבָּלָה 207. 1. *a*
 מִשְׁכָּמָה 27.
 מִשְׁכָּן 200. *c*, *e*
 מִשְׁכָּנִי 66. 2 (2) *c*
 מִשְׁלָף 95. *a*
 מִשְׁמִים 139. 3
 מִשְׁמִים 191. 5
 מִשְׁמֵעָתֶם 60. 3. *a*
 מִשְׁמֵר 217
 מִשְׁמֵרַת 214. 1, 217
 מִשְׁעָה 207. 1. *a*
 מִשְׁפָּחָה 214. 1. *b*
 מִשְׁפָּחַת 61. 1. *b*

- מְשֻׁפָּחָתוֹ 60. 3. *a*
 מְשֻׁמָּר 92. *b*
 מְשֻׁפָּלִי 61. 6. *a*, 218
 מְשֻׁק 190. *b*
 מְשֻׁקָּד 80. 2. *b*, 93. *e*
 מְשֻׁקָּף 190. *a*
 מְשֻׁרִים 210. *c*
 מְשֻׁרָּת 54. 1, 205. *b*
 מְשֻׁשׁ 141. 1 (p. 175)
 מְשֻׁתָּגַע 126. 1
 מְשֻׁתָּחוּיָתָם 90 (2 m.),
 176. 1
 מְשֻׁתִּי 22. *b*, 223. 1. *a*
 מְשֻׁתִּים 22. *b*
 מֵת 57. 2 (5), 82. 1. *a*
 (1), 153. 1, 156. 2 bis
 מֵתָ 54. 1
 מֵתִדְפָּקִים 82. 5. *a*
 מֵתָה 34
 מֵתָה 34
 מֵתָה 86. *b* (2 m.)
 מֵתוֹק 185. 2. *b*, 207. 1. *c*
 מֵתִיקָה 66. 2 (2) *c*
 מֵתִישְׁלַח 218. *a*
 מֵתִתְחַרָּה 94. *a*
 מֵתִתָּח 237. 2 (1)
 מֵתִים 201. 1, 207. 2. *a*
 מֵתִכְפֵּד 96. *b*
 מֵתִלָּאָה 24. *a*, 75. 1
 מֵתִלְהִלָּה 141. 6
 מֵתִלֵּעַ 80. 2. *b*
 מֵתִלְעוֹת 51. 4
 מֵהֶם 190. *b*
 מֵהֶן 215. 1. *a*
 מִתְּנִים 208. 4
 מִתְּעִתָּע 141. 6
 מִתְּק 79. 2, 84. 3. *a* (2)
 מִתְּרוֹנֶן 141. 5*
 מִתָּת 54. 2, 205. *f*
 נָא 46
 נָא 240. 2, 263. 1. *a*
 נָאֵד 200. *a*
 נָאֵדָרִי 60. 3. *a*, 61. 6. *a*
 נָאֵהָה 168. *a*, 174. 1
 נָאֵהָה 57. 2 (2) *a*, 187.
 1. *d*
 נָאוֹי 174. 1
 נָאוֹר 159. 1
 נָאוֹת 56. 4
 נָאֵהָזֵז 111. 2. *d*
 נָאֵם 90 (*pass.*)
 נָאָה 121. 1
 נָאָהָה 60. 3. *b* (2)
 נָאָפִים 187. 2. *c*
 נָאָץ 82. 5. *a*, 121. 1
 נָאָץ 60. 4. *a*, 92. *d*
 נָאָצִית 63. 1. *a*
 נָאָצִיתָה 63. 1. *a*
 נָאָר 121. 1
 נָאָרִים 140. 2
 נָאָשְׁאָר 120. 2
 נָבָא 50. 1, 82. 5. *a*
 נָבָא 207. 1. *b*
 נָבָה 219. 1. *b*
 נָבָהָה 65. *b*
 נָבוּאָה 198. *a* (2)
 נָבוּכְדֶּנְאָצַּר 51. 4
 נָבוּכְדֶּנְאָצַּר 51. 4
 נָבוֹן 158. 4
 נָבֻזָּה 141. 1
 נָבֻזִי 140. 2
 נָבִיתָ 165. 3
 נָבִכִי 159. 1
 נָבְכִים 159. 3
 נָבֵל 82. 1. *a* (1), 84. 3.
a (1)
 נָבֵל 132. 3
 נָבֵל 90
 נָבֵלָה (עֵעֵ) 141. 1
 נָבֵל צִיץ 35. 1
 נָבֵלָתוֹ 221. 2. *b*
 נָבֵלָתִי 221. 2. *b*
 נָבֵלָתָה 221. 2. *b*
 נָבֵלָתָה 221. 2. *b*
 נָבֵלָתִי 158. 4
 נָבֵעַ 50. 1
 נָבֵקָה 141. 1
 נָבֵקָשָׁה 99. 3
 נָבֵר 140. 2
 נָבֵלָה 83. *c* (2), 122. 2
 נָבֵהָה 219. 1
 נָבֵד 237. 1
 נָבֵדָה 99. 3
 נָבֵדָע 91. *a*
 נָבֵהָה 184. *a*, 197. *a*, 208.
 3. *b*
 נָבֵהָה 184. *a*, 198. *a*. 2
 נָבֵהָה 140. 2
 נָבֵהָה 131. 5
 נָבֵהָת 196. *b*
 נָבֵהָה 91. *b*, 173. 2
 נָבֵלָה 140. 2

- נְגִלֹת 173. 2
 נְגִלֹנָה 173. 1
 נְגִלִית 173. 1
 נִגַּז 131. 4
 נִגְזְנִיהָ 60. 3. *a*
 נִגְזַת 207. 1. *e*
 נִגְזֹת 140. 2
 נִגְשׁ 80. 2. *a* (3), 84.
 3. *a* (2), 130. 1
 נִד (v.) 156. 2
 נִדָּר 84. 3. *a* (3), 141. 3
 (p. 175)
 נִדָּר 156. 2
 נִדְּשׁ 57. 2 (5)
 נִדְמָה 173. 2
 נִדָּר 84. 3. *a* (3), 125. 3
 נִהַג 131. 1
 נִהִיָּה 112. 2
 נִחַל 121. 1
 נִחְלָאָה 80. 2. *b*
 נִחְלַל 187. 2. *c*
 נִהַם 118. 2
 נִחְפָּץ 60. 3. *a*
 נִחָר 200. *c*, 207. 1. *b*
 נִחְרִים 203. 3
 נִוְגֹת 149. 1
 נִוְיָר 149. 1
 נִוְדָּר 142. 1
 נִוָּה 156. 1
 נִוִּחַ, נִוִּיחַ 157. 1
 נִוִּיחִים 221. 7. *a*
 נִוְלָדוּ 149. 1
 נִוְסָרוּ 83. *c* (2), 150. 3
 (p. 182)
 נִוִּיחַ, נִוִּיחַ 157. 1
 נִוִּקֶשׁ 149. 1
 נִוִּשְׁבָּה 13. *b*
 נִוִּדָּר 158. 4
 נִזַּל 82. 1. *a* (3), 84. 3.
 a (1)
 נִזְלִי 86. *a*, 141. 1
 נִזְלִי 86. *a*
 נִזָּח 60. 2
 נִחְבָּא 63. 1. *b*
 נִחְבָּאָה 63. 1. *b*
 נִחְבָּה 165. 1
 נִחְבָּהִם 164. 2
 נִחְבָּה וְנִחְבָּה 100. 2. *a* (2), 156. 4
 נִחְבָּה וְנִחְבָּה 156. 4
 נִחְבָּהִים 187. 2. *a*
 נִחְבָּשׁ 185. 2
 נִחְבָּשָׁה 205
 נִחַל 80. 1
 נִחַל 60. 3. *a*
 נִחַל 131. 1
 נִחַל 140. 2
 נִחַלָּה 60. 3. *a*, 61. 6. *a*
 נִחַלָּה 60. 3. *a*
 נִחַלָּה 141. 1
 נִחַלָּה וְנִחַלָּה 99. 3
 נִחַלָּץ 113. 1
 נִחַלָּת 196. *b*
 נִחַלָּת 141. 2
 נִחַם 77. 2
 נִחַם 60. 4. *a*, 131. 1
 נִחַמְדָּהוּ 111. 1
 נִחַמִּים 140. 2
 נִחַן 135. 2
 נִחְנָה 53. 2. *a*, 71. *a* (1)
 נִחְנָרִי 140. 2, 141. 2
 נִחָר 140. 2
 נִחָר 135. 2, 140. 2
 נִחָרוּ 141. 1
 נִחֲשָׁה 197. *b*, 205, 211
 נִחֲשָׁתָן 193. 1
 נִחַת 131. 1
 נִחַת (עֵץ) 140. 2
 נִחַת (פֶּן) 131. 1
 נִטָּה 79. 3. *a*
 נִטָּה 131. 3
 נִטְוִיָּה 172. 5, 209. 3. *a*
 נִטְוֶשׁ 131. 3
 נִטְוֶה 172. 1
 נִטְוֶה 172. 1
 נִטְמָא 207. 1. *b*
 נִטְמִינָה 173. 1
 נִטְמָתָם 164. 2, 173. 1
 נִטַּע 60. 3. *c*, 184. *a*
 נִטַּע 131. 4
 נִטַּע 184. *a*, 216. 1. *e*
 נִטַּע 126. 1
 נִטְעָה 131. 3
 נִטָּר 51. 1
 נִטְרָה 207. 1. *a*
 נִי 53. 3. *a*
 נִירָה 59. *a*
 נִירָה 187. 2. *c*
 נִיָּם 105. *a*
 נִיבֹזִין 187. 1. *c*
 נִירָה 158. 2
 נִירָם 105. *a*
 נִקְאָה 24. *b*

- נִכְבֵּד 207. 2. *b*
 נִכְה 210
 נִכּוֹן 159. 3
 נִכּוּנָה 159. 1
 נִכּוּנָה 159. 1
 נִכַח 237. 1
 נִכְחַח: 127. 1
 נִכֵס 50. 2
 נִכְסָה 91. *b*
 נִכְסְפָתָה 86. *b* (2 m.)
 נִכְסַפַר 83. *c* (2)
 נִכַר 216. 1. *b*
 נִכְרִי 194. 2
 נִלְבַב 80. 2. *b*
 נִלְוִי 91. *d*
 נִלְוִז 159. 3
 נִלְחָם 91. *b*, 119. 1
 נִלְקַח 132. 2
 נִמְבָּזָה 91. *e*
 נִמְלוֹי 159. 1
 נִמְלוֹג 159. 1
 נִמְלוֹטוֹ 159. 1
 נִמְלוֹל 159. 1
 נִמְלוֹלִים 159. 3
 נִמְלָה 200. *b*, *e*
 נִמְלִי 159. 1
 נִמְלָתָם 141. 2
 נִמְס, נִמְס 140. 2
 נִמְצָא 207. 1. *b*, 209.
 3. *b*
 נִמְצָאָתִי 60. 1. *a*
 נִמְקָתָם 141. 2
 נִמְרִי (עֹר) 159. 1
 נִמְר 185. 2
 נִנְתָקָה 45. 4, 97. 1
 נִס 174. 5
 נִסָב 135. 2, 140. 2
 נִסְבָּאָה 164. 5
 נִסְכָה 141. 1
 נִסְכָה 140. 2
 נִסָה 3. 1. *a*, 131. 3,
 165. 1
 נִסְוֹג (K. fut.) 157. 3
 נִסְוֹג (Ni.) 159. 1
 נִסְוֹגִים 159. 3
 נִסְוֹגִיתִי 11. 1. *a*
 נִסְוֹגִיתִי 66. 2 (2) *c*,
 159. 1
 נִסְוֹ 50. 1
 נִסְוֹ 184
 נִסְכָה 220. 1. *b*
 נִסְכִי 216. 2. *a*
 נִסֵס 141. 3 (p. 175)
 נִנְסְעָה 99. 3
 נִנְסַפַר 99. 3
 נִנְעָדָם 111. 3. *a*
 נִנְעִיר 159. 1
 נִנְעִירָה 62. 2
 נִנְעִירִים 201. 1. *b*
 נִנְעִל 197. *a*, 200. *c*
 נִנְעִלָם 203. 2, 208. 4
 נִנְעִלָם 60. 3. *a*, 112. 3
 נִנְעִלָמִים 112. 3
 נִנְעִם 82. 1. *a* (2)
 נִנְעִמָה 32. 3. *a*
 נִנְעִיץ 187. 2. *c*
 נִנְעִר 121. 1
 נִנְעִר 58. 1, 184. *b*
 נִנְעִר 184. *b*
 נִנְעִרָה 58. 1
 נִנְעִרָן 111. 3. *b*
 נִנְעִשָה 172. 3
 נִנְעִלָתִי 159. 1
 נִנְעִץ 159. 1
 נִנְעִזוֹתָם 159. 1
 נִנְעִזִים 159. 3
 נִנְעִלָוֹת 235. 3 (3)
 נִנְעִלָתִי 166. 1
 נִנְעִלָתִי 166. 1, 205. *c*
 נִנְעִלָתִי 166. 1
 נִנְעִלִי 106. *a*
 נִנְעִלִינוּ 173. 1
 נִנְעִלִיתִי 173. 1
 נִנְעִלִל 92. *a*
 נִנְעִן 61. 4
 נִנְעִץ 179. 2. *a*
 נִנְעִשׁ 50. 2, 102. 1, 197. *b*,
 200. *c*
 נִנְעִילִים 187. 2. *a*
 נִנְץ 217
 נִנְצָב 50. 1, 179. 2. *a*
 נִנְצָה 217
 נִנְצִימָה 99. 3
 נִנְצַח 61. 2
 נִנְצִטְדֵק 54. 4, 96. *b*
 נִנְצִלָה 65. *a*
 נִנְצִמָתִי 86. *b* (2 m.)
 נִנְצִר 50. 3, 51. 1
 נִנְצִר 131. 3
 נִנְצִרָה 24. *b*, 98. 1. *a*
 נִנְצִרָה 24. *b*, 106. *b*
 נִנְצִרָתִי 104. *i*

- נצח 149. 1
 נקבה 131. 3
 נקבצו 91. *d*
 נקד 185. 2. *b*
 נקה 174. 3
 נקיטו 24. *c*
 נקטל 217
 נקטתם 159. 1
 נקי 185. 2. *d*, 209. 2
 נקית 173. 1
 נקיותי 173. 1
 נקל, נקל 140. 2
 נקלתו 141. 2
 נקם 217
 נקם 131. 3
 נקמה 217
 נקע 179. 2. *a*
 נקרא 91. *b*, 166. 3
 נר 43. *a*, 200. *a*
 נרא 97. 2. *a*
 נרד 183. *b*
 נרד 99. 3, 147. 5
 נרפא 164. 3
 נרץ 140. 2
 נשא 82. 5. *a*
 נשא 131. 3
 נשא 131. 4
 נשא (Pi) 165. 2
 נשא 164. 4
 נשא 164. 4
 נשי 165. 3
 נשוא 57. 2 (3) *a*, 86. *b* (3 pl.), 164. 3
 נשוי 165. 3
 נשא 177. 3
 נשא 165. 2
 נשאל 119. 1
 נשלב 150. 3
 נשפרת 205
 נשקנו 141. 2
 נשקרו 220. 1. *b*
 נשים 207. 2. *c*
 נפשים 140. 5
 נשף 84. 3. *a* (3)
 נשקה 51. 4
 נשל 84. 3. *a* (2)
 נשלח 124. *a*
 נשליכה 97. 1
 נשמה 141. 1
 נשמה 141. 1
 נשני 92. *c*
 נשף 50. 2
 נשקה 53. 3. *a*, 128
 נשתה 24. *c*
 נשתנה 83. *c* (2)
 נשתנה 172. 3
 נתון 11. 1. *b*
 נתונם 11. 1. *b*
 נתק 50. 1, 80. 2. *a* (3), 84. 3. *a* (2)
 נתן 130. 1, 132. 1
 נתן, נתן 131. 4
 נתן 130. 1. *b*
 נתני 24. *c*
 נתנים 11. 1. *b*
 נתנה 101. 3. *a*
 נתן 50. 1
 נתן 131. 3
 נתקניהו 24. *b*
 נתן 125. 3
 נתש 50. 1
 נתתם 132. 1
 סאה 200. *b*, 207. 1. *f*
 סאתים 203. 3
 סב, סבב 134. 1, 139. 2
 סבב 138
 סבב 141. 4
 סבבני, סבבני 104. *l*, 139. 1
 סבני 139. 1
 סבתי 61. 3
 סביב 11. 1. *b*
 סביב 235. 3 (1)
 סביב 90
 סבד 19. 2. *a*
 סבד 24. *b*, 221. 5. *a*
 סבד 19. 1, 45. 2
 סבל 187. 1. *a*
 סבל 24. *b*, 221. 5. *a*
 סבלת 3. 1. *a*
 סגר 51. 1
 סגריר 187. 2. *c*
 סרב 137, 141. 4
 סיד 184. *b*
 סוחר 186. 2. *a*
 סיס 58. 1
 סיסה 58. 1
 סיס 62. 2
 סיס 66. 1 (2) *b*
 סיס 62. 2

- סוּפֶּר 186. 2. *a*
 סור 3. 1. *a*
 סוּחָה 53. 2. *a*, 220. 1. *b*
 סָחַב 119. 1
 סָחַרְחַר 92. *a*, 122. 1
 סִיר 197. *b*, 200. *c*, *d*
 סָבַף 51. 1, 141. 2 (p. 175)
 סָבַל 3. 1. *a*, 51. 1, 80.
 2. *a* (1)
 סָכַסַּף 138
 סָכַר 3. 1. *a*, 51. 1
 סָלַחַה 125. 1
 סָלִיסַל 141. 5
 סָלְסָלוּה 187. 1. *e*, 207. 2. *a*
 סָלַק 84. 3. *a* (2)
 סָלַם 55. 1, 193. 2. *c*
 סָלַח 197. *b*
 סָמַרַר 195. 1
 סָמַחְחָהוּי 104. *i*
 סָפָה 183. *b*, 184. *b*
 סָפָרוּם 207. 1. *a*
 סָפָסָפִים 207. 2. *a*
 סָפָפִיר 195. 1
 סָפָר 19. 2. *a*, 89
 סָפָעְדָה 234. *a*
 סָפִי 131. 3
 סָפָר 122. 2
 סָפָרָה 51. 1
 סָה 200. *c*, 207. 2. *a*
 סָפָה 3. 1. *a*
 סָפָי 156. 4
 סָפָן 50. 1
 סָפָה 141. 3 (p. 175)
 סָפָר 61. 4
 סָרִיס 210. *a*
 סָרִיסִי, סָרִיסִי 60. 3. *c*
 סָרַעְפָה 68. *a*
 סָתָו 184. *b*
 סָתָמוּם 104. *g*
 סָתָר 217
 סָתָרָה 217
 סָתָרוֹ 66. 2 (2) *a*
 עָב 197. *b*, 200. *c*, 215.
 1. *a*
 עָב (*ōbh* ?) 19. 2. *a*
 עָבַד 112. 5. *c*
 עָבַד 65
 עָבַדָה 111. 3. *a*
 עָבַדָו 220. 2. *b*
 עָבַדוּ 65
 עָבַדוֹ 61. 1. *a*
 עָבַדִי 216. 1. *a*
 עָבַדִי 61. 1
 עָבַדִיָהוּ 195. 3
 עָבַדָהּ: 220. 1. *b*
 עָבַדָת 22. *a*
 עָבַר 112. 5. *b*
 עָבָרִי 194. 1, 209. 2, 217
 עָבָרִיָה 62. 2
 עָבָרִיָה 62. 2
 עָבָרִים, עָבָרִים 62. 2
 עָבָרוּת 217
 עָבָרָה 106. *a*
 עָבָרָם 106. *a*, 127. 2
 עָבַח 200. *c*
 עָגַב 112. 5. *a*
 עָגַב 186. 2. *b*
 עָגַל 185. 2. *b*
 עָגַל 197. *c*
 עָגָלָה 197. *c*
 עָד 237. 1, 238. 1, 267. *b*
 עָד 65. *a*
 עָד (עָד) 46
 עָד 43. *a*
 עָדָה 112. 5. *a*
 עָדָה 184. *b*
 עָדוּת 209. 3
 עָדִי 238. 1. *a*
 עָד עָד 239. 2 (2)
 עָדָה 112. 5. *a*
 עָדָר 112. 5. *a*
 עָדָתִי 220. 2. *a*
 עָגַב 186. 2. *b*
 עָד 235. 3 (1), 236
 עָד 161. 1
 עָד (v.) 157. 1
 עָדָן 156. 1
 עָדָל, עָדָל 184. *b*, 216.
 1. *d*
 עָדָל 161. 1
 עָדָלָה 51. 1, 208. 3. *c*
 עָדָלוֹ 221. 5. *b*
 עָדָל 142. 1
 עָדָל 141. 5
 עָדָל וָעָד 63. 1. *c*
 עָדָלָה 61. 6. *a*
 עָד 156. 1
 עָדָן 200. *c*
 עָדָן 141. 4
 עָדָם 187. 1. *e*
 עָדָה 201. 1

- עֵץ 179. 2. *a*
 עִיר 200. *a*
 עִיר (v.) 57. 2 (5) *a*,
 161. 1
 עִיר (adj.) 187. 1. *b*
 עִירוֹן 193. 2
 עִירָה 198. *a* (3), 201. 1
 עִיָּה 161. 1
 עִז 65. *a*
 עִז 200. *b*, 207. 2
 עִזָּאֵל 11. 1. *a*, 168. *a*
 עִזָּה 98. 1
 עִזְבוֹרָה 22. *a*
 עִזְבִּי 61. 6. *a*
 עִזְבָּה 111. 3. *a*
 עִזְבָּתִי 104. *j*
 עִזָּז 60. 3. *b* (1), 184
 עִזִּי 221. 6
 עִזָּה 61. 5
 עִזֵּר 112. 5. *b*
 עִזֵּר 184
 עִזְרָה 196. *b*
 עִזְרָהָה 61. 6. *a*
 עִזָּה 112. 5. *b*
 עִזָּה 209. 1. *a*
 עִזָּלָה 195. 1
 עִזָּלִים 207. 1. *a*
 עִזֵּר 50. 1, 112. 5. *b*
 עִזָּה 214. 1. *b*
 עִי 53. 3. *a*
 עִיט 201. 1
 עִיִּין 199. *a*
 עִין 184. *b*, 197. *a*, 208.
 3. *c* bis, 217
 עִינֹת 203. 5. *a*
 עִינֹת 216. 1. *d*
 עִינִי 221. 5. *b*
 עִינִיהָ 220. 2. *c*
 עִיפָה 156. 1
 עִיר 208. 3. *c*
 עִיר 197. *a*, 200. *b*, 207.
 1. *f*
 עִירָה 220. 1. *b*, 221. 5. *b*
 עִירָם 207. 2. *c*
 עִירָשׁ 197. *a*
 עִירָשׁ 195. 1
 עִירָשׁ 51. 4
 עִירָשׁ 112. 5. *a*
 עִל 237. 1, 238. 1, 267. *b*
 עִל 186. 2. *c*
 עִלָּה 51. 1
 עִלִּים 201. 1. *b*
 עִלֵּז 112. 5. *c*
 עִלֵּז 185. 2. *b*
 עִלָּז 111. 3. *a*
 עִלָּז 89 (f. s.), 111. 3. *a*
 עִלִּי 238. 1. *a*
 עִלִּי 3. 4
 עִלִּיִּין 193. 1
 עִלִּלָּה 198. *a* (4)
 עִלִּלֵּן 239. 2 (3)
 עִלֵּם 112. 5. *b*
 עִלִּעֵקָב 237. 2 (2)
 עִלָּפָה 93. *c*
 עִלִּפִּי 237. 2 (2)
 עִלִּץ 112. 5. *c*
 עִלָּהָה 61. 6. *a*
 עִם 197. *b*, 207. 2. *a*
 עִם 237. 1
 עִמָּד 110. 1
 עִמָּד 60. 3. *b* (1)
 עִמָּדִי 65, 89 (m. pl.)
 עִמָּדִי 60. 1. *a*
 עִמָּדִי 111. 3. *a*
 עִמָּדָה 45. 2, 106. *a*
 עִמָּלִית 209. 2, 210. *d*
 עִמִּי 199. *b*
 עִמִּי 214. 2
 עִמָּה 65. *a*
 עִמָּלֵק 3. 4
 עִמָּמִים 207. 2. *a*
 עִמָּלֵק 185. 2. *b*, 207. 1. *a*
 עִמָּק 184
 עִמָּר 208. 3. *b*
 עִמָּרָה 3. 4
 עִמָּבִי 24. *b*, 216. 2. *a*
 עִנָּה 174. 3
 עִנִּי 185. 2. *d*
 עִנִּית 60. 3. *b* (1)
 עִנִּיתִי 174. 6
 עִנִּי 185. 2. *d*
 עִנָּה 104. *b*
 עִנִּן 198, 217
 עִנִּן 141. 4
 עִנָּה 198, 217
 עִנִּי 139. 1
 עִנָּכֶם 221. 5. *c*
 עִנֵּק 50. 1
 עִנָּחִי 24. *b*
 עִסָּחֶם 141. 2
 עִסָּחִים 208. 3. *d*

- עָפַל 112. 5. *a*
 עָפַר 200. *a*
 עָפַר 208. 3. *b*
 עָפְרִים 60. 5. *b* (2)
 עָפְתָה 61. 6. *a*
 עָץ 43. *a*, 185. 2 *d*, 198, 217
 עָצְבוֹן 193. 2
 עָצְבִּיכֶם 24. *b*, 216. 2. *a*
 עָצָה 184. *b* (פ'), 217
 עָצָה 198
 עָצְלָתִים 203. 5
 עָצִם 80. 2. *a* (1), 82. 1. *a* (2)
 עָצִם 197. *b*, 200. *c*
 עָצִם 217
 עָצְמָה 217
 עָצַר 50. 3, 112. 5. *b*
 עָצְרִיכֶם 24. *b*
 עָצְרִיךָ 220. 2. *a*
 עָקֵב 112. 5. *b*
 עָקֵב 200. *c*, *d*, 215. 1. *b*
 עָקֵב, אָשֶׁר 239. 2 (2)
 עָקְבוֹת 24. *b*, 216. 2. *a*
 עָקְבוֹתֶיהָ 24. *b*
 עָקְבִי 24. *b*, 216. 2. *a*
 עָקֵד 185. 2. *b*
 עָקְלָקֵל 188
 עָקֵרֵב 195. 1, 207. 2. *b*
 עָקָשׁ 112. 5. *a*
 עָקָשׁ 187. 1. *b*
 עָר 156. 2
 עָרֵב 118. 1
 עָרֵב 197. *b*
 עָרְבוֹת, עָרְבוֹת 45. 5. *a*
 עָרְבִי 22. *a*
 עָרְבִיאִים 62. 2. *b*, 209. 2. *a*
 עָרְבִים 208. 4
 עָרוֹף 60. 3. *b* (1)
 עָרוֹעַר 187. 1. *e*
 עָרִי 216. 1. *a*
 עָרִיץ 210. *a*
 עָרְכָה 111. 3. *a*
 עָרְמָה 200. *c*, 216. 1. *b*
 עָרְעַר 187. 1. *e*
 עָרַף 80. 2. *b*
 עָרְפֵל 193. 2. *c*
 עָרְשׁוֹ 197. *a*
 עָשָׁב 200. *a*
 עָשָׁבוֹת 24. *b*, 216. 2. *a*
 עָשָׂה 172. 2
 עָשָׂה 62. 2. *c*
 עָשָׂה-אֵל, עָשָׂה-אֵל 13. *b*
 עָשׂוֹ (pret.) 62. 2. *c*
 עָשׂוֹ (part.) 172. 5
 עָשׂוֹ 172. 2
 עָשׂוֹ 172. 2
 עָשׂוֹ 62. 2. *c*
 עָשׂוֹת 172. 5, 209. 3. *a*
 עָשִׂיהָ 221. 7. *a*
 עָשִׂיךָ 201. 2
 עָשִׂירִי 227. 1
 עָשִׂיתָ 86. *b* (1 *c*)
 עָשִׂיתִנִי 102. 1. *a*
 עָשָׂה 62. 2. *c*
 עָשָׂר 224
 עָשָׂר 80. 2. *b*, 112. 5. *a*
 עָשָׂה 214. 1. *b*, 223. 1
 עָשִׂיהָ 196. *d*, 224
 עָשִׂיוֹן 210. *b*, 227. 3
 עָשִׂרִים 208. 3. *a*, 225. 1
 עָשִׂתָּה 225. 1. *a*
 עָשִׂתָּ 172. 1
 עָשִׂיךְ 185. 2. *c*
 עָשָׁן 84. 3. *a* (2), 112. 5. *b*
 עָשָׁן 216. 1. *e*
 עָשָׂה-לִי 17. 2
 עָשָׂר 79. 2, 112. 5. *b*, 125. 3
 עָשִׂתָּ 197. *a*
 עָשִׂיתִי 224. *a*
 עָשִׂיתָּהּ 207. 1. *d*
 עָת 43. *a*, 197. *b*, 200. *c*, 207. 2, 215. 1. *b*
 עָתֵד 80. 2
 עָתָה 219. 1. *a*
 עָתִי 194. 2
 עָתֶם 112. 5. *a*
 עָתֵק 84. 3. *a* (2), 112. 5. *a*
 עָתֵר 112. 5. *a*, 125. 3
 פֶּאֶ 11. 1. *b*
 פֶּאֶרֶר 189. 2. *c*
 פֶּאֶרְךָ 104. *c*
 פֶּאֶרְךָ: 104. *b*
 פֶּגְעוֹ 125. 2
 פֶּדְהָאֵל 57. 2 (2) *b*
 פֶּדְהָצוּר 13. *b*
 פֶּדְרוֹם 55. 1, 193. 2. *c*

- סְדוֹן 193. 2. *c*
 סֶדְנָה אָרֶם 33. 1. *a*, 219.
 1. *b*
 פה 11. 1. *b*
 פֶּה 185. 2. *d*, 209. 1. *a*,
 215. 2. *b*, 220. 1. *c*
 פֹּה 235. 3 (4)
 פו 11. 1. *b*
 פוֹץ 179. 2. *a*
 פוֹר 139. 1
 פוֹרֶר 141. 4
 פִּזוֹ 141. 1 (p. 175)
 פִּחַד 78. 1
 פִּחַד 184. *b*
 פִּחָה 198, 211. *a*
 פִּחִי 131. 3
 פִּחַת 131. 4
 פִּטֵּר 125. 3
 פו 61. 6. *a*
 פִּיָּה 198. *c*
 פִּיָּה 62. 2
 פִּילָגֶשׁ 59. *a*, 195. 1,
 197. *a*, 200. *b*
 פִּילָגֶשׁהוּ 220. 1. *b*
 פִּלָּא 18. 2. *c*
 פִּלָּג 92. *c*
 פִּלָּג 92. *c*
 פִּלָּגֶשׁ 59. *a*, 195. 1,
 197. *a*, 200. *b*, 208.
 3. *a*
 פִּלְטִים 66. 2 (2) *c*
 פִּלְיט 207. 1. *c*
 פִּלְיטָה 198
 פִּלְיטִי 216. 1. *b*
 פִּלְיָה 198. *a* (2)
 פִּלְיָה 198. *a* (4)
 פִּלְל 141. 1 (p. 175)
 פִּלְמָנִי 68. *a*, 75. 3
 פִּלְמָנִי אֶלְמָנִי 75. 3
 פִּלְשֹׁתִי 194. 1
 פִּלְתִּי 199. *b*
 פֶּן 239. 1
 פִּנָּה 143. *a*
 פִּנָּי 39. 4. *a*
 פִּנִּים 197. *b*, 201. 1
 פִּנְיָמוֹ 220. 2. *c*
 פִּנְיָמִי 194. 2
 וּפְלִיָּה 100. 2. *a* (1)
 פִּסְחָה 187. 1. *b*
 פִּסְל 208. 3. *b*
 פִּעֵל 76. 2, 83. *b*, 84. 3.
 a (3), 118. 2
 פִּעֵל 60. 1. *a*, 61. 2, 4,
 208. 3
 פִּעֵלוֹ 60. 3. *b* (2), 221.
 5. *a*
 פִּעֵלוֹ 221. 5. *a*
 פִּעֵלִי 60. 3. *b* (2)
 פִּעֵלָה 61. 1
 פִּעֵלָם 19. 2
 פִּעֵם 60. 1, 63. 2. *a*,
 197. *b*, 200. *c*, *d*
 פִּצֵּר 50. 2, 125. 3
 פִּקֵּד 80. 2. *a* (4)
 פִּקֵּד 89
 פִּקֵּדִי 86. *a*
 פִּקֵּדִי 106. *b*
 פִּקֵּדִים 187. 2
 פִּקֵּחַ 187. 1
 פִּקֵּח־קוֹחַ 43. *b*, 188
 פִּר 197. *c*
 פִּרָּא 18. 2. *c*, 61. 2. *a*,
 209. 3. *b*
 פִּרְאֵת 11. 1. *a*
 פִּרְאֵת 199
 פִּרְבֵּר 207. 1. *b*
 פִּרְבֵּרִים 207. 1. *a*
 פִּרְה 197. *c*
 פִּרְוִים 207. 1. *b*
 פִּרְזוֹן 193. 2
 פִּרְזִי 194. 2
 פִּרְח 50. 1, 79. 2
 פִּרְחָח 187. 1. *d*
 פִּרְי 57. 2 (4), 184. *b*,
 221. 5. *c*
 פִּרְיָה 62. 2. *c*, 209. 1. *a*
 פִּרְיִי 62. 2. *b*
 פִּרְיָץ 210. *a*
 פִּרְכָּת 216. 1. *a*
 פִּרְסָה 200. *c*
 פִּרַּע 200. *a*
 פִּרַּעַה 11. 1. *a*
 פִּרַּעַה 104. *d*
 פִּרַּפֵּר 141. 4
 פִּרְץ 50. 2
 פִּרְץ 200. *c*
 פִּרַּק 50. 1
 פִּרַּשׁ 210. *a*, 216. 1. *a*
 פִּרַּשׁ 50. 3
 פִּרַּשׁ 119. 1
 פִּרַּשֵׁז 50. 3, 68. *a*, 180. *a*
 פִּרַּשֵׁם 104. *h*, 119. 1

- פֶּרֶת 196. *b*, 209. 1. *a*
 וּפְשֵׁר 100. 2. *a* (2)
 פֶּשֶׁט 80. 2. *a* (1), 84.
 3. *a* (3)
 פִּשְׁתָּה 200. *b*
 פִּשְׁתָּם 156. 1
 פֶּת 197. *a*, 200. *b*, 207.
 2. *a*
 פִּתְחָם 235. 2 (1)
 פִּתְנָם 215. 1. *a*
 פִּתּוֹת 139. 2
 פִּתְחָה 80. 1
 פִּתְחוֹ 106. *a*, 125. 2
 פִּתִּי 208. 3. *d*
 פִּתְלָתֵל 188
 צֶא 148. 3
 צֶאֱה (n.) 216. 1. *b*
 צֶאֱה (v.) 148. 3, 164. 5
 צֶאֱנִיָּה 148. 3, 164. 3
 צֶאֱלִים 208. 3. *a*
 צֶאֱן 201. 1
 צֶאֱצֶאֱי 216. 1. *a*
 צֶאֱצֶאֱאִים 188. *a*
 צֶאֱה 148. 2
 צֶאֱתִי 148. 2
 צֶאֱתָהּ 30. 2
 צֶבֶא 200. *a*, 215. 2. *c*
 צֶבֶאִים 56. 4
 צֶבֶאֱוִים 56. 4
 צֶבִי 208. 3. *d*
 צֶבִיָּה 209. 2. *b*
 צֶבִיָּה 165. 3
 צֶד 207. 2. *a*
 צֶדִיק 187. 1
 צֶדֶק 84. 3. *a* (2)
 צֶדֶק 184, 198. *a* (2)
 צֶדֶק 65. *a*
 צֶדֶק 80. 1
 צֶדֶקָה 198. *a* (2), 216. 2
 צֶדֶקְתִּי 65. *a*
 צֶדֶקְתָּהּ 92. *d*
 צֶהֱב 50. 1
 צֶהֱר 197. *a*
 צֶהֱרִים 19. 2, 203. 5,
 208. 4
 צֶר 174. 5
 צֶרֶאֱר 11. 1. *a*
 צֶרֶאֱר 200. *c*, 215. 1,
 216. 1. *d*
 צֶהֱה 174. 5
 צֶהֱה 57. 2 (2)
 צֶהֱתִי 11. 1. *a*
 צֶהֱתִים, צֶהֱתִם 11. 1. *a*
 צֶוֶק 207. 1. *c*
 צֶוֶר (v.) 50. 3
 צֶוֶר (n.) 51. 3
 צֶחֶק 51. 2
 צֶחֶק 92. *d*
 צֶחֶר 50. 1
 צֶחֶר 185. 2. *b*
 צֶי 209. 2
 צֶיד 208. 3. *c*
 צֶיד 187. 1. *a*
 צֶידִנִי 210. *d*
 צֶינֶק 187. 1. *c*
 צֶינֶלֶג 14. *a*
 צֶל 207. 2. *a*
 צֶלַח 82. 1. *a* (2)
 צֶלַחֹת 57. 1
 צֶלַחֹת 57. 1, 210. *e*
 צֶלַחֹ 139. 1
 צֶלַחֹ 20. 2, 221. 6. *b*
 צֶלַלִים 209. 2. *a*
 צֶלַמֹת 195. 3
 צֶלַע 197. *a*, 200. *c*, 216.
 1. *e*
 צֶלַעֶה 198
 צֶלַעֶל 187. 1. *e*, 207. 2.
 a, 216. 2
 צֶלַעֶלִים 16. 3. *b*
 צֶמֶא (v.) 82. 1. *a* (1)
 צֶמֶא (adj.) 185. 2. *b*
 צֶמֶדִי 22. *a*, 216. 2. *a*
 צֶמֶה 80. 2. *a* (1)
 צֶמֶת 165. 3
 צֶמֶתִי 164. 2
 צֶמֶתִי 102. 2, 104. *l*
 צֶמֶתִינִי 24. *b*, 92. *a*
 צֶמֶתִינִי 24. *b*
 צֶנִיָּה, צֶנִיָּה 185. 2
 צֶנֶתֶר 200. *a*
 צֶנֶתֶה 119. 3
 צֶנֶק 51. 2, 121. 1
 צֶפֶר (part.) 172. 5
 צֶפֶן 197. *b*
 צֶפֶנִיָּה 219. 1
 צֶפֶנִיָּה 194. 2
 צֶפֶר 197. *c*, 200. *a*,
 207. 1. *d*
 צֶפֶן 50. 1
 צֶפֶנֶת 132. 1

- צַפָּה 141. 2 (p. 175)
 צִפְרָדֶּע 68. *a*, 195. 2
 צִפְרֶן 193. 2. *b*, 208. 3. *a*
 צַק 148. 3
 צָקִין 86. *b* (3 pl.)
 צָקֶת 148. 2
 צָרָה 216. 1. *a*
 צְרוּפָה 98. 1. *a*
 צָרוּר 200. *a*
 צָרַר 50. 3, 141. 3
 (p. 175)
 קָאָה 156. 4
 קָאם 11. 1. *a*
 קָאם 156. 3
 קָאָת 196. *b*
 קָב 139. 2
 קָבָה 184. *b*
 קָבָה־ 19. 2, 141. 1
 קָבָה 104. *d*
 קָבֵל 86. *b* (3 pl.)
 קָבֵלוֹ, קָבְלוֹ 19. 2. *c*,
 221. 5. *a*
 קָבִלְעָם 19. 2
 קָבִנוֹ 141. 3
 קָבִץ 92. *d*
 קָבִצָה 92. *c*
 קָבִצָה 92. *c*, 101. 3. *a*,
 104. *b*
 קָבַר 78. 1
 קָבַר 200. *c*
 קָבַח 104. *j*
 קָדוֹשׁ 185. 2. *b*
 קָדוֹשִׁים 201. 2
 קָדָם 65. *a*
 קָדָר 187. 1. *e*
 קָדָשׁ 80. 2. *a* (1), 82. 1.
a (2)
 קָדָשׁ 208. 3. *b*
 קָדָשׁ 92. *c*
 קָדָשׁ 92. *c*
 קָדָשִׁים 19. 2
 קָהָה 121. 1
 קָהָלָה 197. *d*
 קָהָתִי 194. 1
 קִיבֵּע 50. 1
 קִודֵשׁ 11. 1. *b*
 קָהָה, קָהָה 174. 3
 קָהָתִי, קָהָתִי 174. 2
 קִוֵּל 200. *a*
 קִוִּם 153. 2, 155
 קִימָה, קִימָה 157. 2
 קִימִי 34
 קִימִי 34
 קִימִים 156. 2
 קִימִם 83. *c* (1)
 קִימִיּוֹת 198. *a* (4)
 קִיץ 179. 2. *a*
 קִיּוּצוֹת 57. 2 (3) *a*
 קִרְתָּהּ 21. 1
 קִח 132. 2
 קִח 53. 2. *a*, 132. 2
 קִחִי 132. 2
 קִחִים 132. 2
 קִחִתִּי 132. 2
 קִחִתִּי 19. 2, 221. 5. *a*
 קִטוֹל 217
 קִטֵּל 51. 3, 83. *b*,
 85. 2, 103
 קִטֵּל 183. *a*
 קִטֵּל 217
 קִטָּן 185. 2, 207. 2. *b*,
 217
 קִטָּן (adj.) 185. 2
 קִטָּן (v.) 82. 1. *a* (3),
 84. 3. *a* (1)
 קִטְשִׁי 19. 2, 221. 5. *a*
 קִטָּר 80. 2. *a* (1)
 קִיטוֹר 187. 1. *c*
 קִיִּם 83. *c* (1), 154. 1,
 161. 1
 קִימוֹשׁ 59. *a*, 187. 1. *c*
 קִימִנִי 220. 1. *b*
 קִינִלוֹן 187. 1. *e*
 קִיר 200. *a*
 קִלִּי 141. 1
 קִלְפִי 100. 2. *a* (2)
 קִלּוֹת 214. 2
 קִלּוֹת 141. 2
 קִלֵּל 84. 3. *a* (2)
 קִלֵּל 141. 4
 קִלְלָה 20. 2
 קִלְסָה 198. *a* (3)
 קִלְקֵל 141. 4
 קִלְקֵל 187. 1. *e*
 קִם 57. 2 (5), 153. 1,
 185. 2. *a*
 קִמוֹשׁ 59. *a*, 187. 1. *c*
 קִמִּים 156. 2
 קִמֵּל, קִמֵּל 82. 1. *a* (1)

- קמלו 24. *c*
 קמנה 61. 4, 66. 2 (2),
 157. 2
 קמץ 208. 3. *b*
 קמה 59
 קן 215. 1. *b*
 קנא 92. *d*, 166. 3
 קנאתו 166. 2
 קנה 200. *c*
 קנה 172. 2
 קנו 172. 2
 קנמך 215. 1. *c*
 קנן 141. 1 (p. 175)
 קנן 80. 2. *b*
 קנני 54. 3
 קסומי 89 (f. s.)
 קסם 84. 3. *a* (3)
 קסם 87
 קסם 141. 3 (p. 175)
 קפדה 196. *c*
 קצב 50. 1
 קצה 18. 2. *c*
 קצהו 220. 1. *b*
 קצו 184. *b*
 קציר 185. 2. *a*
 קצץ 141. 1 (p. 175)
 קצר 50. 1, 2, 84. 3. *a*
 (3), 125. 3
 קצרכם 106. *a*
 קצת 196. *b*, 211. *a*
 קרא 179. 1. *a*
 קרא 166. 2
 קרא 167. 1
 קראות 166. 2
 קראף 104. *c*
 קרא לילה 35. 1
 קראן 60. 3. *c*, 98. 2,
 164. 3
 קראת 166. 1
 קראת 166. 2
 קרב 77. 3, 78. 2, 82.
 1. *a* (2), 118. 1
 קרב (imp.) 119. 1
 קרב 185. 2. *b*
 קרב 200. *a*
 קרב- 19. 2. *a*
 קרבה 98. 1. *a*
 קרבן 39. 4. *a*
 קרבכם 19. 2, 119. 3
 קרבן 19. 2. *b*, 193. 2
 קרבני 216. 1. *a*
 קרדם 200. *c*
 קרה 179. 1. *a*
 קרוב 185. 2. *b*
 קרה 187. 1. *b*
 קרחא 11. 1. *a*
 קרהא 196. *d*
 קרחי 89 (f. s.)
 קרם 118. 1
 קרן 197. *a*
 קרנות 203. 5. *a*
 קרני 214. 2
 קרניו, קרניו 221. 4
 קרנים, קרנים 203. 1,
 208. 4
 קרסל 193. 2. *c*
 קרץ 50. 2
 קרקע 187. 1. *e*
 קרקר 161. 2
 קשקשת 207. 1. *e*
 קשב 79. 2, 84. 3. *a* (2)
 קשה 210
 קשות 216. 1. *d*
 קשט 61. 4, 183. *b*
 קשר 80. 2. *a* (2)
 קשר 80. 1
 קשרם 125. 1
 קשש 141. 3 (p. 175)
 קשת 197. *b*, 199. *d*
 קשת 187. 1. *a*
 קשתותם 24. *b*
 קשתות 216. 2. *a*
 קאה 77. 2, 79. 1, 80. 1,
 114
 קאה 172. 2
 קאו 172. 2
 קאו 26, 121. 1
 קאובני 57. 2 (3) *a*
 קאנה 172. 2
 קאות 172. 2
 קאר 60. 3. *b* (2)
 קאות 207. 2. *d*
 קאישון 227. 1. *a*
 קאמה 156. 3
 קאמות 11. 1. *a*
 קאמות 156. 3
 קאני 102. 3
 קאש 11. 1. *a* bis
 קאש 156. 3
 קאש 61. 2. *a*, 207. 1. *f*
 קאשון 11. 1. *b*

- ראשון 193. 1, 227. 1
 ראשונה 235. 3 (3)
 ראשים 57. 2 (3) *a*
 ראשית 198. *a* (4)
 רב (ע"י) 153. 1
 רב (ע"י) 82. 1. *a* (3)
 רב 217
 רב (ע"י) 158. 3
 רב (n.) 186. 2. *c*
 רבב 141. 1 (p. 175),
 179. 2. *a*
 רבבתי 250. 2 (2) *a*
 רבה 179. 2. *a*
 רבה 235. 3 (3)
 רבה 172. 3, 174. 5
 רבו (ע"י) 156. 4
 רבוי 141. 1
 רבוי 139. 1
 רבוי 197. *a*, 209. 3, 226
 רבות 60. 3. *a*
 רבותים 203. 4, 226
 רבים 249. 1. *a*
 רביעי 227. 1
 רביעית 227. 3
 רבע, רבע 227. 3
 רבעים 207. 1. *a*
 רבץ 84. 3. *a* (2)
 רבץ 158. 1
 רבץ 235. 3 (3)
 רבתי 33. 1, 61. 6. *a*, 218
 רבז 84. 3. *a* (2)
 רגל 50. 1
 רגל 197. *a*, 217
 רגלי 194. 2
 רגלים 203. 5. *a*
 רגע 126. 1
 רד (ירד) 53. 2. *b*, 150. 1 (p. 182)
 רד (ע"י) 139. 2
 רד, רדה 148. 3
 רדה (inf.) 148. 2
 רדה 78. 1
 רדה 114
 רדפני 114
 רדפי 19. 2. *a*
 רדת 148. 2
 רדתי 148. 2
 רהבם 22. *a*
 רוב 158. 3
 רוח 57. 2 (5) *a*, 156. 1
 רוח 184. *b*
 רוח 197. *b*
 רוח 161. 1
 רוחל 186. 2. *a*
 רום 80. 2. *a* (4)
 רומם 157. 1
 רויץ 179. 1. *a*
 רויץ 141. 4
 רוש 57. 2 (2) *a*
 רחב, רחוב 197. *b*, 200. *a*
 רחם 187. 1
 רחוק 185. 2. *b*
 רחל 197. *c*, 200. *b*
 רחם 118. 2
 רחם 119. 1
 רחם 61. 2. *a*, 197. *b*
 רחמה 196. *c*
 רחמים 201. 1, 208. 3. *a*
 רחץ 80. 2. *a* (3)
 רחצה 119. 3
 רחק 185. 2. *b*
 רחק 119. 1
 רחקה 119. 3
 רטב 84. 3. *a* (2)
 רטפץ 68. *a*, 180. *a*
 רי 184. *b*
 ריב (v.) 153. 2, 155, 158. 2, 3
 ריב (n.) 186. 2. *c*
 ריבות 158. 1
 ריק 186. 2. *c*
 ריקם 235. 2 (1)
 ריש 186. 2. *c*
 רישון 57. 2 (2) *a*, 227. 1. *a*
 רף 50. 1, 186. 2. *c*
 רכב 84. 3. *a* (2)
 רכוי 141. 1
 רכף 141. 1 (p. 175)
 רכל 50. 1
 רכלה 198. *a* (2)
 רמו 139. 1
 רמוני 199. *b*
 רמח 208. 3. *b*
 רמיתני 104. *k*
 רנז, רנזי 141. 1
 רנן 139. 3
 רנן 141. 5
 רנז 60. 2, 215. 1. *e*
 רעב (v.) 82. 1. *a* (2)
 רעב (adj.) 185. 2. *b*

רָחַק 139. 2	רָשָׁפִי 22. <i>a</i> , 216.	שָׁחַק 51. 2
רָעָה 186. 2. <i>a</i> , 215. <i>e</i>	2. <i>a</i>	שָׁטַח, שָׁטַח 51. 4
רָעִהוּ 220. 1. <i>b</i>	רָשַׁשׁ 141. 5	שָׁטַח 106. <i>a</i>
רָרַעִי 141. 1	רָשַׁשׁ 141. 5	שָׂא 184. <i>b</i>
רָעִי 221. 3. <i>a</i>	רָשַׁח (v.) 148. 2	שָׂרַח 221. 7. <i>a</i>
רָעָה 221. 3. <i>a</i>	רָשַׁח (n.) 184. <i>b</i>	שָׂרִי 221. 7. <i>a</i>
רָעַל 114	רָשַׁח 148. 2	שָׂרַח 158. 2, 3
רָעֵן 122. 1	רָשַׁח 200. <i>a</i> , 207. 1. <i>c</i>	שָׂרִים 158. 2, 3 bis
רָעֵן 187. 1. <i>d</i> , 207. 2. <i>b</i>	רָשַׁח 197. <i>b</i> , 208. 3. <i>b</i>	שִׁמָּה 158. 3
רָעַע 141. 3 (p. 175)		שִׁשׁ 158. 2
רָעַחֲכִי 220. 1. <i>b</i>	שָׂא 131. 3	שָׁכַח 51. 1
רָפָא 186. 2. <i>a</i>	שָׂא, שָׂא 16. 2. <i>a</i> , 45.	שָׁכַל 3. 1. <i>a</i> , 79. 2
רָפָא 92. <i>d</i> , 166. 3	5. <i>a</i>	שָׁכַל 3. 1. <i>a</i> , 51. 4. <i>a</i>
רָפָאָה 164. 5	שָׂא 3. 1. <i>a</i>	שָׁכַר 3. 1. <i>a</i>
רָפָאִי 165. 2	שָׂא 16. 2. <i>a</i> , 61. 2. <i>a</i> ,	שָׁלַח 184. <i>b</i> , 207. 1. <i>b</i>
רָפָאִי 165. 2	131. 4	שָׁמַר 156. 4
רָפַד 84. 3. <i>a</i> (2)	שָׂא 61. 2. <i>a</i>	שָׁמַח 82. 1. <i>a</i> (2)
רָפָה 165. 1	שָׁבַע 82. 1. <i>a</i> (2)	שָׁמַח, שָׁמַח 216. 1. <i>b</i>
רָצָאִי 177. 3	שָׁבַע 185. 2. <i>b</i>	שָׁמַח 104. <i>j</i>
רָצֹא 179. 1. <i>a</i>	שָׁבַע 127. 1	שָׁנָא 82. 1. <i>a</i> (1)
רָצִין 199. <i>a</i>	שָׁבַר 3. 1. <i>a</i>	שָׁנָא 87, 166. 2
רָצַץ 141. 4	שָׁדַד 141. 1 (p. 175)	שָׁנָא 104. <i>k</i>
רַק 50. 1	שָׁדַד 185. 2. <i>d</i> , 200. <i>c</i> ,	שָׁנָא 102. 3
רַקֵּב 84. 3. <i>a</i> (2)	210, 215. 2, 221. 7	שָׁנָא 60. 1, 164. 4
רָקַח 186. 2. <i>a</i>	שָׁדַח 220. 1. <i>b</i>	שָׁנָא 166. 2
רָקַם 186. 2. <i>a</i>	שָׁדַח 185. 2. <i>d</i>	שָׁנָא 164. 1
רָקַע 126. 1	שָׁח 201. 1, 215. 2	שָׁנָא 220. 2. <i>a</i>
רָקַח 106. <i>a</i> , 125. 2	שָׁחֲדִי 19. 2	שָׁחַר 3. 1. <i>a</i> , 121. 1
רָקַק 179. 2. <i>a</i>	שָׂא 131. 4	שָׁחַר 207. 1. <i>b</i>
רָשׁ (עִי) 186. 2. <i>c</i>	שָׂרַח 158. 3	שָׁחַר 51. 1
רָשׁ, רָשׁ (פִּי) 148. 3	שָׂרִים 158. 3	שָׁחַר 198. <i>b</i>
רָשַׁע 198. <i>a</i>	שָׂרַח 158. 3	שָׁחַר 200. <i>b</i>
רָשַׁע 198. <i>a</i> (1)	שָׂרַח 3. 1. <i>a</i> , 179. 2. <i>a</i>	שָׁחַר 27, 57. 2 (2) <i>b</i> ,
רָשַׁע 203. 5	שָׂחַח 184. <i>b</i>	220. 1. <i>b</i>

- שָׁפָה 3. 1. *a*, 199. *d*,
 217, 221. 2. 4
 שָׁפָן 50. 1
 שָׁפְחָה 216. 2. *a*
 שְׁפָחוֹתֵיהֶם 221. 1
 שְׁפָחוֹתֵיהֶם 221. 1
 שָׁר 207. 2. *a*
 שָׁרָה 179. 2. *a*
 שָׁרִי 199. *c*
 שָׁרְעָפִים 68. *a*
 שְׁרָפָהּ 104. *i*
 שָׁרָק 185. 2. *b*
 שָׁרָר 141. 1 (p. 175)
 שָׁרְתִּי 61. 6. *a*
 שָׁח 131. 4
 שָׁחַם 90 (*pass.*)
 שָׁח 53. 2. *a*, 74
 שָׁחָהְבָה 45. 5. *a*
 שָׁחַל 197. *b*
 שָׁחַט 57. 2 (3) *a*
 שָׁחָטִים 156. 3
 שָׁחָטָה 57. 2 (3) *a*
 שָׁחַל 78. 1, 121. 1
 שָׁחַלֹּה 119. 2
 שָׁחָה 119. 3
 שָׁחָלוּ 119. 2
 שָׁחָלוּ 118. 3
 שָׁחָה 119. 2
 שָׁחָה 104. *a*
 שָׁחָלוּ 119. 2
 שָׁחָלוּ 119. 2
 שָׁחָן 122. 1
 שָׁחָן 187. 1. *d*, 207. 2. *b*
 שָׁחָר 139. 3
 שָׁחָר 183. *b*
 שָׁחָרִית 198. *a* (4)
 שָׁב 53. 2. *a*, 144. 3,
 148. 3
 שָׁבָה, שָׁבִי 148. 3
 שָׁב 157. 1
 שָׁבוּ 11. 1. *a*
 שָׁבוּ 34
 שָׁבוּ 34
 שָׁבוּ 39. 4. *a*
 שָׁבוּעַ 200. *c*, 210. *a*
 שָׁבוּת 198. *a* (4)
 שְׁבִיתָהָן 220. 1. *b*
 שָׁבַט 51. 2, 197. *b*
 שָׁבָטִי 216. 2
 שָׁבִי 221. 5. *c*
 שָׁבִיעִי 227. 1
 שָׁבוּת 198. *a* (4)
 שָׁבָלוּ 24. *b*
 שָׁבָלִי 24. *b*
 שְׁבָלָה 3. 1. *a*, 200. *b*,
 207. 1. *d*
 שָׁבָה 157. 2
 שָׁבַע 216. 1. *e*
 שָׁבַע 223. 1
 שָׁבָעִים 208. 3. *a*, 225. 1
 שָׁבָעִים 203. 3
 שָׁבָעָה 223. 1. *a*
 שְׁבַעֲתֵיכֶם 221. 2. *b*
 שְׁבַעֲתֵיכֶם 203. 4, 223. 1. *a*
 שְׁבַעֲתֵיכֶם 223. 1. *a*, 250.
 2 (2) *a*
 שָׁבִיר 3. 1. *a*
 שָׁבִיר: שָׁבִיר 126. 2
 שָׁבִית 84. 3. *a* (3), 86. *b*
 שָׁבִית 148. 2
 שָׁבִית 144. 3, 148. 2
 שָׁבִית 197. *b*, 221. 6. *a*
 שְׁבָחוֹן 193. 2. *a*
 שְׁבָחִי, שְׁבָחִי 148. 2
 שָׁנָל 197. *a*
 שָׁנָר 216. 1. *e*
 שָׁד 207. 2. *a*
 שָׁדָד 139. 2
 שָׁדָד 141. 4
 שָׁדָה 93. *a*
 שָׁדָדִי 141. 1
 שָׁדָדִי 139. 2
 שָׁדִי 199. *c*
 שָׁהֶם 45. 5. *a*
 שָׁהָא 61. 2. *a*
 שָׁוִב 157. 1
 שָׁוִב (?) שָׁוִב 53. 2. *b*,
 148. 2
 שְׁוִבָּהָה 104. *c*
 שְׁוִבָּה, שְׁוִבָּה 157. 2
 שְׁוִבִי 11. 1. *a*
 שְׁוִדָד 141. 4
 שְׁוִמָּה 207. 1. *a*
 שְׁוִמָּיִן 199. *a*
 שְׁוִי 194. 2. *a*
 שָׁנַע 161. 1
 שָׁנָל 186. 2
 שְׁוִיעַר 186. 2. *a*
 שְׁוִפָט 186. 2. *a*
 שְׁוִפָר 200. *a*
 שְׁוִק 207. 1. *f*

- שוק 197. *a*
 שור 3. 1. *a*
 שור (v.) 158. 3
 שור (n.) 197. *c*, 201. 1,
 207. 1. *f*.
 שוּשְׁתִּי 92. *b*, 174. 1
 שוּשָׁן 207. 2. *b*
 שְׁהַדִּי 60. 3. *b* (2), 119. 4
 שְׁהָה 141. 1
 שְׁהִי 60. 4. *a*, 141. 1
 שְׁהָה 119. 3
 שְׁחִית 199. *d*
 שְׁחַר 185. 2. *b*
 שְׁחַרְחַר 188
 שְׁחַת 78. 2
 שְׁחַתִּי 121. 2
 שְׁחַתְּכֶם 119. 1
 שְׁטָה 200. *b*
 שְׁטִים 156. 3
 שְׁיֹחַר 187. 1. *c*
 שְׁיֹלֵלִי 55. 2. *a*
 שִׁיר 158. 2, 3
 שִׁירָה 220. 1. *b*
 שִׁיח 158. 2, 3
 שִׁיתִּי 221. 5. *b*
 שִׁן 139. 2
 שִׁכָּב 84. 3. *a* (2)
 שִׁכָּב 87
 שִׁכָּב 87
 שִׁכְבָּה 98. 1
 שִׁכְבָּה 106. *a*
 שִׁכְבִּי 106. *a*
 שְׁכִיל 184
 שְׁכִין 90 (*pass.*)
 שְׁכִין 87
 שְׁכַּח 80. 2, 82. 1. *a* (2)
 שְׁכַּחִי 216. 1. *b*
 שְׁכַּחְנוּ 127. 2
 שְׁכַּחְנוּהָ 127. 2
 שְׁכַּחְתָּ 60. 2. *a*, 127. 1
 שְׁכַל 3. 1. *a*
 שְׁכַל 82. 1. *a* (3), 84. 3.
 a (1), 85. 2
 שְׁכַלְתִּי: 65. *a*, 82. 1. *a* (3)
 שְׁכַלְתִּי 65. *a*
 שְׁכָם 183. *b*
 שְׁכָם 65
 שְׁכָמִי 221. 5. *c*
 שְׁכָן 82. 1. *a* (2), 84. 3.
 a (1)
 שְׁכָן 87
 שְׁכָן 90 (*pass.*)
 שְׁכָנִי 61. 6. *a*
 שְׁכַנְתָּ 132. 1
 שְׁכַנְתִּי 90 (2 f.)
 שְׁכַר 3. 1. *a*, 125. 3
 שְׁכַר 185. 2
 שְׁלִי 131. 3
 שֵׁל 139. 2
 שְׁלָאֵן 68. *a*
 שְׁלַחְבְּתָהּ 195. 3
 שְׁלִי 185. 2. *d*
 שְׁלִי 184. *b*
 שְׁלִי 21. 1
 שְׁלִיחִים 187. 2
 שְׁלוּם 187. 2
 שְׁלוּתִי 168. *a*
 שְׁלַח 80. 2. *a* (1), 124
 שְׁלַח 60. 1
 שְׁלַח 125. 2
 שְׁלַח 126. 1
 שְׁלַח 126. 1
 שְׁלַחָה 125. 1
 שְׁלַחָה 221. 3. *a*
 שְׁלַחָה 126. 1
 שְׁלַחָן 200. *a*
 שְׁלַח־נָא 45. 4
 שְׁלַחָתָּה 123. 5. *a*
 שְׁלַט 84. 3. *a* (2)
 שְׁלִי 54. 2
 שְׁלִישׁ 210. *a*
 שְׁלִישִׁי 199. *b*
 שְׁלִישִׁי 227. 1
 שְׁלִישִׁית 227. 3
 שְׁלִישְׁתָּה 219. 1. *a*
 שְׁלֻכָּתָּה 92. *d*
 שְׁלַל 141. 3 (p. 175)
 שְׁלָם 84. 3. *a* (2)
 שְׁלָם 92. *d*
 שְׁלָם 92. *c*
 שְׁלָם 93. *a*
 שְׁלָמוֹ 92. *c*
 שְׁלָנִי 194. 2. *a*
 שְׁלָשׁ 215. 1. *c*
 שְׁלַשׁ 51. 3
 שְׁלַשָּׁה 220. 1. *b*
 שְׁלַשָּׁה 223. 1
 שְׁלַשִּׁים 225. 1
 שְׁלַשִּׁים 207. 1. *a*
 שְׁלַשֹּׁם 235. 2 (1)
 שְׁלַשְׁתֵּיהֶן 220. 1. *b*
 שְׁלַשְׁתָּכֶם 250. 2 (2) *a*

- תְּלִשְׁתָּם 250. 2 (2) *a*
 תְּלִתָּהּ 53. 2. *a*
 תֶּשֶׁ 235. 1
 תֶּשֶׁ 43. *a*, 200. *a*, 215.
 1. *b*
 תִּמְדָּה 80. 2. *a* (3)
 תִּמְהָה 219. 1. *a*
 תִּמְזָה 221. 3. *a*
 תִּמְזוֹת 64. 2
 תִּמְזוֹת 139. 2
 תִּמְסִתָּה 86. *b* (2 m.)
 תִּמְיָה 66. 2 (2) *c*
 תִּמְיָם 10. *a*
 תִּמְיָם 201. 1, 203. 5. *c*
 תִּמְיָמָה 219. 1
 תִּמְיָנִי 227. 1
 תִּמְיָם 82. 1. *a* (2), 84. 3.
 a (1), 141. 3 (p. 175)
 תִּמְיָם 90
 תִּמְיָן 79. 2, 84. 3. *a* (2)
 תִּמְנָה 223. 1
 תִּמְנִים 225. 1
 תִּמְנִת עֶשֶׂר 224. *a*
 תִּמְעָה 80. 2. *a* (1), 82. 1.
 a (2)
 תִּמְעָה 60. 1. *a*
 תִּמְעָה 65. *b*
 תִּמְעָה 184. *b*
 תִּמְעָה 60. 1. *a*
 תִּמְעָה 60. 1
 תִּמְעָה 125. 1
 תִּמְעָה 98. 1, 125. 1
 תִּמְעִי 125. 2
 תִּמְעָה 106. *a*
 תִּמְעֵכֶם 125. 2
 תִּמְעֵן 89 (f. pl.), 98. 2,
 127. 1
 תִּמְעֵנוּהָ 127. 2
 תִּמְעֵנִי 125. 1
 תִּמְעֵתָה 127. 1
 תִּמְעֵתָה 205
 תִּמְעֵתוֹ 106. *a*
 תִּמְרָה 77. 2
 תִּמְרָה 186. 2. *a*
 תִּמְרָה 125. 1
 תִּמְרָה 19. 2
 תִּמְרָה 104. *e*
 תִּמְשֵׁ 197. *b*
 תִּן 197. *a*, 217
 תִּנָּא 196. *d*
 תִּנָּא 177. 3
 תִּנָּה 200. *c, d*, 211, 216. 1
 תִּנְחִי 141. 2
 תִּנִּי 227. 1
 תִּנִּים 203. 4, 223. 1
 תִּנִּים הָעֶשֶׂר 251. 4. *a*
 תִּנִּינִי 250. 2 (2) *a*
 תִּנִּיתָ 235. 3 (3)
 תִּנֵּן 141. 1 (p. 175)
 תִּנֵּן 141. 5
 תִּנֵּתָה 196. 5
 תִּנֵּתִים 203. 3
 תִּסַּע 126. 1
 תִּעֲבִיזָה 195. 2
 תִּעַל 208. 3. *b*
 תִּעֲלִי 216. 2
 תִּעַע 141. 2 (p. 175)
 תִּעַר 197. *b*
 תִּעְרָה; תִּעְרָה 60. 3. *a*
 תִּעְרֹר 3. 1. *a*
 תִּעְרֹרָה 187. 2. *c*
 תִּעֲשֵׂע 60. 3. *b* (2), 141. 6
 תִּעֲשִׂים 187. 2. *b*
 תִּפְּוֶה 89
 תִּפְּתָה 214. 1
 תִּפְּטִי 89 (m. pl.)
 תִּפְּשָׁה 80. 2. *a* (2)
 תִּפְּשָׁה 89
 תִּפְּכָה 13. *b*, 86. *b* (3 pl.)
 תִּפְּכָה 22. *a*
 תִּפְּלָה 82. 1. *a* (1)
 תִּפְּלָה 87
 תִּפְּלָה 196. *c*
 תִּפְּנָה 207. 2. *b*
 תִּפְּעֵתָה 196. *b*
 תִּפְּרִיר 187. 2. *c*
 תִּפְּרִיתָה 203. 5. *a*
 תִּפְּרִיתִים 203. 5. *a*
 תִּשְׁקָה 131. 3
 תִּשְׁקָה 209. 3
 תִּשְׁקִין 187. 2
 תִּשְׁקִים תִּקְמוֹת 208. 3. *a*
 תִּשְׁקָה 141. 2 (p. 175)
 תִּשְׁתָּה 199. *d*
 תִּשְׁתָּה 216. 2, 216. 2. *a*
 תִּשְׁרָאשִׁי 60. 4. *a*
 תִּשְׁרָבִיט 22. *a*, 51. 2, 68. *a*
 תִּשְׁרָה 60. 4. *a*, 221. 6. *b*
 תִּשְׁרָה 221. 6. *b*
 תִּשְׁרָשׁ 208. 3. *b*
 תִּשְׁרָשׁ, תִּשְׁרָשׁ 83. *c* (1),
 92. *b*, 122. 2

- שְׂרָשָׁה 187. 1. *e*
 שְׂרָשִׁים 19. 2
 שֵׁשׁ 43. *a*
 שֵׁשֶׁה 223. 1
 שְׁשִׁי 227. 1
 שְׁשִׁים 225. 1
 שֵׁת 200. *a*
 שָׁתָה 50. 1, 179. 2. *a*
 שָׁתוֹ 172. 2
 שָׁתוֹת, שָׁתוֹ 172. 2
 שָׁתִי 209. 2. *b*
 שָׁתִיָּה 209. 2. *b*
 שְׁתִּיָּה 250. 2 (2) *a*
 שְׁתִּים 22. *b*, 223. 1. *a*
 תָּאב 51. 1
 תֵּאָבֵל 111. 2. *a*
 תֵּאָבְדוּ, תֵּאָבְדוּ 35. 1
 תֵּאָבְדוֹן 64. 2
 תֵּאָנַר 111. 2. *a*
 תֵּאָהֲבוּ 60. 3. *c*, 111. 2. *e*
 תֵּאֹ 57. 2 (3) *a*, 184. *b*
 תֵּאֹמִי 216. 1. *c*
 תֵּאֲחֹז 111. 2. *a*
 תֵּאָחֲלֶהוּ 60. 3. *c* (?), 93. *a*, 111. 2. *e*
 תֵּאָחֲלָה 91. *c*
 תֵּאָלֶה 111. 2. *a*
 תֵּאָמִי 216. 1. *c*
 תֵּאָמִיָּה 88 (f. pl.)
 תֵּאָמֵר 88 (m. pl.)
 תֵּאָנָה 200. *b*, 216. 1. *b*
 תֵּאָסִפִּין 151. 2
 תֵּאָסִפִּי 112. 3
 תֵּאָרְגִי 112. 3
 תֵּאָרֹר, תֵּאָרֹר 60. 3. *b* (2)
 תֵּאָרְנָה 157. 3
 תֵּאָשֹׁר 190
 תֵּאָתָה 111. 2. *b*
 תֵּבֶא 111. 2. *b*, 177. 3
 תֵּבֶאִיָּה 157. 3
 תֵּבֶאֲנִן 88 (f. pl.)
 תֵּבֶאָנָה 157. 3
 תֵּבֶאָתִי 88 (3 f.), 167. 3
 תֵּבֶאָלָנָה 118. 4
 תֵּבֹאָה 97. 1. *a*
 תֵּבֹאָתָה 220. 1. *b*
 תֵּבֹאָתָה 88 (3 f.), 167. 3
 תֵּבֹאָתָה 88 (3 f.), 167. 3
 תֵּבֹזֹ 140. 3
 תֵּבִין 192. 2
 תֵּבִיֹךְ 140. 3
 תֵּבִיָּנָה 105. *b*
 תֵּבִיָּחוֹ 88 (3 f. pl.)
 תֵּבִיָּאוֹ 26
 תֵּבִיָּשׁוֹ 160. 3
 תֵּבִיָּה 172. 4
 תֵּבִיָּנָה 172. 3
 תֵּבִל 190. *b*, 197. *a*
 תֵּבִל 190. *b*
 תֵּבִלֹל 190
 תֵּבִן 158. 2
 תֵּבִיָּן 172. 1
 תֵּבִיָּנָה 126. 1
 תֵּבִיָּנִי 105. *b*
 תֵּבִיָּקֶשׁ 126. 1
 תֵּבִיָּשִׁין 88 (m. pl.)
 תֵּבִיָּשִׁי 234. *a*
 תֵּבִרְכוּ 120. 3
 תֵּבִרְכִּי 105. *b*
 תֵּבִרְכִּיָּה 128
 תֵּבִיָּל 99. 3
 תֵּבִיָּעוֹן 126. 1
 תֵּבִיָּה 158. 2
 תֵּבִיָּן 172. 1
 תֵּבִיָּל 174. 4
 תֵּבִל 66. 1 (1), 173. 3
 תֵּבִלָּה 172. 3
 תֵּבִיָּלָה 173. 3
 תֵּבִיָּלָה 158. 2
 תֵּבִיָּלִיָּה 220. 2. *c*
 תֵּבִיָּשִׁין 88 (f. pl.)
 תֵּבִיָּקֶן 88 (2 f.)
 תֵּבִיָּקֶי 105. *a*, *d*
 תֵּבִיָּבֶר 99. 3
 תֵּבִיָּרֹן 55. 2. *a*, 88 (m. pl.)
 תֵּבִיָּרֹן 88 (m. pl.)
 תֵּבִיָּרָה 92. *e*
 תֵּבִיָּד 139. 3
 תֵּבִיָּה 192. 2
 תֵּבִיָּאִיָּנִי 105. *c*
 תֵּבִיָּלָה 172. 3
 תֵּבִיָּיֹן 172. 1
 תֵּבִיָּעִי 147. 5
 תֵּבִיָּשׁ 45. 2
 תֵּבִיָּה 61. 2
 תֵּבִיָּל 30. 1
 תֵּבִיָּם 190. *b*, 197. *b*, 200. *a*
 תֵּבִיָּה 172. 3
 תֵּבִיָּן 88 (f. pl.)

- תהיינה, תהינה 11. 1. *a* תזכיר 53. 3. *a*, 111. 2. *c* תיעשה 113. 1
 תהרמנה 160. 3 ותחבא 166. 4 תיקר 147. 4
 תהקרה 94. *c* תחבילות 201. 1 תירש 190. *b*
 תהל 140. 5 תחבל 60. 3. *a* תיש 208. 3. *c*
 תהלל 190. *b* תחז 172. 4 תישבנה 147. 2
 תהלל 19. 1, 60. 3. *b* (2), ותחז 111. 2. *b* תישמנה 147. 4
 112. 2, 151. 1 תחזנה 172. 4 תכבדה 101. 3. *a*
 תחלתה 220. 2. *a* תחי 16. 2. *a* ותכה 172. 4
 ותהר 172. 4 תחילין 158. 2 ותכדין 88 (f. pl.)
 תהרנה 118. 4 ותהל 158. 2 ותקחד 119. 1
 ותהרין 172. 3 תחל 140. 3 תכל 172. 4
 תהתלה 24. *c*, 142. 3 תחלה 190. *b* תכלה 177. 3
 תו 185. 2. *d* תחלואיכרי: 220. 2. *c* תכן 50. 1
 תוא 57. 2 (3) *a* תחלינה 141. 2 תכסה 54. 2
 תוינה 190. *b* תחמס 190. *a* תכריף 192. 2
 תוף 63. 2. *a*, 184. *b* ותחמרה 104. *e* תכרת 88 (2 f.)
 תוף 216. 1. *d* תחנוות 190. *b* ותלא 172. 4
 תוכנה 220. 1. *b* תחנתה 220. 2. *a* תלאה 190. *b*, 198. *a* (3)
 תוכנה 105. *e* ותחס 60. 1. *a*, 157. 3 תלאים 177. 3
 תומיף 90, 151. 3 ותחץ 173. 3 ותלד 147. 5
 תוסף 22. *b*, 151. 2 ותחש 157. 2 תלדנה 147. 2
 תוסף 151. 2 ותשבני 105. *e* תלה 50. 1
 תועבה 207. 1. *a* תחת 237. 1, 238. 1 תלואים 56. 4, 177. 3
 תור 217 תחת (פן) 131. 1 ותלחץ 119. 1
 תורה 217 תחתי 194. 2 תלקדו 105. *a*
 תורישמו 104. *f* תחתיים 238. 1. *b* תלכי 65. *b*
 תושב 190. *b*, 192. 2 תחי 239. 2 (2) תלכנה 61. 4. *a*, 151. 1
 תושבי 216. 1. *a* תחם 238. 1. *b* תלמדי 88
 תזירה 157. 3 תחתני 238. 1. *b* תלמיד 192. 2
 תזכרן 88 (f. pl.) תיכרי 147. 4 תלן, תלנך 158. 2
 תזכרנה 61. 4. *a* תיכון 193. 1 תם 186. 2. *c*, 207. 2
 תזלי 111. 2. *b* תימן 190. *b*, 197. *b* תם (v.) 139. 2
 תזנית 190. *b*, 199. *d* תינק 150. 3 תם (n.) 186. 2. *c*
 ותזני (3 f.) 172. 3 תיעשה 11. 1. *b* תמה 143. *a*

- תַּמְהָרָה 118. 4
 וַתְּמַיִגֵּנִי 161. 3
 תְּמוּטִיָּה 157. 3
 תְּמוֹל 183. *c*
 תְּמוּחִין 157. 3
 תְּמוּתָּה 157. 3
 תְּמִחַ 175. 3
 תְּמַחִי (2m.) 172. 3, 175. 3
 תְּמִים 53. 3. *a*
 תְּמַלְאֵמוֹ 104. *f*
 וַתְּמַלִּיכוּ 99. 3
 תְּמִם 84. 3. *a* (3), 141. 1 (p. 175)
 תְּמִנִּי 54. 3, 141. 2
 תְּמַנְתָּה 61. 6. *a*
 וַתְּמַסֵּ 175. 3
 תְּמַעַל 60. 1. *a*
 תְּמַצְאִיָּה 165. 2
 תְּמַצְאֵן 60. 1. *a*
 תְּמַקְהָה 141. 2
 וַתְּמַר 175. 3
 תְּמַר 140. 5
 תְּמָרוֹ 111. 2. *b*
 תְּמָרוֹר 192. 2
 תְּמָרוֹרִים 187. 2. *c*
 תְּמָשׁ 157. 3
 תֵּן 53. 2. *a*
 תְּנַאֲפָנָה 118. 4
 תְּנַנְשׁוּ 131. 2
 תֵּנֶד 157. 3
 תְּנִדָּה 131. 2
 תְּנִה 132. 1
 תְּנִיר 192. 2
 וַתְּנִיחַ 60. 1. *a*
 תְּנִיחָת 205. *c*
 תְּנִיחַת 131. 1
 וַתְּנִיִּקְהִי 150. 2, 161. 5
 תְּנַנְרָה 104. *b*
 תְּנַשָּׂא 131. 6
 תְּנַשְׁנִי 102. 2
 תְּסַבִּינָה 61. 3, 136. 2, 141. 2
 תְּסַסֵּ 140. 5
 תְּסַסֵּ 111. 2. *b*, 151. 2
 תְּעַב 51. 1, 121. 1
 תְּעַב 60. 4. *a*
 תְּעַבְדִּין 88 (m. pl.)
 תְּעַבְרִים 19. 2, 111. 3. *a*
 תְּעַבְוִרִי 88
 וַתְּעַנֵּב 111. 1
 וַתְּעַנְבָּה 97. 1. *a*
 תְּעַנְנָה 25, 88 (f. pl.), 91. *c*
 תְּעַנְנָה, תְּעַנְנָה 157. 3
 וַתְּעַר 172. 4
 תְּעַה 51. 3
 תְּעִידָה 198. *a* (3)
 וַתְּעִז 140. 1
 תְּעִזֵּב 91. *b*
 תְּעִזֵּב 60. 4
 וַתְּעַט (עִי) 157. 3
 תְּעַלָּה 216. 1. *a*
 וַתְּעַלִּי 140. 5
 וַתְּעַלִּינָה 172. 3
 תְּעַלָּת 60. 3. *c*
 וַתְּעַמְדִּין 99. 3. *a*
 תְּעַנְיִג 192. 2, 200. *c*
 תְּעַנְנָה, תְּעַנְנָה 172. 3
 תְּעַע 141. 2 (p. 175)
 תְּעַפָּה 97. 1. *a*
 תְּעַקְרִי 126. 2
 תְּעַר 197. *b*
 תְּעַר 60. 4. *a*
 וַתְּעַר 174. 4
 תְּעַשׂ 173. 3
 תְּעַשֶּׂה 172. 3
 תְּעַשֶּׂה-לָּהּ 27
 וַתְּעַשִּׂין 55. 2. *a*, 88. 2. *f*
 תְּעַשְׂרָה 105. *b*
 תְּעַאֲרַח 192. 2. *a*
 וַתְּעַהִי 111. 2. *b*
 תְּעִיחַ 192. 2
 תְּפֹאֲצוֹתֵיכֶם 161. 5
 תְּפִיִּצִיָּה 157. 3
 תְּפִיִּצָּה, תְּפִיִּצָּה 157. 3
 תְּפַלָּה 190. *b*
 וַתְּפַן 172. 4
 וַתְּפַע 150. 3
 וַתְּפַעֵם 99. 3. *a*, 119. 1
 תְּפַה 141. 3 (p. 175)
 תְּפַקְדָּנִי 105. *b*
 תְּפַר 140. 5
 תְּפַשְׁטִין 88 (m. pl.)
 תְּפִאָּה 147. 2
 תְּפִיִּדָּה 161. 3
 תְּפַלִּינָה 141. 2
 תְּפַלָּה 141. 2
 תְּקַבְּנִי 139. 1
 תְּקִנָּה 190. *b*, 198. *a* (3)
 תְּקִינָה 88 (f. pl.), 161. 3
 תְּקִימָה 160. 3
 תְּקַל 140. 1
 תְּקַן 50. 1
 תְּקַעו 46
 תְּקִץ 157. 3
 וַתְּקַרָּא 166. 4

- תְּקַרְאָה 88 (3 f. pl.)
 תְּקַרְבִּי 88 (3 f. pl.)
 וְתַקְרִיבִין 99. 3. *a*
 וְתַקֵּשׁ 174. 4
 תְּקַתֵּר: 95. *a*
 תְּרָא 35. 2
 וְתָרָא 172. 4
 תְּרָאָה 172. 3
 תְּרָאָנִי 105. *e*
 וְתָרַב 172. 4
 וְתָרַבָּה 175. 3
 תְּרַבִּית 190. *b*
 תְּרַנְּלָתִי 94. *a*, 115
 תָּרַד 147. 2
 תְּרַדְמָה 192. 2. *a*, 216. 1. *b*
 תְּרַדְמָה 88 (3 f. pl.), 147. 2
 תָּרַהוּ 147. 3
 תָּרֹר 156. 4
 תְּרוּמָה 190. *b*
 תְּרוּמָמָה 161. 4
 תְּרוּץ 140. 3
 תְּרַשְׁטָה 92. *e*
 תְּרַמִּית 192. 2. *a*
 תְּרַמְסָה 88 (3 f. pl.), 91. *c*
 תְּרֶן 190. *b*
 תְּרָפָה 97. 1. *a*
 תְּרַנְּהָ 88 (f. pl.)
 תְּרַע (v.) 140. 5
 תְּרַה 175. 3
 תְּרַפִּים 201. 2
 תְּרַפְּיָה 165. 3
 וְתָרַץ 140. 5
 וְתָרַץ 172. 4
 תְּרַצְּהוּ, תְּרַצְּהוּ 93. *a*
 תְּשֹאֲנָה 165. 2
 תְּשֹאֲנָה 164. 2
 תְּשִׁנְשִׁנִּי 161. 2
 תְּשִׁימָה 61. 4. *a*, 205. *c*
 תְּשִׁכֵּל 97. 2
 תְּשִׁמְאִילוֹ 180. *a*
 תְּשִׁנָּה 164. 2
 תְּשִׁבָּה 157. 3
 תְּשִׁבָּה 61. 4, 160. 3
 תְּשִׁבְּרָה 88 (3 f. pl.)
 תְּשִׁבָּת, תְּשִׁבָּת 65. *a*
 תְּשִׁבְּרָה 157. 3
 תְּשִׁוּמִים 54. 2
 תְּשִׁועָה 190. *b*, 192. 2. *a*,
 198. *a* (3)
 תְּשִׁחֲרִי 60. 3. *b* (2), 120. 1
 תְּשִׁהָה 119. 1
 תְּשִׁי 172. 4
 תְּשִׁיעִי 227. 1
 תְּשִׁכְּבָה 91. *c*
 תְּשִׁכָּה 88. (f. pl.)
 תְּשִׁלְּחָה 88 (3 f. pl.),
 105. *b*
 תְּשִׁלֵּט־ 97. 2
 תְּשִׁלְּכִי 95. *a*
 תְּשִׁם 147. 4
 תְּשִׁמּוּרִים 105. *d*
 תְּשִׁמּוּרִי 65. *b*
 תְּשִׁמּוּרִין 88 (m. pl.)
 תְּשִׁעַ 216. 1. *e*
 תְּשִׁעַ 60. 3. *c*
 תְּשִׁעה 223. 1
 תְּשִׁעִים 208. 3. *a*, 225. 1
 תְּשִׁעִיעִי 142. 1
 וְתִשָּׁר 158. 2
 תְּשִׁרְפָה 118. 4
 תְּשִׁתְּכִין 88 (2 f.)
 תְּשִׁתַּעַ 176. 3
 תְּשִׁתַּכְּנָה, תְּשִׁתַּכְּנָה
 96. *b*
 תִּת 131. 4
 תִּת־ 61. 5
 תִּתְּבִלֵּעַ 126. 1
 תִּתְּבֵר 142. 2
 תִּתְּנִי 60. 4. *a*, 176. 3
 תִּתְּנָה (תִּתְּנָה) 53. 2. *b*,
 132. 1
 תִּתְּנֵה־נָר 126. 2
 תִּתְּנֵה־לָכָה 96. *b*
 תִּתְּחַלְּחַל 161. 2
 תִּתְּחַר 176. 3
 תִּתְּחַרָּה 94. *a*
 תִּתִּי 61. 5, 131. 4
 תִּתְּכִס־ 176. 3
 תִּתִּים 140. 1
 תִּתְּמוּגְּנָה 161. 3
 תִּתְּמִים: 142. 2
 תִּתֵּן 132. 1
 וְתִתְּנָה 105. *a*
 תִּתְּנִישָׁא 166. 5
 תִּתַּעַ 172. 4
 תִּתְּפֵל: 142. 2
 תִּתְּפֵלָא 166. 5
 וְתִתְּפִסִּים 99. 3. *a*, 119. 1
 תִּתְּפִלִּ: 96. *b*
 תִּתְּצַב 53. 3. *b*, 150. 3
 (p. 182)
 תִּתְּצוּ 25
 וְתִתֵּר: 150. 3
 תִּתְּרַע 60. 4. *a*, 176. 3
 תִּתְּשִׁיטְנָה 161. 3

INDEX IV.

HEBREW GRAMMATICAL TERMS.



אָהני 13	כשתיל אב המון 7. 3. <i>a</i>	נִמְצָא 71. <i>c</i>
אוֹתִיּוֹת 2	כְּתִיב 46	נִסְמָךְ 212
אֵיתָן מִשָּׁה וְכָלֵב 7. 3	כְּתִיב וְלֹא קָרִי 46	נִסְתָּר 71. <i>c</i>
אַמָּח 31	לְגִרְמָה 29. <i>b</i>	נָע 16. 2
אני שלמה כותב 7. 3. <i>a</i>	לְשׁוֹן יָחִיד 199	נִקְבָּה 196
בְּנֵד כֶּפֶת 21. 1	לְשׁוֹן רַבִּים 199	נִקְיָרִים 2
בִּינוּנִי 85. 1. <i>a</i>	לְשׁוֹן שְׁנִים 199	סוֹף פְּסוּק 36. 1
בְּגָדִים 76. 1	מְאָרִיף 45. 4. <i>a</i>	סְמִיךְ 212
גִּזְעָא 45. 4. <i>a</i>	מְדָבֵר 71. <i>c</i>	עֲבָדִים 28
דְּגֵשׁ הֶזֶק 23. 1	מוֹכֶרֶת 212	עֶבֶר 85. 1. <i>a</i>
דְּגֵשׁ קָל 21. 1	מְלִים 70. <i>a</i>	עֲתִיד 85. 1. <i>a</i>
הָא הִדְרִיעָה 229. 1	מְלָכִים 28	פְּעֻלִּים 70. <i>a</i>
הָא הַשְׁאַלָה 230. 1	מְלָעִיל 32	צוּרִי 85. 1. <i>a</i>
הָא מְנַתִּיר 7. 3	מְלָרַע 32	קָרִי 46
וְנוֹמֵר 9. 1, 243. 2. <i>a</i> *	מְסוֹרָה 10. 46	קָרִי וְלֹא כְּתִיב 46
וְהַפִּיף 99. 1	מִפְּסִק 26	רָפָה 27
זָכָר 196	מִקְוֹר 85. 1. <i>a</i>	שֶׁאֵל הֵינ מַכְתָּבִי 7. 3. <i>a</i>
חֲטָף 16. 3. <i>a</i>	מִקָּה 43	שָׁבָא 16. 1
חִירוּק 45. 4. <i>a</i>	מִשָּׁה כָּתַב אֵלֵינוּ 7.	שְׁלֹמִי אֵךְ תַּבְנָה 7. 3. <i>a</i>
טָעָם 28	3. <i>a</i>	שְׁמוֹת 70. <i>a</i>
טָרְחָא 29. <i>b</i>	מָהֵג 44	שְׁמוֹת הַמְסָפֵר 223. 1
כְּבָדִים 76. 2	נְגִינוֹת 28. <i>b</i>	שְׁמִלַּחְתּוֹ בִּינוֹה 7. 3. <i>a</i>
כְּבוֹרִים 71. <i>c</i>	נָח 16. 2	תְּנִיחוֹת 12

Names of the letters § 2, their signification § 5. *b*
Names of the vowels § 12, their signification § 12. *b*
Names of the accents § 29, their signification § 29. *b*
Names of the verbal species § 76. 1, 2.
Designations of imperfect verbs § 76. 3.

POSTSCRIPT



THE folded leaf which follows contains a general view of the inflections of the various kinds of verbs, perfect and imperfect, the rules for the changes to which nouns are liable, the personal pronouns in their separate and suffixed forms, and the different vowels assumed by the inseparable prefixes and the interrogative **מה**. It is designed to be taken out of the book and mounted upon pasteboard. The student will thus have the most material parts of the grammar brought together and exhibited to his eye upon a single page.

Two sections of the grammar have been inadvertently numbered 141 and two 150. To prevent embarrassment from this cause in the use of the indexes, the page is almost always added when the second of the duplicate sections is intended.

PRESENT.

FUTURE.

	Present	1st Cont.	2nd Cont.	3rd Cont.	4th	5th	6th	7th	8th		Present	1st Cont.	2nd Cont.	3rd Cont.	4th	5th	6th	7th	8th
Kal	הוּלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	Kal	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
1st m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	1st m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
Niphal	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	Niphal	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
2nd m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	2nd m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
3rd m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	3rd m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
4th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	4th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
5th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	5th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
6th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	6th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
7th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	7th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
8th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	8th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
9th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	9th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
10th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	10th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
11th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	11th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
12th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	12th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ

IMPERATIVE

IMPERATIVE

	Imperative	1st Cont.	2nd Cont.	3rd Cont.	4th	5th	6th	7th	8th		Imperative	1st Cont.	2nd Cont.	3rd Cont.	4th	5th	6th	7th	8th
Kal	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	Kal	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
1st m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	1st m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
Niphal	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	Niphal	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
2nd m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	2nd m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
3rd m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	3rd m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
4th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	4th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
5th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	5th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
6th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	6th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
7th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	7th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
8th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	8th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
9th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	9th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
10th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	10th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
11th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	11th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ
12th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	12th m.	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ	הוֹלֵךְ

DECLENSION OF NOUNS.

PERSONAL PRONOUNS.

- THE FEMININE ENDING P.**
 1. In a simple ultimate there is no change.
 2. If the ultimate is moved a syllabic form is adopted.
- THE FEMININE P, the plural P, or the dual P.**
 In a moved ultimate.
 1. Two is rejected except from monosyllables, or when the preceding vowel is a previous kamets.
 2. The final letter is doubled in nouns from contracted P, but, in those in which consonants concurring at the end have coalesced, and in a few others.
 3. Syllables remain their primary monosyllabic form before the feminine ending P, in the plural and occasionally in the dual they reverse previous kamets, and the original vowel of the monosyllable falls away.
- In a simple ultimate,**
 1. P is rejected.
 2. P becomes P, P, or P.
 3. P and P rarely occur, see p. 209.
- In the plural,**
 Kamets and Two are rejected, except from nouns in P.

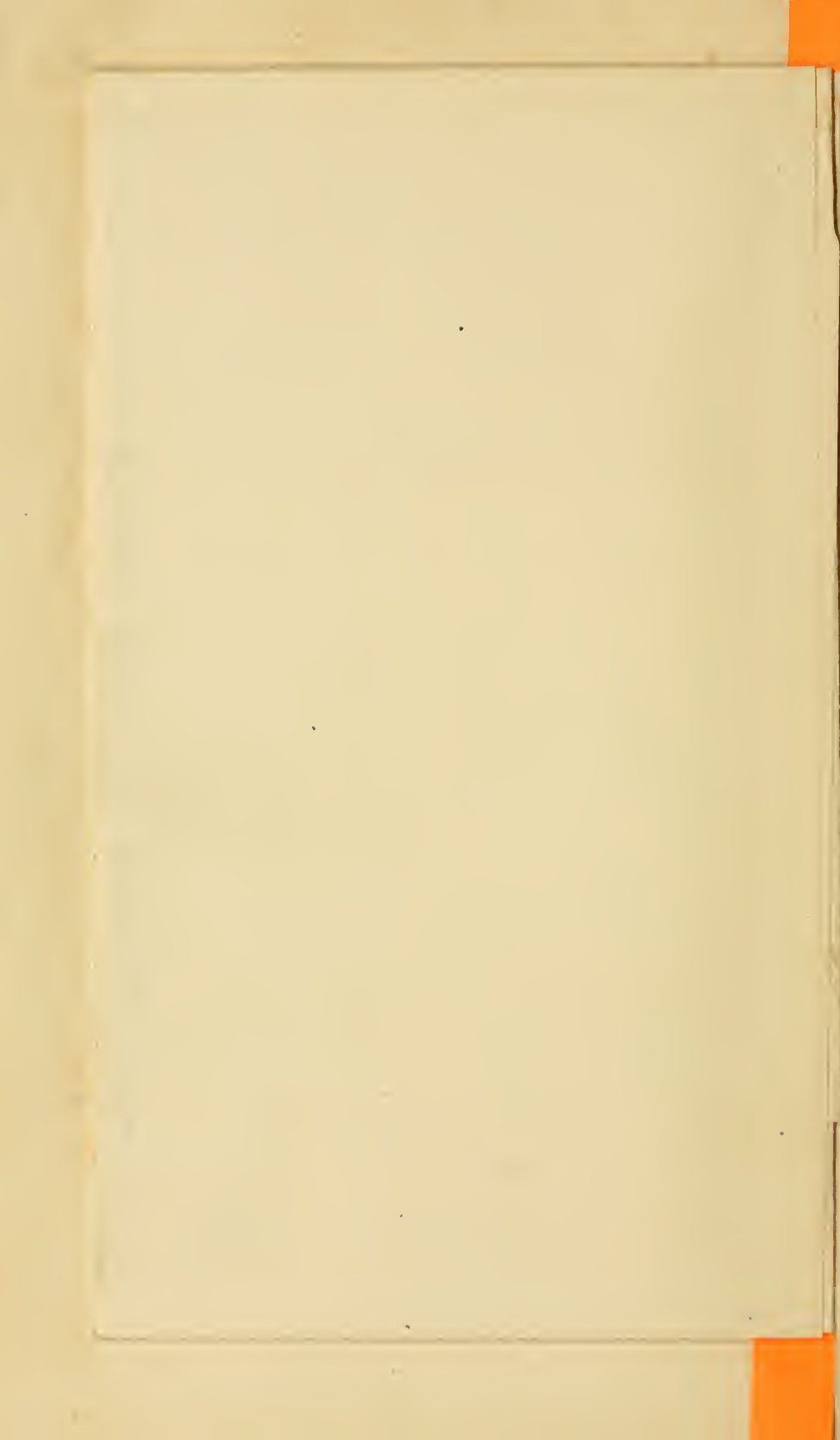
- THE CONSTRUCT STATE.**
 1. The feminine P, becomes P, the dual P, and the plural P becomes P.
 2. In a moved ultimate, Kamets is shortened to Patah, so in Two when preceded by previous kamets.
 3. In a simple ultimate P becomes P.
- NOUNS WITH SUFFIXES.**
 1. Before the grave suffixes (viz. P, P, P, P) Nouns of both genders and of all numbers take the form of the construct.
 2. Before the light suffixes,
 1. Singular or plural nouns with a feminine ending adopt the construct form, only changing P to P.
 2. Singular or plural nouns not having a feminine ending adopt the same form as before the absolute plural termination.
 3. Dual nouns retain the form which they have before the absolute dual termination.
 3. Before all suffixes, grave or light,
 1. Syllabic forms in the singular revert to their monosyllabic form, as before the form vowel ending P.
 2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.
 3. Final P is dropped.

	Before P	Before P	Before P	Before P	Before P	Before P	Before P	Before P	Before P
1st m.	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא
2nd m.	אַתָּה	אַתָּה	הוּא	אַתָּה	אַתָּה	הוּא	אַתָּה	אַתָּה	הוּא
3rd m.	הוּא	הוּא	הוּא	הוּא	הוּא	הוּא	הוּא	הוּא	הוּא
4th m.	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא
5th m.	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא
6th m.	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא
7th m.	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא
8th m.	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא
9th m.	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא
10th m.	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא
11th m.	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא
12th m.	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא

- INFINITIVE PREPOSITIONS AND VAV CONJUNCTIVE.**
 Primary form,
 Before vowels Consonants,
 Before Gutturals with Compound Shva,
 Before monosyllables and accented syllables,
 With the contracted article,
 * Also before the labials P and P, but P before vowels in Yiddish.

	Before vowels	Before vowels	Before vowels	Before vowels	Before vowels	Before vowels	Before vowels	Before vowels	Before vowels
1st m.	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא
2nd m.	אַתָּה	אַתָּה	הוּא	אַתָּה	אַתָּה	הוּא	אַתָּה	אַתָּה	הוּא
3rd m.	הוּא	הוּא	הוּא	הוּא	הוּא	הוּא	הוּא	הוּא	הוּא
4th m.	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא
5th m.	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא
6th m.	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא
7th m.	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא
8th m.	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא
9th m.	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא
10th m.	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא
11th m.	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא
12th m.	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא	אֲנִי	אַתָּה	הוּא

* P is only a sign of a vowel or a vowel combination.



New York, August, 1873.

JOHN WILEY & SON'S LIST OF PUBLICATIONS,

15 ASTOR PLACE,

Under the Mercantile Library and Trade Showrooms.

AGRICULTURE.

- DOWNING. FRUITS AND FRUIT-TREES OF AMERICA;** or the Culture, Propagation, and Management in the Garden and Orchard, of Fruit-trees generally, with descriptions of all the finest varieties of Fruit, Native and Foreign, cultivated in this country. By A. J. Downing. Second revision and correction, with large additions. By Chas. Downing. 1 vol. 8vo, over 1100 pages, with several hundred outline engravings. Price, with Supplement for 1872.....\$5 00
"As a work of reference it has no equal in this country, and deserves a place in the Library of every Pomologist in America."—*Marshall P. Wilder.*
- " **ENCYCLOPEDIA OF FRUITS;** or, **Fruits and Fruit-Trees of America.** Part 1.—**APPLES.** With an Appendix containing many new varieties, and brought down to 1872. By Chas. Downing. With numerous outline engravings. 8vo, full cloth.....\$2 50
- " **ENCYCLOPEDIA OF FRUITS;** or, **Fruits and Fruit-Trees of America.** Part 2.—**CHERRIES, GRAPES, PEACHES, PEARS, &c.** With an Appendix containing many new varieties, and brought down to 1872. By Chas. Downing. With numerous outline engravings. 8vo, full cloth.....\$2 50
- " **FRUITS AND FRUIT-TREES OF AMERICA.** By A. J. Downing. First revised edition. By Chas. Downing 12mo, cloth.....\$2 00
- " **SELECTED FRUITS.** From Downing's *Fruits and Fruit-Trees of America.* With some new varieties, including their Culture, Propagation, and Management in the Garden and Orchard, with a Guide to the selection of Fruits, with reference to the Time of Ripening. By Chas. Downing. Illustrated with upwards of four hundred outlines of Apples, Cherries, Grapes, Plums, Pears, &c. 1 vol., 12mo....\$2 50
- " **LOUDON'S GARDENING FOR LADIES, AND COMPANION TO THE FLOWER-GARDEN.** Second American from third London edition. Edited by A. J. Downing. 1 vol., 12mo.....\$2 00
- DOWNING & LINDLEY. THE THEORY OF HORTICULTURE.** By J. Lindley. With additions by A. J. Downing. 12mo, cloth.....\$2 00
- DOWNING. COTTAGE RESIDENCES.** A Series of Designs for Rural Cottages and Cottage Villas, with Garden Grounds. By A. J. Downing. Containing a revised List of Trees, Shrubs, and Plants, and the most recent and best selected Fruit, with some account of the newer style of Gardens. By Henry Winthrop Sargent and Charles Downing. With many new designs in Rural Architecture. By George E. Harney, Architect. 1 vol. 4to.....\$6 00

- DOWNING & WIGHTWICK. HINTS TO PERSONS ABOUT BUILDING IN THE COUNTRY.** By A. J. Downing. And **HINTS TO YOUNG ARCHITECTS**, calculated to facilitate their practical operations. By George Wightwick, Architect. Wood engravings. 8vo, cloth.....\$2 00
- KEMP. LANDSCAPE GARDENING; or, How to Lay Out a Garden.** Intended as a general guide in choosing, forming, or improving an estate (from a quarter of an acre to a hundred acres in extent), with reference to both design and execution. With numerous fine wood engravings. By Edward Kemp. 1 vol. 12mo, cloth.....\$2 50
- LIEBIG. CHEMISTRY IN ITS APPLICATION TO AGRICULTURE, &c.** By Justus Von Liebig. 12mo, cloth....\$1 00
- “ **LETTERS ON MODERN AGRICULTURE.** By Baron Von Liebig. Edited by John Blyth, M.D. With addenda by a practical Agriculturist, embracing valuable suggestions, adapted to the wants of American Farmers. 1 vol. 12mo, cloth.....\$1 00
- “ **PRINCIPLES OF AGRICULTURAL CHEMISTRY**, with special reference to the late researches made in England. By Justus Von Liebig. 1 vol. 12mo75 cents.
- PARSONS. HISTORY AND CULTURE OF THE ROSE.** By S. B. Parsons. 1 vol. 12mo.....\$1 25
- ARCHITECTURE.**
- DOWNING. COTTAGE RESIDENCES; or, a Series of Designs for Rural Cottages and Cottage Villas and their Gardens and Grounds,** adapted to North America. By A. J. Downing. Containing a revised List of Trees, Shrubs, Plants, and the most recent and best selected Fruits. With some account of the newer style of Gardens, by Henry Wentworth Sargent and Charles Downing. With many new designs in Rural Architecture by George E. Harney, Architect.....\$6 00
- DOWNING & WIGHTWICK. HINTS TO PERSONS ABOUT BUILDING IN THE COUNTRY.** By A. J. Downing. And **HINTS TO YOUNG ARCHITECTS**, calculated to facilitate their practical operations. By George Wightwick, Architect. With many wood-cuts. 8vo, cloth.....\$2 00
- HATFIELD. THE AMERICAN HOUSE CARPENTER.** A Treatise upon Architecture, Cornices, and Moldings. Framing, Doors, Windows, and Stairs; together with the most important principles of Practical Geometry. New, thoroughly revised, and improved edition, with about 150 additional pages, and numerous additional plates. By R. G. Hatfield. 1 vol. 8vo.....\$3 50
- NOTICES OF THE WORK.**
- “The clearest and most thoroughly practical work on the subject.”
- “This work is a most excellent one, very comprehensive, and lucidly arranged.”
- “This work commends itself by its practical excellence.”
- “It is a valuable addition to the library of the architect, and almost indispensable to every scientific master-mechanic.”—*R. R. Journal.*
- HOLLY. CARPENTERS' AND JOINERS' HAND-BOOK**, containing a Treatise on Framing, Roofs, etc., and useful Rules and Tables. By H. W. Holly. 1 vol. 18mo, cloth.....\$0 75
- “ **THE ART OF SAW-FILING SCIENTIFICALLY TREATED AND EXPLAINED.** With Directions for putting in order all kinds of Saws. By H. W. Holly. 18mo, cloth.....\$0 75
- RUSKIN. SEVEN LAMPS OF ARCHITECTURE.** 1 vol. 12mo, cloth, plates.....\$1 75

- RUSKIN.** **LECTURES ON ARCHITECTURE AND PAINTING.**
1 vol. 12mo, cloth, plates.....\$1 50
- “ **LECTURE BEFORE SOCIETY OF ARCHITECTS.** 0 15
- WOOD.** **A TREATISE ON THE RESISTANCE OF MATERIALS,** and an Appendix on the Preservation of Timber.
By De Volson Wood, Prof. of Engineering, University of Michigan. 1 vol. 8vo, cloth.....\$2 50
- This work is used as a Text-Book in Iowa University, Iowa Agricultural College, Illinois Industrial University, Sheffield Scientific School, New Haven, Cooper Institute, New York, Polytechnic College, Brooklyn, University of Michigan, and other institutions.
- “ **A TREATISE ON BRIDGES.** Designed as a Text-book and for Practical Use. By De Volson Wood. 1 vol. 8vo, numerous illustrations,\$3 00

ASSAYING—ASTRONOMY.

- BODEMANN.** **A TREATISE ON THE ASSAYING OF LEAD, SILVER, COPPER, GOLD, AND MERCURY.** By Bodemann and Kerl. Translated by W. A. Goodyear. 1 vol. 12mo, cloth.....\$2 50
- MITCHELL.** **A MANUAL OF PRACTICAL ASSAYING.** By John Mitchell. Third edition, edited by William Crookes. 1 vol. thick 8vo, cloth.\$10 00
- NORTON.** **A TREATISE ON ASTRONOMY, SPHERICAL AND PHYSICAL,** with Astronomical Problems and Solar, Lunar, and other Astronomical Tables for the use of Colleges and Scientific Schools. By William A. Norton. Fourth edition, revised, remodelled, and enlarged. Numerous plates. 8vo, cloth.....\$3 50

BIBLES, &c.

- BAGSTER.** **THE COMMENTARY WHOLLY BIBLICAL.** Contents:
—The Commentary: an Exposition of the Old and New Testaments in the very words of Scripture. 2264 pp. II. An outline of the Geography and History of the Nations mentioned in Scripture. III. Tables of Measures, Weights, and Coins. IV. An Itinerary of the Children of Israel from Egypt to the Promised Land. V. A Chronological comparative Table of the Kings and Prophets of Israel and Judah. VI. A Chart of the World's History from Adam to the Third Century, A. D. VII. A complete Series of Illustrative Maps. IX. A Chronological Arrangement of the Old and New Testaments. X. An Index to Doctrines and Subjects, with numerous Selected Passages, quoted in full. XI. An Index to the Names of Persons mentioned in Scripture. XII. An Index to the Names of Places found in Scripture. XIII. The Names, Titles, and Characters of Jesus Christ our Lord, as revealed in the Scriptures, methodically arranged.
- 2 volumes 4to, cloth.....\$19 50
2 volumes 4to, half morocco, gilt edges..... 26 00
2 volumes 4to, morocco, gilt edges..... 35 00
3 volumes 4to, cloth..... 20 00
3 volumes 4to, half morocco, gilt edges..... 33 00
3 volumes 4to, morocco, gilt edges..... 40 00
- BLANK-PAGED BIBLE.** **THE HOLY SCRIPTURES OF THE OLD AND NEW TESTAMENTS;** with copious references to parallel and illustrative passages, and the alternate pages ruled for MS. notes.

This edition of the Scriptures contains the Authorized Version, illustrated by the references of “Bagster’s Polyglot Bible,” and enriched with accurate maps, useful tables, and an Index of Subjects.

- 1 vol. 8vo, half morocco.....\$8 50
1 vol. 8vo, morocco.....10 50

THE TREASURY BIBLE.	Containing the authorized English version of the Holy Scriptures, interleaved with a Treasury of more than 500,000 Parallel Passages from Canne, Brown, Blayney, Scott, and others. With numerous illustrative notes.	
	1 vol., half bound.....	\$7 50
	1 vol., morocco.....	10 00

COMMON PRAYER, 48mo Size.

(Done in London expressly for us.)

COMMON PRAYER.	No. 1.	Gilt and red edges, imitation morocco.....	\$0 62½
	No. 2.	Gilt and red edges, rims.....	87½
	No. 3.	Gilt and red edges, best morocco and calf.....	1 25
	No. 4.	Gilt and red edges, best morocco and calf, rims..	1 50

BOOK-KEEPING.

JONES.	BOOKKEEPING AND ACCOUNTANTSHIP. Elementary and Practical. In two parts, with a Key for Teachers. By Thomas Jones, Accountant and Teacher. 1 volume 8vo. cloth.....			\$2 50
"	BOOKKEEPING AND ACCOUNTANTSHIP. School Edition. By Thomas Jones. 1 vol. 8vo, half roan.....			\$1 50
"	BOOKKEEPING AND ACCOUNTANTSHIP. Set of Blanks. In 6 parts. By Thomas Jones.....			\$1 50
"	BOOKKEEPING AND ACCOUNTANTSHIP. Double Entry; Results obtained from Single Entry; Equation of Payments, etc. By Thomas Jones. 1 vol. thin 8vo....			\$0 75

CHEMISTRY.

CRAFTS.	A SHORT COURSE IN QUALITATIVE ANALYSIS; with the new notation. By Prof. J. M. Crafts. Second edition. 1 vol. 12mo, cloth.....				\$1 50
JOHNSON'S FRESenius.	A MANUAL OF QUALITATIVE CHEMICAL ANALYSIS. By C. R. Fresenius. Edited by S. W. Johnson, Professor in Sheffield Scientific School, Yale College. With Chemical Notation and Nomenclature, old and new. 1 vol. 8vo, cloth.....				\$4 50
"	A SYSTEM OF INSTRUCTION IN QUANTITATIVE CHEMICAL ANALYSIS. By C. R. Fresenius. From latest editions, edited, with additions, by Prof. S. W. Johnson. With Chemical Notation and Nomenclature, old and new.....				\$6 00
KIRKWOOD	COLLECTION OF REPORTS (CONDENSED) AND OPINIONS OF CHEMISTS IN REGARD TO THE USE OF LEAD PIPE FOR SERVICE PIPE, in the Distribution of Water for the Supply of Cities. By Jas. P. Kirkwood. 8vo, cloth.....				\$1 50
MILLER.	ELEMENTS OF CHEMISTRY, THEORETICAL AND PRACTICAL. By Wm. Allen Miller. 3 vols. 8vo....				\$18 00
"	Part I.—CHEMICAL PHYSICS. 1 vol. 8vo.....				\$1 00
"	Part II.—INORGANIC CHEMISTRY. 1 vol. 8vo....				6 00
"	Part III.—ORGANIC CHEMISTRY. 1 vol. 8vo.....				10 00
"	"Dr. Miller's Chemistry is a work of which the author has every reason to feel proud. It is now by far the largest and most accurately written Treatise on Chemistry in the English language," etc.— <i>Dublin Med. Journal</i> .				
"	MAGNETISM AND ELECTRICITY. By Wm. Allen Miller. 1 vol. 8vo.....				\$2 50

- MUSPRATT. CHEMISTRY—THEORETICAL, PRACTICAL, AND ANALYTICAL**—as applied and relating to the Arts and Manufactures. By Dr. Sheridan Muspratt. 2 vols. 8vo, cloth, \$18.00; half russia.....\$24 00
- NOAD. A MANUAL OF QUALITATIVE AND QUANTITATIVE CHEMICAL ANALYSIS.** For the use of Students. By H. M. Noad, author of "Manual of Electricity." 1 vol. 12mo. (London.) Complete.....\$6 00
- " **QUANTITATIVE ANALYSIS.** 1 vol. cloth..... 4 00
- PERKINS. AN ELEMENTARY MANUAL OF QUALITATIVE CHEMICAL ANALYSIS.** By Maurice Perkins. 12mo, cloth.....\$1 00
- DRAWING AND PAINTING.**
- BOUVIER AND OTHERS. HANDBOOK ON OIL PAINTING.** Handbook of Young Artists and Amateurs in Oil Painting; being chiefly a condensed compilation from the celebrated Manual of Bouvier, with additional matter selected from the labors of Merriwell, De Montalbert, and other distinguished Continental writers on the art. In 7 parts. Adapted for a Text-Book in Academies of both sexes, as well as for self-instruction. Appended, a new Explanatory and Critical Vocabulary. By an American Artist. 12mo, cloth.....\$2 00
- COE. PROGRESSIVE DRAWING BOOK.** By Benj. H. Coe. One vol., cloth.....\$3 50
- " **DRAWING FOR LITTLE FOLKS; or, First Lessons for the Nursery.** 30 drawings. Neat cover.....\$0 20
- " **FIRST STUDIES IN DRAWING.** Containing Elementary Exercises, Drawings from Objects, Animals, and Rustic Figures. Complete in three numbers of 18 studies each, in neat covers. Each.....\$0.20
- " **COTTAGES.** An Introduction to Landscape Drawing. *Containing 72 Studies.* Complete in four numbers of 18 studies each, in neat covers. Each... ..\$0.20
- " **EASY LESSONS IN LANDSCAPE.** Complete in four numbers of 10 Studies each. In neat 8vo cover. Each, \$0 20
- " **HEADS, ANIMALS, AND FIGURES.** Adapted to Pencil Drawing. Complete in three numbers of 10 Studies each. In neat 8vo covers. Each... ..\$0 20
- " **COPY BOOK, WITH INSTRUCTIONS.**.....\$0 37½
- RUSKIN. THE ELEMENTS OF DRAWING.** In Three Letters to Beginners. By John Ruskin. 1 vol. 12mo.....\$1 00
- " **THE ELEMENTS OF PERSPECTIVE.** Arranged for the use of Schools. By John Ruskin.....\$1 00
- SMITH. A MANUAL OF TOPOGRAPHICAL DRAWING.** By Prof. R. S. Smith. Second edition. 1 vol. 8vo, cloth, plates.....\$2 00
- " **MANUAL OF LINEAR PERSPECTIVE.** Form, Shade, Shadow, and Reflection. By Prof. R. S. Smith. 1 vol. 8vo, plates, cloth.....\$2 00
- WARREN. CONSTRUCTIVE GEOMETRY AND INDUSTRIAL DRAWING.** By S. Edward Warren, Professor in the Massachusetts Institute of Technology, Boston:—
- I. ELEMENTARY WORKS.**
1. **ELEMENTARY FREE-HAND GEOMETRICAL DRAWING.** A series of progressive exercises on regular lines and forms, including systematic instruction in lettering; a training of the eye and hand for all who are learning to draw. 12mo, cloth, many cuts..... 75 cts.
- Vols. 1 and 3, bound in 1 vol.....\$1 75

ELEMENTARY WORKS.—Continued.

WARREN

2. PLANE PROBLEMS IN ELEMENTARY GEOMETRY. With numerous wood-cuts. 12mo, cloth.....\$1 25
3. DRAFTING INSTRUMENTS AND OPERATIONS. Containing full information about all the instruments and materials used by the draftsmen, with full directions for their use. With plates and wood-cuts. One vol. 12mo, cloth, \$1 25
4. ELEMENTARY PROJECTION DRAWING. Revised and enlarged edition. In five divisions. This and the last volume are favorite text-books, especially valuable to all Mechanical Artisans, and are particularly recommended for the use of all higher public and private schools. New revised and enlarged edition, with numerous wood-cuts and plates. (1872.) 12mo, cloth.....\$1 50
5. ELEMENTARY LINEAR PERSPECTIVE OF FORMS AND SHADOWS. Part I.—Primitive Methods, with an Introduction. Part II.—Derivative Methods, with Notes on Aerial Perspective, and many Practical Examples. Numerous wood-cuts. 1 vol. 12mo, cloth.....\$1 00

II. HIGHER WORKS.

These are designed principally for Schools of Engineering and Architecture, and for the members generally of those professions; and the first three are also designed for use in those colleges which provide courses of study adapted to the preliminary general training of candidates for the scientific professions, as well as for those technical schools which undertake that training themselves.

1. GENERAL PROBLEMS OF ORTHOGRAPHIC PROJECTIONS. The foundation course for the subsequent theoretical and practical works. A new edition of this work will soon appear.
2. GENERAL PROBLEMS OF SHADES AND SHADOWS. A wider range of problems than can elsewhere be found in English, and the principles of shading. 1 vol. 8vo, with numerous plates. Cloth.....\$3 50
3. HIGHER LINEAR PERSPECTIVE. Distinguished by its concise summary of various methods of perspective construction; a full set of standard problems, and a careful discussion of special higher ones. With numerous large plates. 8vo, cloth.....\$4 00
4. ELEMENTS OF MACHINE CONSTRUCTION AND DRAWING; or, Machine Drawings. With some elements of descriptive and rational cinematics. A Text-Book for Schools of Civil and Mechanical Engineering, and for the use of Mechanical Establishments, Artisans, and Inventors. Containing the principles of gearings, screw propellers, valve motions, and governors, and many standard and novel examples, mostly from present American practice. By S. Edward Warren. 2 vols. 8vo. 1 vol. text and cuts, and 1 vol. large plates...\$7 50

A FEW FROM MANY TESTIMONIALS.

- "It seems to me that your Works only need a thorough examination to be introduced and permanently used in all the Scientific and Engineering Schools."—Prof. J. C. FOX, *Collegiate and Engineering Institute, New York City.*
- "I have used several of your Elementary Works, and believe them to be better adapted to the purposes of instruction than any others with which I am acquainted."—H. F. WALLING, *Prof. of Civil and Topographical Engineering, Lafayette College, Easton, Pa.*
- "Your Works appear to me to fill a very important gap in the literature of the subjects treated. Any effort to draw Artisans, etc., away from the 'rule of thumb,' and give them an insight into principles, is in the right direction, and meets my heartiest approval. This is the distinguishing feature of your Elementary Works."—Prof. H. L. EUSTIS, *Lawrence Scientific School, Cambridge, Mass.*
- "The author has happily divided the subjects into two great portions: the former embracing those processes and problems proper to be taught to all students in Institutions of Elementary Instruction; the latter, those suited to advanced students preparing for technical purposes. The Elementary Books ought to be used in all High Schools and Academies; the Higher ones in Schools of Technology."—WM. W. FOLWELL, *President of University of Minnesota.*

DYEING, &c.

- MACFARLANE. A PRACTICAL TREATISE ON DYEING AND CALICO-PRINTING.** Including the latest Inventions and Improvements. With an Appendix, comprising definitions of chemical terms, with tables of Weights, Measures, &c. By an experienced Dyer. With a supplement, containing the most recent discoveries in color chemistry. By Robert Macfarlane. 1 vol. 8vo.\$5 00

- REIMANN. A TREATISE ON THE MANUFACTURE OF ANILINE AND ANILINE COLORS.** By M. Reimann. To which is added the Report on the Coloring Matters derived from Coal Tar, as shown at the French Exhibition, 1867. By Dr. Hofmann. Edited by Wm. Crookes. 1 vol. 8vo, cloth, \$2 50
- "Dr. Reimann's portion of the Treatise, written in concise language, is profoundly practical, giving the minutest details of the processes for obtaining all the more important colors, with woodcuts of apparatus. Taken in conjunction with Hofmann's Report, we have now a complete history of Coal Tar Dyes, both theoretical and practical."—*Chemist and Druggist*.

ENGINEERING.

- AUSTIN. A PRACTICAL TREATISE ON THE PREPARATION, COMBINATION, AND APPLICATION OF CALCA-REOUS AND HYDRAULIC LIMES AND CEMENTS.** To which is added many useful recipes for various scientific, mercantile, and domestic purposes. By James G. Austin. 1 vol. 12mo.\$2 00

- COLBURN. LOCOMOTIVE ENGINEERING AND THE MECHANISM OF RAILWAYS.** A Treatise on the Principles and Construction of the Locomotive Engine, Railway Carriages, and Railway Plant, with examples. Illustrated by Sixty-four large engravings and two hundred and forty woodcuts. By Zerah Colburn. Complete, 20 parts, \$15.00; or 2 vols. cloth.\$16 00
- Or, half morocco, gilt top.\$20 00

- KNIGHT. THE MECHANICIAN AND CONSTRUCTOR FOR ENGINEERS.** Comprising Forging, Planing, Lining, Slotting, Shaping, Turning, Screw-cutting, &c. Illustrated with ninety-six plates. By Cameron Knight. 1 vol. 4to, half morocco.\$15 00

- MAHAN. AN ELEMENTARY COURSE OF CIVIL ENGINEERING,** for the use of the Cadets of the U. S. Military Academy. By D. H. Mahan. 1 vol. 8vo, with numerous woodcuts. New edition. Edited by Prof. De Volson Wood. Full cloth.\$5 00

- " **DESCRIPTIVE GEOMETRY,** as applied to the Drawing of Fortifications and Stone-Cutting. For the use of the Cadets of the U. S. Military Academy. By Prof. D. H. Mahan. 1 vol. 8vo. Plates.\$1 50

- " **INDUSTRIAL DRAWING.** Comprising the Description and Uses of Drawing Instruments, the Construction of Plane Figures, the Projections and Sections of Geometrical Solids, Architectural Elements, Mechanism, and Topographical Drawing. With remarks on the method of Teaching the subject. For the use of Academies and Common Schools. By Prof. D. H. Mahan. 1 vol. 8vo. Twenty steel plates. Full cloth.\$3 00

- " **A TREATISE ON FIELD FORTIFICATIONS.** Containing instructions on the Methods of Laying Out, Constructing, Defending, and Attacking Entrenchments. With the General Outlines, also, of the Arrangement, the Attack, and Defence of Permanent Fortifications. By Prof. D. H. Mahan. New edition, revised and enlarged. 1 vol. 8vo, full cloth, with plates.\$3 50

- " **ELEMENTS OF PERMANENT FORTIFICATIONS.** By Prof. D. H. Mahan. 1 vol. 8vo, with numerous large plates. Cloth.\$6 50

- MAHAN.** **ADVANCED GUARD, OUT-POST, and Detachment Service** of Troops, with the Essential Principles of Strategy and Grand Tactics. For the use of Officers of the Militia and Volunteers. By Prof. D. H. Mahan. New edition, with large additions and 12 plates. 1 vol. 18mo, cloth.....\$1 50
- MAHAN & MOSELY.** **MECHANICAL PRINCIPLES OF ENGINEERING AND ARCHITECTURE.** By Henry Mosely, M.A., F.R.S. From last London edition, with considerable additions, by Prof. D. H. Mahan, LL.D., of the U. S. Military Academy. 1 vol. 8vo, 700 pages. With numerous cuts. Cloth...\$5 00
- MAHAN & BRESSE.** **HYDRAULIC MOTORS.** Translated from the French Cours de Mecanique, appliquee par M. Bresse. By Lieut. F. A. Mahan, and revised by Prof. D. H. Mahan. 1 vol. 8vo, plates.....\$2 50
- WOOD.** **A TREATISE ON THE RESISTANCE OF MATERIALS,** and an Appendix on the Preservation of Timber. By De Volson Wood, Professor of Engineering, University of Michigan. 1 vol. 8vo, cloth.....\$2 50
- A TREATISE ON BRIDGES.** Designed as a Text-book and for Practical Use. By De Volson Wood. 1 vol. 8vo, numerous illustrations, cloth.....\$3 00

GREEK.

- BACSTER.** **GREEK TESTAMENT, ETC.** The Critical Greek and English New Testament in Parallel Columns, consisting of the Greek Text of Scholz, readings of Griesbach, etc., etc. 1 vol. 18mo, half morocco.....\$3 00
- “ ——— do. Full morocco, gilt edges..... 4 50
- “ ——— With Lexicon, by T. S. Green. Half-bound..... 4 50
- “ ——— do. Full morocco, gilt edges..... 6 00
- “ ——— do. With Concordance and Lexicon. Half mor., 6 00
- “ ——— do. Limp morocco..... 7 50
- “ **THE ANALYTICAL GREEK LEXICON TO THE NEW TESTAMENT.** In which, by an alphabetical arrangement, is found every word in the Greek text *in every form in which it appears*—that is to say, every occurrent person, number, tense or mood of verbs, every case and number of nouns, pronouns, &c., is placed in its alphabetical order, fully explained by a careful grammatical analysis and referred to its root, so that no uncertainty as to the grammatical structure of any word can perplex the beginner, but, assured of the precise grammatical force of any word he may desire to interpret, he is able immediately to apply his knowledge of the English meaning of the root with accuracy and satisfaction. 1 vol. small 4to, half bound.....\$6 50
- “ **GREEK-ENGLISH LEXICON TO TESTAMENT.** By T. S. Green. Half morocco.....\$1 50

HEBREW.

- GREEN.** **A GRAMMAR OF THE HEBREW LANGUAGE.** With copious Appendixes. By W. H. Green, D.D., Professor in Princeton Theological Seminary. 1 vol. 8vo, cloth...\$3 50
- “ **AN ELEMENTARY HEBREW GRAMMAR.** With Tables, Reading Exercises, and Vocabulary. By Prof. W. H. Green, D.D. 1 vol. 12mo, cloth.....\$1 50
- “ **HEBREW CHRESTOMATHY;** or, Lessons in Reading and Writing Hebrew. By Prof. W. H. Green, D.D. 1 vol. 8vo, cloth.....\$2 00
- LETTERIS.** **A NEW AND BEAUTIFUL EDITION OF THE HEBREW BIBLE.** Revised and carefully examined by Myer Levi Letteris. 1 vol. 8vo, with key, marble edges....\$2 50
- “This edition has a large and much more legible type than the known one volume editions, and the print is excellent, while the name of LETTERIS is a sufficient guarantee for correctness.” —Rev. Dr. J. M. WISE, Editor of the ISRAELITE.

- BAGSTER'S GESENIUS. BAGSTER'S COMPLETE EDITION OF GESENIUS' HEBREW AND CHALDEE LEXICON.** In large clear, and perfect type. Translated and edited with additions and corrections, by S. P. Tregelles, LL.D.

In this edition great care has been taken to guard the student from Neologian tendencies by suitable remarks whenever needed.

"The careful revisal to which the Lexicon has been subjected by a faithful and Orthodox translator exceedingly enhances the practical value of this edition."
—*Edinburgh Ecclesiastical Journal*.

Small 4to, half bound.\$7 50

- BAGSTER'S NEW POCKET HEBREW AND ENGLISH LEXICON.**
The arrangement of this Manual Lexicon combines two things—the etymological order of roots and the alphabetical order of words. This arrangement tends to lead the learner onward; for, as he becomes more at home with roots and derivatives, he learns to turn at once to the root, without first searching for the particular word in its alphabetic order. 1 vol. 18mo, cloth.\$2 00

"This is the most beautiful, and at the same time the most correct and perfect Manual Hebrew Lexicon we have ever used."—*Eclectic Review*.

IRON, METALLURGY, &c.

- BODEMANN. A TREATISE ON THE ASSAYING OF LEAD, SILVER, COPPER, GOLD, AND MERCURY.** By Bodemann & Kerl. Translated by W. A. Goodyear. 1 vol. 12mo, \$2 50
- CROOKES. A PRACTICAL TREATISE ON METALLURGY.** Adapted from the last German edition of Prof. Kerl's Metallurgy. By William Crookes and Ernst Rohrig. In three vols. thick 8vo. Price.\$30 00
Separately. Vol. 1. Lead, Silver, Zinc, Cadmium, Tin, Mercury, Bismuth, Antimony, Nickel, Arsenic, Gold, Platinum, and Sulphur.\$10 00
Vol. 2. Copper and Iron.10 00
Vol. 3. Steel, Fuel, and Supplement.10 00
- FAIRBAIRN. CAST AND WROUGHT IRON FOR BUILDING.** By Wm. Fairbairn. 8vo, cloth.\$2 00
- FRENCH. HISTORY OF IRON TRADE, FROM 1621 TO 1857.** By B. F. French. 8vo, cloth.\$2 00
- KIRKWOOD. COLLECTION OF REPORTS (CONDENSED) AND OPINIONS OF CHEMISTS IN REGARD TO THE USE OF LEAD PIPE FOR SERVICE PIPE, in the Distribution of Water for the Supply of Cities.** By I. P. Kirkwood, C.E. 8vo, cloth.\$1 50
- LESLEY. THE IRON MANUFACTURER'S GUIDE TO THE FURNACES, FORGES, AND ROLLING-MILLS OF THE UNITED STATES.** By J. P. Lesley. With maps and plates. 1 vol. 8vo, cloth.\$3 00

MACHINISTS—MECHANICS.

- FITZGERALD. THE BOSTON MACHINIST.** A complete School for the Apprentice and Advanced Machinist. By W. Fitzgerald. 1 vol. 18mo, cloth.\$0 75
- HOLLY. SAW FILING.** The Art of Saw Filing Scientifically Treated and Explained. With Directions for putting in order all kinds of Saws, from a Jeweller's Saw to a Steam Saw-mill. Illustrated by forty-four engravings. Third edition. By H. W. Holly. 1 vol. 18mo, cloth.\$0 75
- KNIGHT. THE MECHANISM AND ENGINEER INSTRUCTOR.** Comprising Forging, Planing, Lining, Slotting, Shaping, Turning, Screw-Cutting, etc., etc. By Cameron Knight. 1 vol. 4to, half morocco.\$15 00

- TURNING, &c. LATHE, THE, AND ITS USES, ETC.; or, Instruction in the Art of Turning Wood and Metal.** Including a description of the most modern appliances for the ornamentation of plane and curved surfaces, with a description also of an entirely novel form of *Lathe* for Eccentric and Rose Engine Turning, a *Lathe* and Turning Machine combined, and other valuable matter relating to the Art. 1 vol. 8vo, copiously illustrated. Including Supplement. 8vo, cloth,....\$7 00
- "The most complete work on the subject ever published."—*American Artisan*.
 "Here is an invaluable book to the practical workman and amateur."—*London Weekly Times*.
- TURNING, &c. SUPPLEMENT AND INDEX TO LATHE AND ITS USES.** Large type. Paper, 8vo,.....\$0 90
- WILLIS. PRINCIPLES OF MECHANISM.** Designed for the use of Students in the Universities and for Engineering Students generally. By Robert Willis, M.D., F.R.S., President of the British Association for the Advancement of Science, &c., &c. Second edition, enlarged. 1 vol. 8vo, cloth,.....\$7 50
- *.* It ought to be in every large Machine Workshop Office, in every School of Mechanical Engineering at least, and in the hands of every Professor of Mechanics, &c.—Prof. S. EDWARD WARREN.

MANUFACTURES.

- BOOTH. NEW AND COMPLETE CLOCK AND WATCH MAKERS' MANUAL.** Comprising descriptions of the various gearings, escapements, and Compensations now in use in French, Swiss, and English clocks and watches. Patents, Tools, etc., with directions for cleaning and repairing. With numerous engravings. Compiled from the French, with an Appendix containing a History of Clock and Watch Making in America. By Mary L. Booth. With numerous plates. 1 vol. 12mo, cloth,.....\$2 00
- GELDARD. HANDBOOK ON COTTON MANUFACTURE; or, A Guide to Machine-Building, Spinning, and Weaving.** With practical examples, all needful calculations, and many useful and important tables. The whole intended to be a complete yet compact authority for the manufacture of cotton. By James Geldard. With steel engravings. 1 vol. 12mo, cloth,.....\$2 50

MEDICAL, &c.

- BULL. HINTS TO MOTHERS FOR THE MANAGEMENT OF HEALTH DURING THE PERIOD OF PREGNANCY, AND IN THE LYING-IN ROOM.** With an exposure of popular errors in connection with those subjects. By Thomas Bull, M.D. 1 vol. 12mo, cloth,.....\$1 00
- FRANCKE. OUTLINES OF A NEW THEORY OF DISEASE,** applied to Hydropathy, showing that water is the only true remedy. With observations on the errors committed in the practice of Hydropathy, notes on the cure of cholera by cold water, and a critique on Priessnitz's mode of treatment. Intended for popular use. By the late H. Francke. Translated from the German by Robert Blakie, M.D. 1 vol. 12mo, cloth,....\$1 50
- GREEN. A TREATISE ON DISEASES OF THE AIR PASSAGES.** Comprising an inquiry into the History, Pathology, Causes, and Treatment of those Affections of the Throat called Bronchitis, Chronic Laryngitis, Clergyman's Sore Throat, etc., etc. By Horace Green, M.D. Fourth edition, revised and enlarged. 1 vol. 8vo, cloth,.....\$3 00
- " **A PRACTICAL TREATISE ON PULMONARY TUBERCULOSIS,** embracing its History, Pathology, and Treatment. By Horace Green, M.D. Colored plates. 1 vol. 8vo, cloth,.....\$5 00

- GREEN.** **OBSERVATIONS ON THE PATHOLOGY OF CROUP** With Remarks on its Treatment by Topical Medications. By Horace Green, M.D. 1 vol. 8vo, cloth.....\$1 25
- " **ON THE SURGICAL TREATMENT OF POLYPI OF THE LARYNX, AND CEDEMA OF THE GLOTTIS.** By Horace Green, M.D. 1 vol. 8vo.....\$1 25
- " **FAVORITE PRESCRIPTIONS OF LIVING PRACTITIONERS.** With a Toxicological Table, exhibiting the Symptoms of Poisoning, the Antidotes for each Poison, and the Test proper for their detection. By Horace Green. 1 vol. 8vo, cloth.....\$2 50
- TILT.** **ON THE PRESERVATION OF THE HEALTH OF WOMEN AT THE CRITICAL PERIODS OF LIFE.** By E. G. Tilt, M.D. 1 vol. 18mo, cloth.....\$0 50
- VON DUBEN.** **GUSTAF VON DUBEN'S TREATISE ON MICROSCOPICAL DIAGNOSIS.** With 71 engravings. Translated, with additions, by Prof. Louis Bauer, M.D. 1 vol. 8vo, cloth.....\$1 00

MINERALOGY.

- BRUSH.** **ON BLOW-PIPE ANALYSIS.** By Prof. Geo. J. Brush. (In preparation.)
- DANA.** **DESCRIPTIVE MINERALOGY.** Comprising the most recent Discoveries. Fifth edition. Almost entirely re-written and greatly enlarged. Containing nearly 900 pages 8vo, and upwards of 600 wood engravings. By Prof. J. Dana. Cloth.....\$10 00
- " "We have used a good many works on Mineralogy, but have met with none that begin to compare with this in fulness of plan, detail, and execution."—*American Journal of Mining.*
- DANA & BRUSH.** **APPENDIX TO DANA'S MINERALOGY,** bringing the work down to 1872. By Prof. G. J. Brush. 3vo.....\$0 50
- DANA.** **DETERMINATIVE MINERALOGY.** 1 vol. (In preparation.)
- " **A TEXT-BOOK OF MINERALOGY.** 1 vol. (In preparation.)

MISCELLANEOUS.

- BAILEY.** **THE NEW TALE OF A TUB.** An adventure in verse. By F. W. N. Bailey. With illustrations. 1 vol. 8vo.....\$0 75
- CARLYLE.** **ON HEROES, HERO-WORSHIP, AND THE HEROIC IN HISTORY.** Six Lectures. Reported, with emendations and additions. By Thomas Carlyle. 1 vol. 12mo, cloth...\$0 75
- CATLIN.** **THE BREATH OF LIFE; or, Mal-Respiration and its Effects upon the Enjoyments and Life of Man.** By Geo. Catlin. With numerous wood engravings. 1 vol. 8vo, \$0 75
- CHEEVER.** **CAPITAL PUNISHMENT.** A Defence of. By Rev. George B. Cheever, D.D. Cloth.....\$0 50
- " **HILL DIFFICULTY,** and other Miscellanies. By Rev. George B. Cheever, D.D. 1 vol. 12mo, cloth.....\$1 00
- " **JOURNAL OF THE PILGRIMS AT PLYMOUTH ROCK.** By Geo. B. Cheever, D.D. 1 vol. 12mo, cloth.....\$1 00
- " **WANDERINGS OF A PILGRIM IN THE ALPS.** By George B. Cheever, D.D. 1 vol. 12mo, cloth.....\$1 00
- " **WANDERINGS OF THE RIVER OF THE WATER OF LIFE.** By Rev. Dr. George B. Cheever. 1 vol. 12mo, cloth.....\$1 00
- CONYBEARE.** **ON INFIDELITY.** 12mo, cloth..... 1 00
- CHILD'S BOOK** **OF FAVORITE STORIES.** Large colored plates. 4to, cloth.....\$1 50

- EDWARDS.** **FREE TOWN LIBRARIES.** The Formation, Management and History in Britain, France, Germany, and America. Together with brief notices of book-collectors, and of the respective places of deposit of their surviving collections. By Edward Edwards. 1 vol. thick 8vo.\$4 00
- GREEN.** **THE PENTATEUCH VINDICATED FROM THE ASSERSIONS OF BISHOP COLENSO.** By Wm. Henry Green, Prof. Theological Seminary, Princeton, N. J. 1 vol. 12mo, cloth.\$1 25
- COURAUD.** **PHRENO-MNEMOTECHNY;** or, The Art of Memory. The series of Lectures explanatory of the principles of the system. By Francis Fauvel-Gouraud. 1 vol. 8vo, cloth, \$2 00
- " **PHRENO-MNEMOTECHNIC DICTIONARY.** Being a Philosophical Classification of all the Homophonic Words of the English Language. To be used in the application of the Phreno-Mnemotechnic Principles. By Francis Fauvel-Gouraud. 1 vol. 8vo, cloth.\$2 00
- HEIGHWAY.** **LEILA ADA.** 12mo, cloth. 1 00
- " **LEILA ADA'S RELATIVES.** 12mo, cloth. 1 00
- KELLY.** **CATALOGUE OF AMERICAN BOOKS.** The American Catalogue of Books, from January, 1861, to January, 1866. Compiled by James Kelly. 1 vol. 8vo, net cash.\$5 00
- " **CATALOGUE OF AMERICAN BOOKS.** The American Catalogue of Books from January, 1866, to January, 1871. Compiled by James Kelly. 1 vol. 8vo, net.\$7 50
- MAVER'S** **COLLECTION OF GENUINE SCOTTISH MELODIES.** For the Piano-Forte or Harmonium, in keys suitable for the voice. Harmonized by C. H. Morine. Edited by Geo. Alexander. 1 vol. 4to, half calf.\$10 00
- NOTLEY.** **A COMPARATIVE GRAMMAR OF THE FRENCH, ITALIAN, SPANISH, AND PORTUGUESE LANGUAGES.** By Edwin A. Notley. 1 vol., cloth.\$5 00
- PARKER.** **POLAR MAGNETISM.** First and Second Lectures. By John A. Parker. Each.\$0 25
- " **NON-EXISTENCE OF PROJECTILE FORCES IN NATURE.** By John A. Parker.\$0 25
- STORY OF** **A POCKET BIBLE.** Illustrated. 12mo, cloth.\$1 00
- TUPPER** **PROVERBIAL PHILOSOPHY.** 12mo. 1 00
- WALTON & COTTON.** **THE COMPLETE ANGLER;** or, The Contemplative Man's Recreation, by Isaac Walton, and Instructions how to Angle for a Trout or Grayling in a Clear Stream, by Charles Cotton, with copious notes, for the most part original. A bibliographical preface, giving an account of fishing and Fishing Books, from the earliest antiquity to the time of Walton, and a notice of Cotton and his writings, by Rev. Dr. Bethune. To which is added an appendix, including the most complete catalogue of books in angling ever printed, &c. Also a general index to the whole work. 1 vol. 12mo, cloth.\$3 00
- WARREN.** **NOTES ON POLYTECHNIC OR SCIENTIFIC SCHOOLS IN THE UNITED STATES.** Their Nature, Position, Aims, and Wants. By S. Edward Warren. Paper.\$0 40
- WILLIAMS.** **THE MIDDLE KINGDOM.** A Survey of the Geography, Government, Education, Social Life, Arts, Religion, &c., of the Chinese Empire and its Inhabitants. With a new map of the Empire. By S. Wells Williams. Fourth edition, in 2 vols.\$4 00

RUSKIN'S WORKS.

Uniform in size and style.

RUSKIN.	MODERN PAINTERS. 5 vols. tinted paper, bevelled boards, plates, in box.....	\$18 00
"	MODERN PAINTERS. 5 vols. half calf.....	27 00
"	" " " " without plates.....	12 00
"	" " " " " " half calf, 20 00	
	Vol. 1.—Part 1. General Principles. Part 2. Truth.	
	Vol. 2.—Part 3. Of Ideas of Beauty.	
	Vol. 3.—Part 4. Of Many Things.	
	Vol. 4.—Part 5. Of Mountain Beauty.	
	Vol. 5.—Part 6. Leaf Beauty. Part 7. Of Cloud Beauty. Part 8. Ideas of Relation of Invention, Formal. Part 9. Ideas of Relation of Invention, Spiritual.	
"	STONES OF VENICE. 3 vols., on tinted paper, bevelled boards, in box.....	\$7 00
"	STONES OF VENICE. 3 vols., on tinted paper, half calf.....	\$12 00
"	STONES OF VENICE. 3 vols., cloth.....	6 00
	Vol. 1.—The Foundations.	
	Vol. 2.—The Sea Stories.	
	Vol. 3.—The Fall.	
"	SEVEN LAMPS OF ARCHITECTURE. With illustrations, drawn and etched by the authors. 1 vol. 12mo, cloth, \$1 75	
"	LECTURES ON ARCHITECTURE AND PAINTING. With illustrations drawn by the author. 1 vol. 12mo, cloth.....	\$1 50
"	THE TWO PATHS. Being Lectures on Art, and its Application to Decoration and Manufacture. With plates and cuts. 1 vol. 12mo, cloth.....	\$1 25
"	THE ELEMENTS OF DRAWING. In Three Letters to Beginners. With illustrations drawn by the author. 1 vol. 12mo, cloth.....	\$1 00
"	THE ELEMENTS OF PERSPECTIVE. Arranged for the use of Schools. 1 vol. 12mo, cloth.....	\$1 00
"	THE POLITICAL ECONOMY OF ART. 1 vol. 12mo, cloth.....	\$1 00
"	PRE-RAPHAELITISM.	
	NOTES ON THE CONSTRUCTION OF SHEEPFOLDS.	1 vol. 12mo, cloth, \$1 00
	KING OF THE GOLDEN RIVER; or, The Black Brothers. A Legend of Stiria.	
RUSKIN.	SESAME AND LILIES. Three Lectures on Books, Women, &c. 1. Of Kings' Treasuries. 2. Of Queens' Gardens. 3. Of the Mystery of Life. 1 vol. 12mo, cloth.....	\$1 50
"	AN INQUIRY INTO SOME OF THE CONDITIONS AT PRESENT AFFECTING "THE STUDY OF ARCHITECTURE" IN OUR SCHOOLS. 1 vol. 12mo, paper.....	\$0 15
"	THE ETHICS OF THE DUST. Ten Lectures to Little Housewives, on the Elements of Crystallization. 1 vol. 12mo, cloth.....	\$1 25
"	"UNTO THIS LAST." Four Essays on the First Principles of Political Economy. 1 vol. 12mo, cloth..	\$1 00

RUSKIN

- THE CROWN OF WILD OLIVE.** Three Lectures on Work, Traffic, and War. 1 vol. 12mo. cloth.....\$1 06
- " **TIME AND TIDE BY WEARE AND TYNE.** Twenty-five Letters to a Workingman on the Laws of Work. 1 vol. 12mo, cloth.....\$1 00
- " **THE QUEEN OF THE AIR.** Being a Study of the Greek Myths of Cloud and Storm. 1 vol. 12mo, cloth.....\$1 00
- " **LECTURES ON ART.** 1 vol. 12mo, cloth..... 1 00
- " **FORS CLAVIGERA.** Letters to the Workmen and Labourers of Great Britain. Part 1. 1 vol. 12mo, cloth, plates, \$1 00
- " **FORS CLAVIGERA.** Letters to the Workmen and Labourers of Great Britain. Part 2. 1 vol. 12mo, cloth, plates, \$1 00
- " **MUNERA PULVERIS.** Six Essays on the Elements of Political Economy. 1 vol. 12mo, cloth.....\$1 00
- " **ARATRA PENTELICI.** Six Lectures on the Elements of Sculpture, given before the University of Oxford. By John Ruskin. 12mo, cloth, \$1 50, or with plates.\$3 00
- " **THE EAGLE'S NEST.** Ten Lectures on the relation of Natural Science to Art. 1 vol. 12mo.....\$1 50
- BEAUTIFUL PRESENTATION VOLUMES.**

Printed on tinted paper, and elegantly bound in crape cloth extra, bevelled boards, gilt head.

RUSKIN.

- THE TRUE AND THE BEAUTIFUL IN NATURE, ART, MORALS, AND RELIGION.** Selected from the Works of John Ruskin, A.M. With a notice of the author by Mrs. L. C. Tuthill. Portrait. 1 vol. 12mo, cloth, plain, \$2.00; cloth extra, gilt head.....\$2 50
- " **ART CULTURE.** Consisting of the Laws of Art selected from the Works of John Ruskin, and compiled by Rev. W. H. Platt, for the use of Schools and Colleges as well as the general public. A beautiful volume, with many illustrations. 1 vol. 12mo, cloth (shortly).
- " **PRECIOUS THOUGHTS:** Moral and Religious. Gathered from the Works of John Ruskin, A.M. By Mrs. L. C. Tuthill. 1 vol. 12mo, cloth, plain, \$1.50. Extra cloth, gilt head.....\$2 00
- " **SELECTIONS FROM THE WRITINGS OF JOHN RUSKIN.** 1 vol. 12mo, cloth extra, gilt head.....\$2 50
- " **SELECTIONS FROM THE WRITINGS OF JOHN RUSKIN.** 1 vol. 12mo, plain cloth.....\$2 00
- " **SESAME AND LILIES.** 1 vol. 12mo.....\$1 75
- " **ETHICS OF THE DUST.** 12mo..... 1 75
- " **CROWN OF WILD OLIVE.** 12mo..... 1 50

RUSKIN'S BEAUTIES.

- " **THE TRUE AND BEAUTIFUL**
PRECIOUS THOUGHTS.
CHOICE SELECTIONS. } 3 vols., in box, cloth extra,
 gilt head.....\$6 00
 do., half calf...10 00

RUSKIN'S POPULAR VOLUMES.

- CROWN OF WILD OLIVE. SESAME AND LILIES.**
QUEEN OF THE AIR. ETHICS OF THE DUST.
 4 vols. in box, cloth extra, gilt head.....\$6 00

RUSKIN'S WORKS.

Revised edition.

RUSKIN.

- Vol. 1.—**SESAME AND LILIES.** Three Lectures. By John Ruskin, LL.D. 1. Of King's Treasuries. 2. Of Queens' Gardens. 3. Of the Mystery of Life. 1 vol. 8vo, cloth, \$2.00. Large paper.....\$2 50

RUSKIN'S WORKS.

Revised edition.

- " Vol. 2.—**MUNERA PULVERIS.** Six Essays on the Elements of Political Economy. By John Ruskin. 1 volume 8vo, cloth.\$2 00
Large paper..... 2 50
- " Vol. 3.—**ARATRA PENTELICI.** Six Lectures on the Elements of Sculpture, given before the University of Oxford. By John Ruskin. 1 vol. 8vo.....\$1 00
Large paper..... 4 50
- " **THE POETRY OF ARCHITECTURE:** Villa and Cottage. With numerous plates. By Kata Phusin. 1 vol. 12mo, cloth.....\$1 50
Kata Phusin is the supposed Nom de Plume of John Ruskin.
- " **FORS CLAVIGERA.** Letters to the Workmen and Laborers of great Britain. Part 3. 1 vol. 12mo, cloth.....\$1 50

RUSKIN—COMPLETE WORKS.

- THE COMPLETE WORKS OF JOHN RUSKIN. 27 vols., extra cloth, in a box..\$40 00
Ditto 27 vols., extra cloth. *Plates*... 48 00
Ditto Bound in 17 vols., half calf. do.... 70 00

SHIP-BUILDING, &c.

- BOURNE. **A TREATISE ON THE SCREW PROPELLER, SCREW VESSELS, AND SCREW ENGINES,** as adapted for Purposes of Peace and War. Illustrated by numerous woodcuts and engravings. By John Bourne. New edition. 1867. 1 vol. 4to, cloth, \$18.00; half russia.....\$24 00

- WATTS. **RANKINE (W. J. M.) AND OTHERS.** Ship-Building, Theoretical and Practical, consisting of the Hydraulics of Ship-Building, or Buoyancy, Stability, Speed and Design—The Geometry of Ship-Building, or Modelling, Drawing, and Laying Off—Strength of Materials as applied to Ship-Building—Practical Ship-Building—Masts, Sails, and Rigging—Marine Steam Engineering—Ship-Building for Purposes of War. By Isaac Watts, C.B., W. J. M. Rankine, C.B., Frederick K. Barnes, James Robert Napier, etc. Illustrated with numerous fine engravings and woodcuts. Complete in 30 numbers, boards, \$35.00; 1 vol. folio, cloth, \$37.50; half russia, \$40 00

- WILSON (T. D.) **SHIP-BUILDING, THEORETICAL AND PRACTICAL.** In Five Divisions.—Division I. Naval Architecture. II. Laying Down and Taking off Ships. III. Ship-Building. IV. Masts and Spar Making. V. Vocabulary of Terms used—intended as a Text-Book and for Practical Use in Public and Private Ship-Yards. By Theo. D. Wilson, Assistant Naval Constructor, U. S. Navy; Instructor of Naval Construction, U. S. Naval Academy; Member of the Institution of Naval Architects, England. With numerous plates, lithographic and wood. 1 vol. 8vo.\$7 50

SOAP.

- MORFIT. **A PRACTICAL TREATISE ON THE MANUFACTURE OF SOAPS.** With numerous wood-cuts and elaborate working drawings. By Campbell Morfit, M.D., F.C.S. 1 vol. 8vo.....\$26 00

STEAM ENGINE.

- TROWBRIDGE. **TABLES, WITH EXPLANATIONS, OF THE NON-CONDENSING STATIONERY STEAM ENGINE,** and of High-Pressure Steam Boilers. By Prof. W. P. Trowbridge, of Yale College Scientific School. 1 vol. 4to, plates.....\$2 50
- " **TREATISE ON THE GENERATION AND UTILIZATION OF HEAT THROUGH THE MEDIUM OF STEAM AND STEAM BOILERS.** Designed as a Text-Book and for Practical use. By Prof. W. P. Trowbridge. Very fully illustrated. 1 vol. 8vo (shortly).

TURNING, &c.

THE LATHE, AND ITS USES, ETC. On Instructions in the Art of Turning Wood and Metal. Including a description of the most modern appliances for the ornamentation of plane and curved surfaces. With a description, also, of an entirely novel form of Lathe for Eccentric and Rose Engine Turning, a Lathe and Turning Machine combined, and other valuable matter relating to the Art. 1 vol. 8vo, copiously illustrated, cloth.....\$7 00

“ **SUPPLEMENT AND INDEX TO SAME.** Paper...\$0 90
VENTILATION.

LEEDS (L. W.). A TREATISE ON VENTILATION. Comprising Seven Lectures delivered before the Franklin Institute, showing the great want of improved methods of Ventilation in our buildings, giving the chemical and physiological process of respiration, comparing the effects of the various methods of heating and lighting upon the ventilation, &c. Illustrated by many plans of all classes of public and private buildings, showing their present defects, and the best means of improving them. By Lewis W. Leeds, 1 vol. 8vo, with numerous wood-cuts and colored plates. Cloth.....\$2 50

“It ought to be in the hands of every family in the country.”—*Technologist*.

“Nothing could be clearer than the author's exposition of the principles of the principles and practice of both good and bad ventilation.”—*Van Nostrand's Engineering Magazine*.

“The work is every way worthy of the widest circulation.”—*Scientific American*.

REID. VENTILATION IN AMERICAN DWELLINGS. With a series of diagrams presenting examples in different classes of habitations. By David Boswell Reid, M.D. To which is added an introductory outline of the progress of improvement in ventilation. By Elisha Harris, M.D. 1 vol. 12mo, \$1 50

WEIGHTS, MEASURES, AND COINS.

TABLES OF WEIGHTS, MEASURES, COINS, &c., OF THE UNITED STATES AND ENGLAND, with their Equivalents in the French Decimal System. Arranged by T. T. Egleston, Professor of Mineralogy, School of Mines, Columbia College. 1 vol. 18mo.....\$0 75

“It is a most useful work for all chemists and others who have occasion to make the conversions from one system to another.”—*American Chemist*.

“Every mechanic should have these tables at hand.”—*American Horological Journal*.

J. W. & SON are Agents for and keep in stock

SAMUEL BAGSTER & SONS' PUBLICATIONS,

LONDON TRACT SOCIETY PUBLICATIONS,

COLLINS' SONS & CO.'S BIBLES,

MURRAY'S TRAVELLER'S GUIDES,

WEALE'S SCIENTIFIC SERIES

Full Catalogues gratis on application.

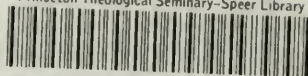
J. W. & SON import to order, for the TRADE AND PUBLIC,
BOOKS, PERIODICALS, &c.,
FROM
ENGLAND, FRANCE, AND GERMANY.

. JOHN WILEY & SON'S Complete Classified Catalogue of the most valuable and latest scientific publications supplied gratis to order.



PJ4564 .G79 1873
A grammar of the Hebrew language.

Princeton Theological Seminary-Speer Library



1 1012 00076 0472